

THE
HERBAL

TURNER

1568





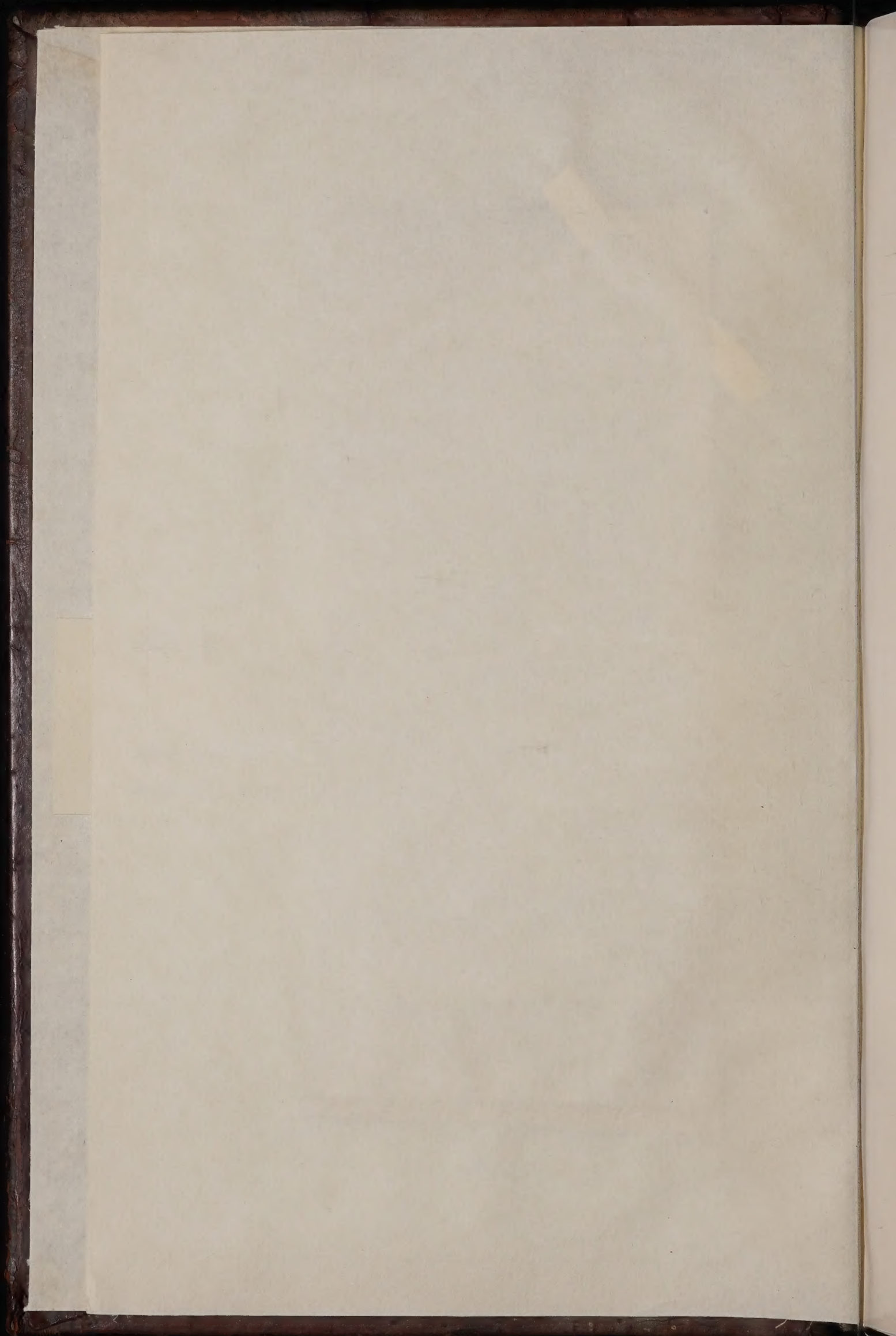


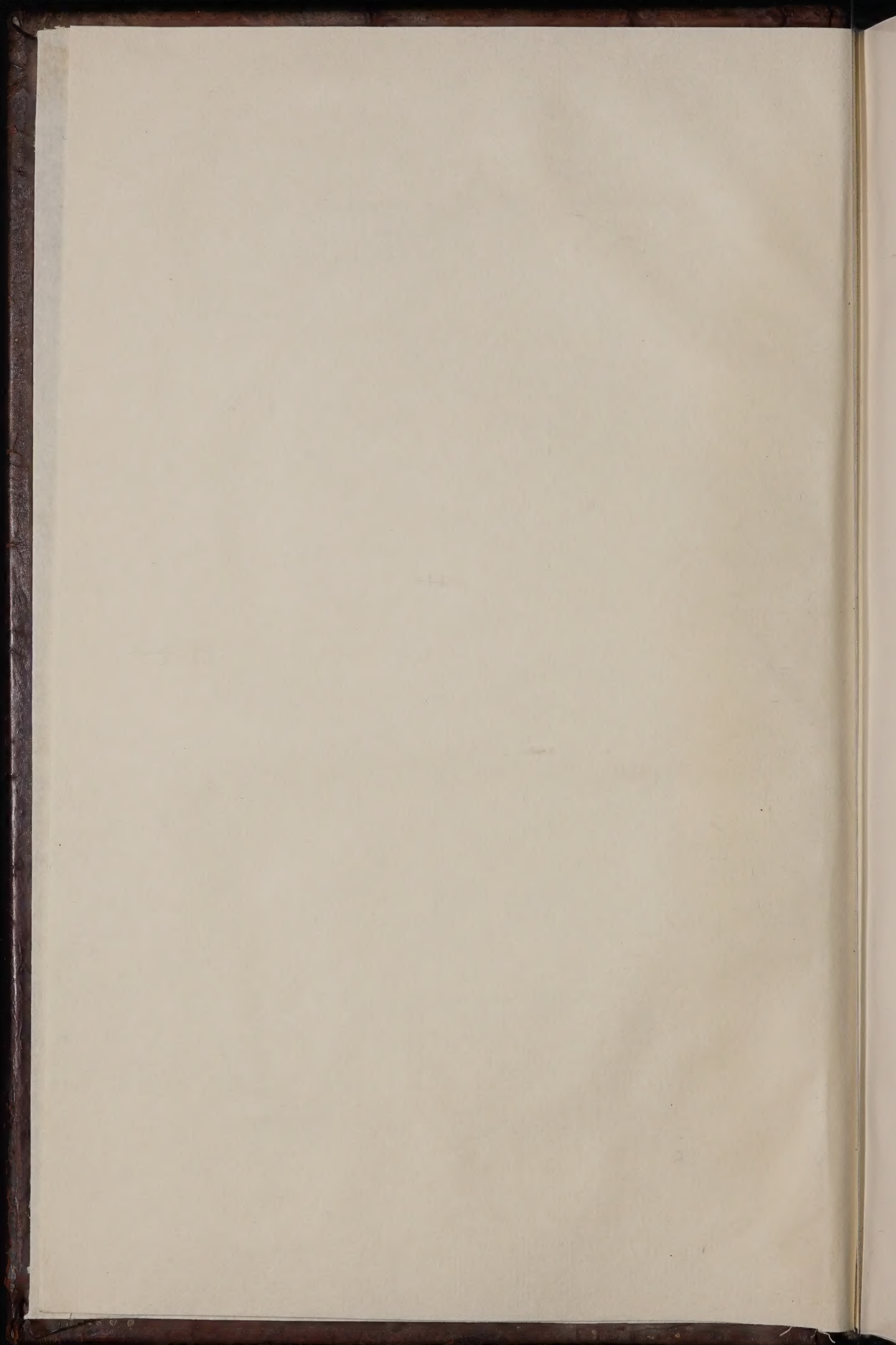
Mary Peck

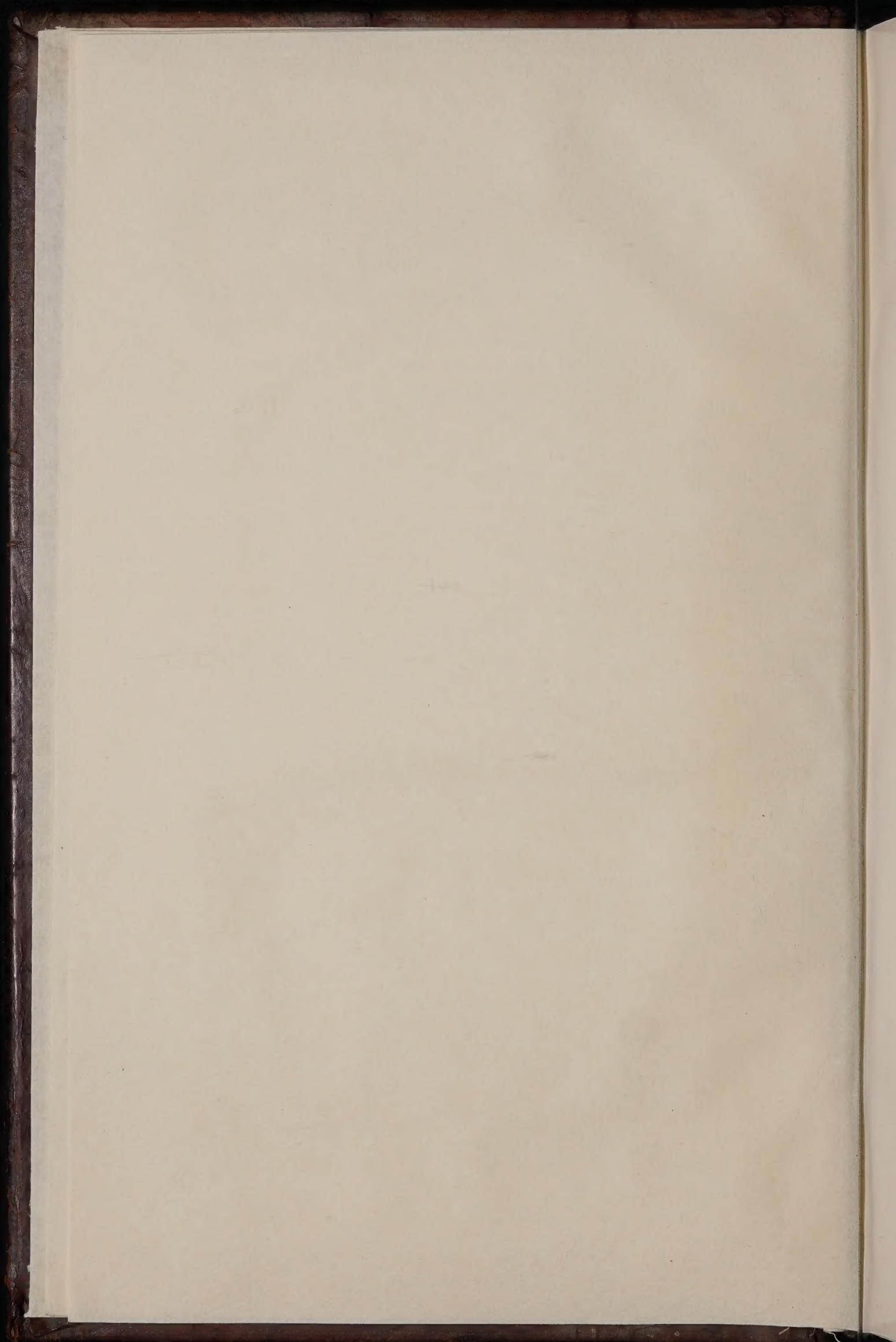
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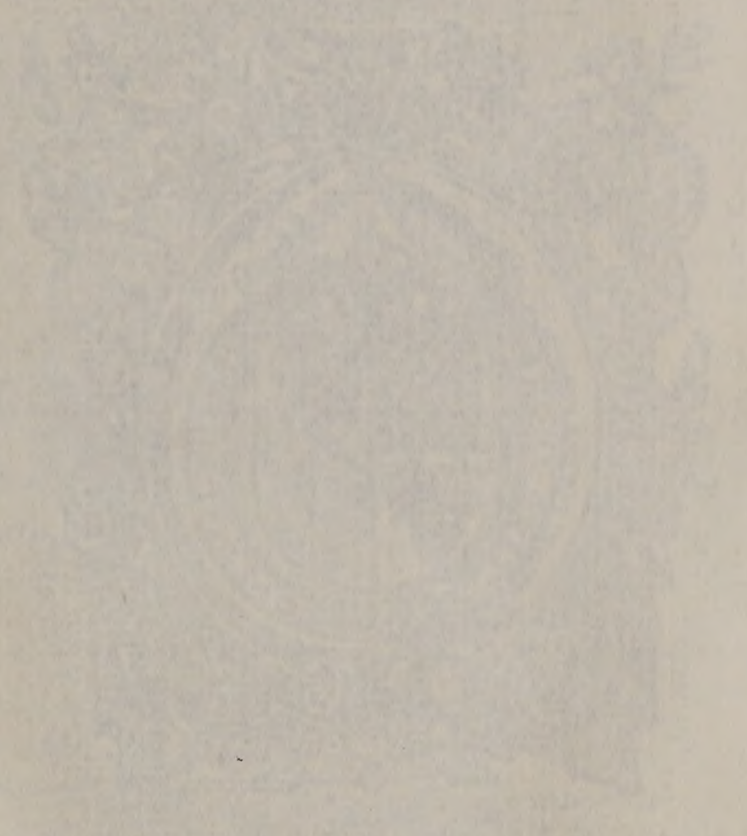






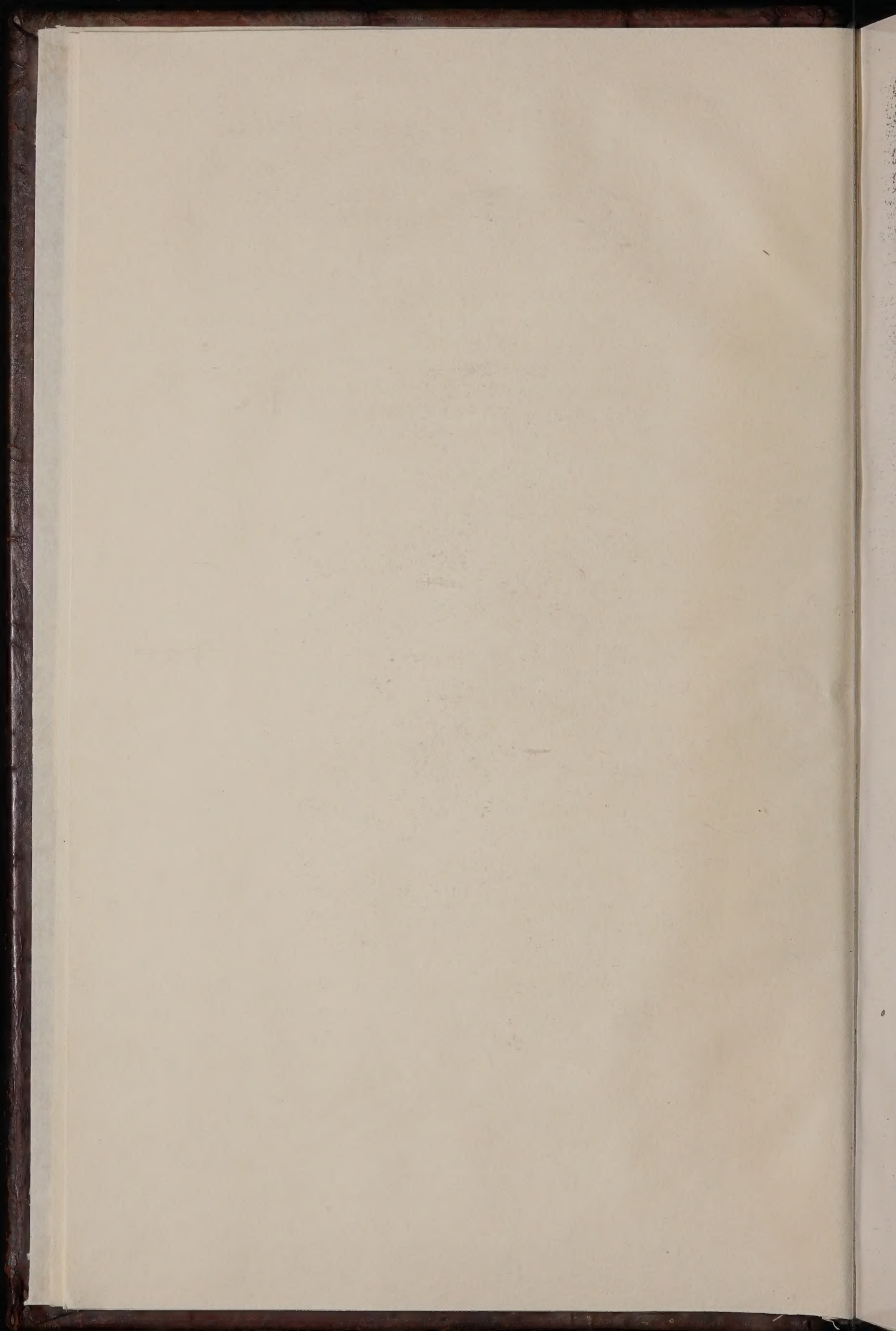
THE HISTORY AND PROGRESS OF THE

ART OF PRINTING IN GREAT BRITAIN
FROM THE FIRST BEGINNINGS TO THE PRESENT
TIME. IN TWO VOLUMES. THE FIRST
CONTAINING THE HISTORY OF THE ART
FROM THE FIRST BEGINNINGS TO THE
REIGN OF CHARLES II. THE SECOND
CONTAINING THE HISTORY OF THE ART
FROM THE REIGN OF CHARLES II. TO THE
PRESENT TIME. BY JOHN STURGEON
OF THE MIDDLE TEMPLE. IN TWO VOLUMES.



Printed by J. Sturges, at the Sign of the Sun
in Pall Mall.

1741.



The first and seconde partes

of the Herbal of William Turner Doctor in Physick late
in ouerjey corrected and enlarged with the Thirde parte lately ga-
thered and nowe set oute with the names of the herbes in Greeke
Latin/English/Dutche/Frenche/ and in the Apotheca-
ries and Herbaries Latin/with the properties/
degrees/and naturall places of the same.

Here vnto is ioyned also a Booke of the bath of Baeth in England/
and of the vertues of the same with diuerse other bathes / most
hollow and effectnall/both in Almanye and England/
set furth by William Turner Doctor
in Physick.

God saue the Queen.



Imprinted at Colcen by Arnold Briceman/ In the yeare
of our Lorde M. D. LXVIII.

Cum Gratia & Privilegio Reg. Maiest.

6382/D

83565(1)



To the most noble and lear-

ned Princesse in all kindes of good learninge, Quene Elizabeth/ by the grace of God Quene of England/ France and Ireland/ Defender of the Fayth/ etc. William Turner Doctor of Physicke/ wisheth continual helth of both bodye and soule/ and daylye increase of the knowledge of Goddes holy wordes/ with grace to lyue and rule Goddes people according to the same.



ost mightie and renowned Prin-
celle/ after that I had made an end of third
parte of my Herbal/ which intreateth of these
herbes/ whereof is no mention made neither
of y^e old Grecianes nor Latines/ & had othe-
rwise agayne my first parte / and both correct-
ed it and increased it very muche / and had
also corrected the seconde parte: and the Print-
er had given me warninge / there wanted
nothinge to the settinge oute of my hole Her-
bal/ saving only a Preface/ wherein I might
require some both mighty and learned Pa-
tron to defend my labours against spitefull & envious enemies to all men-
his doynge saving their owne/ and declare my good minde to him that I
am most bound unto by dedicating and geving these my poore labours viz
to him. I did seeke out euerie where in my mind/ howe that I coulde come
by such a Patron as had both learninge & sufficient autoritie/ to p^ro-
mote to defend my poore labours against their aduersaries/ and in the same
person such friendship and good will towards me / by reason whereof
I woulde most bound unto above all other. After longe turninge this matter
over in my mind/ it came to my memo^ry that in all the hole realme of En-
gland/ that there were none more fit to be Patronesse of my Booke / and
none had deserved so muche / to whom I should dedicate & geue the same
as your most excellent sublimitie hath done: I haue dedicated it therefore
vnto your most excellent sublimitie/ and do geue it for the auoydinge of all
suspition of ingratitude or unkindnes vnto you as a token and a witnes
of the acknowledginge of the great benefites that I haue receyued of your
Princely liberalitie of late yeares. As for the supremacie of your power/
might and autoritie in this realme/ there are none that will denye it/ saving
onlye the bewitched hypocrites and bound men of the spiritual Babylon.
As for your knowledge in the Latin tongue xliij. yeares ago or more, I had
in the Duke of Somersettes house (heynge his Physitian at that tyme) a
good tryal thereof/ when as it pleased your grace to speake Latin vnto me:
for although I haue both in England/ Lowe and highe Germanye / and o-
ther places of my longe traueil and pelgrimage/ neuer spake with any no-
ble or gentle woman that spake so wel and so much congrue fyne & pure
Latin

The Preface.

Latin / as your grace did vnto me so longe ago: since which tyme hotoe
 muche and wonderfull ye haue proceeded in the knowledge of the La-
 tin tongue / and also profited in the Greke / frenche and Italian tongues and
 others also / and in all partes of Philosophie and good learninge / not onely
 your owne saythfull subiectes / beyng far from all suspicion of flattery bear
 witness / but also strangers / men of great learninge in their booke set out in
 the Latin tongue / geue honorable testimonie . As touchinge the benefites
 that I haue receyued in of your Mayestie / I must confesse that for the ob-
 teyninge of certeyne suites and defendinge of my selfe agaynst them that
 troubled me vniustlye / ye haue at the lest four tymes holpen me with
 your letters patentes / sealed with the great seale of Englands / and also re-
 stoyed me vnto the denerye or exchequer / both by the depuyation of the blar-
 yer of it / that held me out / and admyttinge of men as onely the lawfull dea-
 ner of exchequer by your appoynted commissioners and iudges delegate to
 gayne . wherelore your Mayestie hath largelye deserved to haue a grate-
 full deale too / thier gifte for the greatnes and manifoldnes of the benefites that
 ye haue bestowed vpon me your poore subiecte . But althoughe euen as I
 thinke my selfe it be but a small present in comparison of your worthines
 state / dignitie and degre / and benefites towardes me . Yet my good will
 considered / and the profit that maye come to all your subiectes by it / it is
 not so small as my aduersaries peraduenture will esteeme it : For some of
 them will saye / sayng that I graunte that I haue gathered this booke of
 so manye writers / that I offer vnto you an heape of other menys labou-
 res / and nothinge of myne owne / and that I goo about to make me free
 trees / herbes and wydes / and shrubbes / is not a thate present for a prince .
 To whom I answer that if the honye that the bees gather out of so ma-
 ny floure of herbes / shrubbes / and trees / that are growing in other men-
 nis medowes / scides and closes : maye iustlye be called the bees honye /
 and Plinies booke de naturali historia maye be called his booke / although
 he haue gathered it of so manye good writers whom he boithsaunth
 to name in the begynninge of his worke : So maye I call it that I haue
 learned and gathered of manye good autours / not without great laboure
 and payne my booke / and namelye because I haue handled no othe Autour
 so as a craftie conetous and Popshie printer handled me of late / who sup-
 pressing my name / and leuynge vnto my Preface / set oute a booke (that I
 set out of exchequer / and had corrected not without some laboure and cost)
 with his Preface / as though the booke had bene his owne . For I am able
 to proue by good witness that I haue aboue thyrtye yeres ago / written
 an Herbal in Latin / wherem were conteyned the Greke / Latin and En-
 glish names of so many herbes and trees as I coulde get anye knowledge
 of / euen beyng yet felow of Denbroke hall in Cambridge / wher as I coulde
 learne neuer one Greke / nether Latin / nor English name / euen amongst
 the Philosophers of anye herbe or tre / suche was the ignorance in simples at
 that tyme / and as yet there was no English Herbal but one / all full of vn-
 learned carographes and falselye naminge of herbes / and as then had ne-
 ther suchius / nether Matthiolus / nether Tragus written of herbes in
 Latin . And before that suchius had written his Herbal / and set it out
 vnto Italye / and there learned of the lyuinge booke of my mapsters in
 Italye

The Preface.

These herbes which Iuchius neuer sawe/the knowledge of certelne whet
 of after I returned out of Italie/did communicate vnto him in a long Epi-
 gram wherein I dyd frendlie admonishe him of certeyne errours that were
 in his herball/which was then newly set out/and within not many yeares
 after I wrote the first parte of my English Herball/and dedicated it vnto
 my Lord and Maister the Duke of Somersset/so that I borrowed verie
 litle or ellis nothinge of Matthiolus/and when as the Herball of Mat-
 thiolus came out in Latine /manye thinges that were thought straunge
 both by English men and Germanes/were nether straunge nor vnknow-
 en vnto me/because I had learned thesame before of my masters in Ita-
 lie/and name lyve of Lucas Gynus/the reuer of Dioscorides in Bonony/of
 whom Matthiolus in his Herball in many places acknowledgeth/that he
 learned diuerse and sundrye herbes to him unknowne before: Yet do I
 graunt y of his Herball I learned somthinge/ but not so addicte vnto him/
 but that I wrote against him in some paces of my Herball/where as I
 thought he erred/and they that haue red the first part of my Herball/haue
 compared my writings of plantes with those thinges that Matthiolus/
 Iuchius/Creagus/and Dodoneus wrote in y firste editiones of their Her-
 ballas/maye easely perceyue that I taught the trithe of certeyne plantes/
 whiche these abboz named writers either knew not at al/ or ellis erred in
 the greatlye/as in Absinthio pontico/Jobache/Betonica Pauli/Sympho-
 nio/a diuerse others. So y as I learned somethinge of them/so they ether
 might or old learne somthinge of me agayne/as their second editionis maye
 shewe. And because I would not be lyke vnto a cryet y cryeth a losse house
 in the marketh/telleth all the markes and tokens that he hath / y yet ne-
 ver sawe the house/nether could knowe the house if he sawe him: I wente
 into Italie and into diuerse partes of Germany/to knowe and se the her-
 bes my selfe/and to knowe by practise their powers and workinge/not tru-
 singe onely to the olde herbe wiues and apothecaries (as manye Physsi-
 cionnes haue done of late yeres) but in the mater of simples myne owne eyes
 and knowledge: wherefore I haue somthinge of myne owne to present
 and geue vnto your highnes. And where as they saye that a booke of we-
 des or grasse(as some in despite of learninge will call precious herbes) is a
 righte brumete gift for such a Prince is all men confesse you to be/ I am
 swete that if the noble Doct Virgi sayd well and trulye:

Si canimus syluas, syluæ sunt consule dignæ,

I maye also iustelye saye/

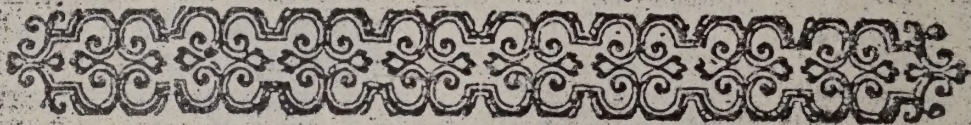
Si canimus plantas, plantæ sunt principe dignæ.

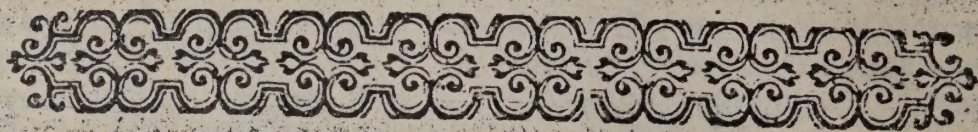
For the knowledge of herbes/trees and shrubbes/is not onely helpe delec-
 table for a Prince in lude/but profitable for all the bodies of the Princis
 hole Realme both to preserue men from sickness / sorow and payne that
 cometh thereby/and also from poison and death / but also necessarye for
 Physicians & apothecaries wout y knowledge whereof they can not deuly
 exercise their office and vocation where vnto they are called/for howe can
 he be a good artificer that neither knoweth the names of hys toles/ne-
 ther the toles themselves when he seeth. Wherefore it maye please your gra-
 ces gentlenes to take these my labours in good worthe/not according vnto

The Preface.

theire vnworthines/ but accordinge vnto my good mind and will/ offering
and geuinge them vnto you/ whiche thinge if I can perceyue to come to
passe/ so that I maye haue rest and quietnes in my olde age/ and defence
from my enemies/ whiche haue more then these eight yeares continuallye
troubled me herre muche/ and holden me from my Booke/ and sickness will
suffer me/ I extend to set out a Booke of the names and natures of fishes
that are within your Majestyes dominions/ to the great delite of noble
men/ and profit of your hole Realme. Almightye God/ whose name
ye occupie here in earth vnder his sonne Iesus Christe/ pre-
serue and keepe you from all your enemies/ both
spiritual and bodelye. From my house at
London in the crooked Fryers
the 5. daye of Marche.

1568.

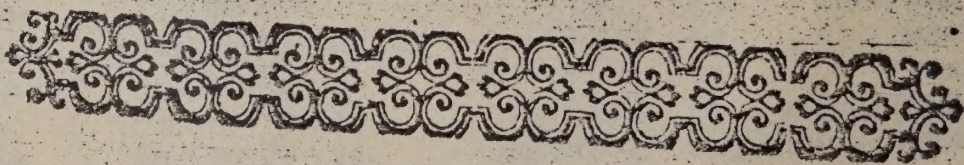




NOMINA AVCTORVM PER QVOS IN
HERBARIO MEO PROFECI.

Damocrates.
Dioscorides.
Theophrastus.
Virgilius Maro.
Galenus.
M. Cato.
M. Varro.
Columella.
Palladius.
Plinius.
Ætius.
Paulus Ægineta.
Macer.
Mesue.
Aucenna.
Serapio.
Rasus.
Simeon Sethi.

Hermolaus Barbarus.
Nicolaus Leoniceus.
Georgius Collimitius.
Antonius Musa.
Ioannes Manardus.
Ortho Brunfelsius.
Marcellus Vergilius.
Ioannes Ruellius.
Ioannes Agricola.
Massarius Venerus.
Leonhardus Fuchsius.
Hieronymus Tragus.
Conradus Gesnerus.
Lucas Gynus.
Andreas Matthiolus.
Gabriel Gabrielis.
Geraldus Delvicius.
Matthias Curtius.



Of Wormwood and the Kindes and places
where they growe.

83565

Wormwood Roman.

Abinthium Ponticum Rome natum.



Abinthium is named in Greke *ἀψινθιον* / in
Duche Vermutoz Alsin / or Els / in Frenche
Aluin or Absince / in Italian Assenzo / in Spa
nishe Asentios / in Englishe wormwoode.
There are thre Kindes of wormwoode after
the iudgements of Dioscorides / Galene / Pl
ny / Aetius / and Paulus Egineta. The fyrste
kind is called Abinthium Ponticum / Dios
corides describeth not Abinthium Ponti
cum / as an herbe well knowen in hys tyme
euen vnto the common people. which thinge
hath bene the cause / that of late yeares it hath
bene so litle knowen of the Physicians both in Italy and in Germanye / and
in manye other countrees. Howbeit a diligent and witty man might haue
gathered of Dioscorides / where he compareth in diuerse places Absin
thium Ponticum and other herbes together in likenes of leaues and bran
ches / that this common wormwoode whiche hath bene longe taken for
A Pontike



Pontike wormwode / was not the Pontike wormwode that Dioscorides meant of. For in the description of oure common Sothernwood / he sayeth that it hath small branches lyke wormwood / that is to saye / Pontike wormwode: and in the description of Santonik wormwood he writeth that it is not vnylike vnto wormwode / meaninge thereby as I sayed before / Pontike wormwode. Then he that knoweth well by the description of Dioscorides / ether Sothernwode or Santonike wormwode / maye thereby metely well knowe Pontike wormwode / or at the lest that this common wormwood is not the righte Pontike wormwode / because the branches are not lyke. But Galene perceyuinge in hys tyme that the ignorance of the righte wormwode Pontike began to come in / belyke because that Dioscorides went ouer it vndescribed in the eleuenth boke De methodo medendi / fulfilleth perfectly it that Dioscorides left oute / in these wordes followinge: when as there is in euery wormwood a duble poure / in Pontike wormwode is no small binding propertye / in all other wormwodes a verve belement bitter qualite. But as for astriction or bindinge / which a man can perceyue by taste / is ether verve harde to be founde / or ellis none at all. Wherefore Pontike wormwode oughte to be chosen for the inflammations of the lyuer. But it hath muche lesse floures and leaues then other wormwodes / and the smelle of thys is not onely not vnpleasant / but resembleth a certeyne spicines or pleasant sauor / all other haue a verve foule smell. Galene also in the sixt boke of Simple medicines writeth / that Pontike wormwood is not so hote as the other kindes of wormwode be / and that it is more bindinge then bitter. By thys description of Galene it is playne that the herbe whiche is called in the West parte of Englande / Herbe cypres / about London wormwood Roman / in Friesland / Cypreskruyt / or wilde Rosmarine / of the Apothecaries of Antwerpe / and of Mesue Absinthium Romanum / and of the Colones Graue cruyt / is the right Absinthium Ponticum / and that the great bitter stinking common wormwood / is not the wormwood that Galene taketh / and teacheth to be taken for wormwode Pontike. For the hole description agreeth wyth the litle wormwode Roman / and disagreeeth wyth the common great leaved wormwood / as euery indifferent man that hath sene / tasted / smelled / and compared the herbes with the description / can beare witnes. But Matthiolus whome the Spanyarde Amatus foloweth / holdeth not withstandinge these wordes of Galene as boue rehearsed / that oure common great wormwood / is righte Pontike wormwood / hys wordes are these: Some of later writers leaninge vnto the authorite of Galene libro secundo de methodo medendi / that Pontike wormwode differeth muche in kinde from it that groweth in oure countrey / euen as Santonike and Sea wormwood do differ. But I for my parte do beleue / that they differ in no otherwise / but that Pontike by the reason of the clyme and complexion of the region where it groweth / hath lesse floures and leaues then oures hath / and for the same cause I beleue that it excelles oures also both in bindinge and also in sauor or smelling / whyche thinge Galene in the sixte boke of Simple medicines / where as he intreateth of Sothernwood / doeth sufficientely declare / when he sayeth / there are two kindes of Sothernwood / the one which they call the male / and the other which they call the female / whiche thinge is determined

terminated by Dioscorides and Panphilus/and infinit mo. But worm-
 wode is an other thinge / differinge from Sothernwode: and of worm-
 wode we must determine that there are thre kindes / of the whiche there
 is one that hath hys name of his kinde or countreye / as is called Pontike
 wormwode / the other Santonike / the thirde Seriph or Sea worm-
 wode. Wherefore Dioscorides iudged well / where as in the kinde of
 common wormwode he gaue the chiefe prayse vnto Pontike. The same
 Matthiolus writeth also these wordes. There are thre kindes of worm-
 wode intreated of here of Dioscorides / that is to wit / oure common
 wormwode / Sea wormwode whiche they call Seriphium / and San-
 tonike / whereof France nexte vnto the Alpes hath great plenty. Be-
 cause Matthiolus is a learned man / and therefore by the opinion of his
 learninge euen wythoute good reason and autorite maye drawe other
 after him in to his error: for the defence of the trueth / I will confute
 hys error both wyth reason and sufficient authorite. Where he sayeth
 that Dioscorides intreateth of thre kindes of wormwode / and that he
 intreateth fyrste of / is oure common wormwode. In the beginninge he
 swarueeth from the trueth / for the fyrste kinde of wormwode that Dio-
 scorides intreateth of / is Pontike wormwode. But the common worm-
 wode is not Pontike wormwode: the beste Pontike wormwode/as
 Dioscorides sayeth / groweth in Ponto in Cappadocia / and in the hill
 called Taurus/and in the description of Abrotoni/ he maketh Abrotonum
 the female lyke vnto Sea wormwode/and the male lyke in smallnes of
 the littel braunches vnto wormwode. Where as wormwode doubtles sig-
 nifieth Pontike wormwode/for wormwode rehearsed alone wythoute a-
 ny addition / is euer taken for Pontike wormwode/ because it is more
 excellent/then all other wormwodes be. But the common wormwode
 groweth not in mountaynes or wilde hilles / but onelye aboute townes/
 diches/hyghe wayes/and in tilled and labored grounde/ nether is it lyke
 vnto oure common Sothernwode / whiche is the male in Dioscorides/
 for it hath stalkes/leaues and braunches/ ten tymes greater then Abro-
 tonum the male hath / as euerye man maye se / that will compare the
 one wyth the other / Therefore this common greate wormwode that
 groweth onelye aboute townes / diches / and in tilled groundes wyth a
 leafe and braunches / ten tymes greater then Sothernwode/ can not be
 Absinthium Ponticum of Dioscorides. It is not therefore truly sayed
 of Matthiolus/that the fyrste kinde of wormwode that Dioscorides in-
 treateth of / is the common wormwode that groweth commonlye in
 Italye / whiche is the common wormwode both of Germanye and of
 Fraunche/of Englande/and of Scotlande. Because Dioscorides descri-
 beth not Pontike wormwode / as an herbe in hys tyme well ynough
 knowen/euen vnto the common sort. If anye other Autentike authoz
 describeth Pontike wormwode at large/we ought to beleue him / and to
 take that for Pontike wormwode / whyche disagreeth wyth hys descri-
 ption. But where as Dioscorides lefte Pontike wormwode undescri-
 bed / the noble Physician Galene / who practised Physick / not onelye in
 Grecia / but also in Rome / described Absinthium Ponticum verye dili-
 gentlye / wherefore we must take that onelye for Pontike wormwode/
 A ij that

that agreeth not wyth hys description. But this common wormwoode agreeth not wyth the description of Galene of Pontike wormwoode / therefore thys common wormwood is not the Pontike wormwoode. Galene in the description of Pontike wormwoode sayeth that in Pontike wormwoode is no small bindinge qualite. In all other wormwooddes the bitter qualite is mooste excedinge and greatest. Pontike wormwoode hath a leafe and a floure muche lesse then the other haue / the smell also of the same is not onelye not vnpleasant / but also resembling in smell a certeyne spice. But all the other haue a stinkinge or foule smell. These are Galenes wordes: But the common great wormwood is bytterer then all other wormwooddes / it hath a greater leafe and floure / then anye other / and it stinketh also more then anye other wormwood / therefore of all ether it is farthest from Pontike wormwood. I knowe thre sortes of wormwoode besyde the common / the right Sea wormwoode / the smale wormwoode that groweth in the olde walles and ruines of Rome / and the thyrde sorte / that groweth in Gardines in Englande / and in the fieldes aboute Wormes and Spyer in Germanye. All these thre sortes haue lesse leaues and floures / and a better smell then the common wormwood hath. Therefore if Matthiolus had regarded as he oughte to haue done the authorite of Galene / he shoulde haue taken anye of these thre / or at the lest two of them rather for Pontike wormwood / then the common wormwoode / namely when as he hath sene these two sortes of wormwood / the one in Rome and the other ether in Italy or in Germany / or at the lest described in the later wryters of the Germanes / vnder y name of Abretoni feminee / and especiallye in Fuchsis and in Hieronymo Trago / where he sayeth that the clyme or nature of y countrey maketh such diuersite and difference betwene the wormwood Pontik and the wormwood of Italy / which he canno other waye proue / but by onelye gessinge. Then when ther is such diuersite and difference of y clyme and of the nature of y countrey betwene Rome and Freseland / and y farthest parte of Englande / then shoulde ther be some notable diuersite betwene y comon wormwood of England and Freseland / and the comon wormwood of Italy. But ther is no difference at all betwene them / nether in qualite nor quantite that a man may perceyue / ye and if ther were anye suche notable difference / how chaunseith it that y wormwood growinge in Germany both in the fieldes and also in gardins / and the wormwoode y groweth in Rome besyde the temple of Peace / and in diuerse other places of the olde walles and ruines of the cytie / are nothing at all / or at the lest but a littel differinge from the quantite and qualite of Pontike wormwoode. And yet the common wormwood if it were wormwood Pontike / or a kinde of it / shoulde differ so farre both in quantite and also in diuerse qualities from the right and naturall Pontike wormwood / Surely euen if he coulde proue y it were a kinde of Pontike wormwood (which thinge he shall neuer be able to do) it must nedes folowe that it were the worst of all y thre kindes y are in Italye. Then lett wyse men iudge how rightly Matthiolus iudgeth in this matter / when he refusing ether / or if I should saye y best / not knowinge these two better sortes / aloweth this euell fauored and stinkinge common wormwoode / nameley when as Galene expresslye condemneth thys greate stinkinge and bitter kinde of wormwood / and a

Of Wormwode.

and alloweth it with the smaler leaues / and better and pleasanter smell. Matthiolus as though he had proued his purpos well with his glose of the diuersite of the clymes and natures of the groundes / sayeth also these wordes. Galene sayeth in the first boke of simple medecines: Sothernwood is a fare other thinge from wormwood / and of wormwood are thre kinde / wherof they call one by the same kinde or countre name / wher it groweth. Whereof the Pontike is the best. The second they call Seriphium / and the thirde Santonicum / wherefore me thinke that Dioscorides iudged well when in the kinde of comon wormwood / he commended Pontike aboue the rest. This is the sayinge of Matthiolus / If that Dioscorides sayed wel / because Galene sayed the same after him as though Dioscorides makinge thre kinde of wormwood / and prayling most Pontike wormwood / had not done well / if Galene had not allowed it that Dioscorides had written before. If that the autorite of Galene be so great with Matthiolus / why doth he allowe amongst the kinde of wormwood / for Pontike wormwood that kinde that Galene of all other most dispraiseth & commandeth to excheue / and taketh awaye from the kinde of Pontike wormwode / in these wordes / All other wormwoods / sauing Pontike wormwood haue a foule smell and a greater leafe and floure then Pontike hath: wherefore they ought to be fled / and Pontike to be receyued. But I wote whye he prayleth Dioscorides / that is because he semeth to geue him a maior or sure grounde to make an argument that this comon wormwode must nedes be Pontike or a kinde of Pontike wormwood / and he semeth to reason priuely thus: Both Dioscorides and Galene make no more kinde of wormwood but thre: but this great kinde of comon wormwode is nether Sea wormwood nor Santonick wormwood. Therefore it foloweth that it is Pontike wormwood / or a kinde of it. fyrste vnto this argument I answer / that it is no good argument. Dioscorides maketh onely thre kinde of wormwood / ergo there are only thre kinde of wormwood / and no more. For as Dioscorides doth seuerally describe diuers kinde of herbes / that other haue not touched: so diuerse autentike and noble wrytters do describe diuers kinde of herbes / whereof he hath made no mencion at all. Theophrastus who wrote longe before Dioscorides / describeth a kinde Buthalassh / in likenes and qualite and quantite / muche differing from it that Dioscorides describeth / where as Dioscorides maketh no mencion. But of one kinde of Sorbus / and yet describeth it not: Pliny that wrote muche of him / maketh mencion of foure diuerse kinde / and describeth them / where Dioscorides maketh but one kinde of Betoni. Paulus Egineta that came after him a longe tyme / maketh two kinde / wherof the one is nothinge at all lyke the other / where Dioscorides maketh but one kinde of Althe. Theophrastus maketh two diuerse and seuerall kinde. Auerroris maketh mencion of a kinde of wormwode / which he calleth Absinthiolum / wherof there is no mencion in Dioscorides. And Auicenna maketh fyue kinde of wormwode / where as Dioscorides and Galene make but thre kinde / wherefore it foloweth not / because Dioscorides and Galene make but thre kinde of wormwode / ergo there are but thre kinde of wormwode. Yea if there were but onely thre kinde of wormwood / yet it should not folowe streyght / that the comon wormwood should be vnder the kinde of Pontike wormwood: Naye / it should folowe that it should be a kinde of See wormwood / or Santonick wormwood /

Wormwood rather then Pontike wormwood or anye kinde of it/ because Galene maketh all kindes of wormwode greater leued and floured/ and more stinkinge then Pontike wormwode. Therefore when as this great comon wormwood is greater and more stinkinge then anye other wormwode is/ it muste nedes be farrest awaye from the kinde of Pontike wormwode/ and so rather a kinde of Sea wormwood or Santonike wormwode/ and especialllye of Santonike/ because Santonia is nerer Italye/ Germanye/ and England/ then Pontus is/ in whiche countres by the more likeress of the clymes and nerenes of the countres/ it is more likely that there shoulde be more plentye of Santonike wormwood then Pontike. Gerhardus de VVijck, twelue yeares ago/ when as he was in Colon at that tyme the Emperours Secretary/ taught me fyrste the righte Pontike wormwode. Thys man was well learned in Greke/ Latine/ and Hebrewe/ and was so earnest a searcher of simpels when he was in Italye/ that he went into the mount Appennine wyth manye other/ to finde oute simpleesse/ whereof he onelye wyth two or thre other escaped death/ for all the other dyed ether in there yorneye/ or shortly after that they came home. Thys same man tolde me that after his laborsum and perillous iorney/ he fell into a dropsy/ and that by vsinge of Romish or Pontike wormwood/ whiche he founde in Italye/ he was deliuered from his dropsye. But it was not the common wormwode/ but Absinthium Romanum that the Apothecaries of Antwerpe vse/ and is called Graue crypt. This noble clerke afterwarde was sente by Charles the fyft/ Embassator to the greate Turke/ and in his iorneye he came thoro we Pontus/ and broughte home wyth hym trewe Rapontike/ whereof manye haue douted manye a daye/ The same clerke after he came home from Pontus/ seynge a frende of hys writinge agaynst them that heide that Graue crypt of the coloures/ shoulde be Absinthium Ponticum/ reprovied hym and made him in the seconde settinge furth of his boke/ call back hys former opinion/ and write that Absinthium Romanum Antuerpiensium and Coloniensium/ was the trewe Pontik and Romish wormwood. Then if it be trewe that Plautus sayeth/ Pluris est oculus testis unus, quam auriti decem: men ought rather to beleue Gerardus in this matter then Matthiolus. A certayne Spanyard/ som tyme called Ioannes Rodericus/ and afterward I can not tell by what chaunge named Amatus Lusitatus/ a verie ape vnto Matthiolus/ but muche behinde him in learninge/ who semeth to haue taken a great parte of his boke oute of the Italian Commentaries of Matthiolus/ writteth thus of wormwood Pontike. The common wormwode is all one wyth Pontike and Romishe wormwode/ for they differ in nothinge but in the naturall place of their growinge/ whereby it chaunfed that Galene in his bookes De methodo medendi/ mighte seme to make them som tyme diuerse herbes/ when as they are but all one herbe/ & car.

If Amatus had ben Pythagoras/ and we hys scollares/ we woulde haue ben content wyth hys onely sayinge/ that the common wormwood was Pontike wormwode/ withoute anye requiringe of further authoritye or reasons to proue thys sayinge wythall. But seynge that he is nether Pythagoras/ nor we hys scollares/ we require both authoritye and rea-

and reason to proue that the common wormwood is wormwode Pontike/and because we finde nether of both fitt to hys sayinge / we do not receaue this sayinge for Apollones aunswere: Naye / because it is contrarpe both vnto Dioscorides and Galene / we take his iudgement to be vntrewe and in no wise to be followed. He sayeth that the common wormwode agreeth in all thinges wyth Pontike wormwode / sauinge onelye in the naturall place of growinge. But thys saynge is quite agaynst the saynge of Galene in vndecimo libro methodi medendi: where he sayeth that in all other wormwodes / sauinge in Pontike / the bitter qualitie exceedeth all other qualities / and they haue a foule smell or stinkinge: Pontike wormwode hath a lesse leafe and flower / and a better smell then the other haue. Therefore Pontike wormwood differeth from Sea wormwood in greatnes and in stinkinge smell: But thys great wormwode is both greater and more stinkinge / and also lesse bindinge then the Sea wormwode is / then when as Sea wormwode is greater / lesse bindinge / and more stinkinge then Pontike wormwood / and the common wormwode exceedeth the Sea wormwode in all these. It must nedes folowe that Pontike wormwode differeth from the common wormwood / not onelye in the naturall place of growinge / but also in bignes / smelling / and bindinge / and the place aboue reherfed / proueth that it is not trewe / that he sayed that Pontike wormwode is tauler or hygher then the other common wormwodes be / when as Galen teacheth the open contrarpe. It is a marueyl to se howe manye ennemies alwayes the trueth hath in all kindes of learninge / after that it hath bene longe hyde / and beginneth to springe by agayne / and by a fewe is set furth to be receyued frelye of all men. Some of the Apothecaries of Rome / belyke warned and taught by some learned Philisician there / began to leaue the common wormwood that groweth about diches and hyghe wayes wyth the brode leafe and the stinkinge smell and bitter taste / and to vse in the stede of that wormwode that groweth aboue olde walles of Rome. These Apothecaries receyued the trueth and followed it as they were taught.

But two Obseruante freres coulde not abyde the trueth / whiche of late by name wrote agaynst the Apothecaries of Rome / for holdinge wyth the trueth. The freres will not aboue the small leaued wormwood / for Pontike wormwode / because it groweth wythin the walles of the cytye / and alowe the euell fauored stinkinge wormwode that groweth oute of the cytye / because it groweth in a freer ayre then the other doth. In dede if that the broade leaued wormwode were Pontike wormwood / as it is not / and some of it grewe wythin the cytye / and some abrode in the fieldes. If that grewe abroade were the better. But the freres graunt that the small wormwood that groweth in the cytye / is of a farre other kinde then the common wormwode is of. Then what comparison can be made betwene the herbes of two diuerse kindes / except a man will condemne the one kinde / and set oute and alowe the other kinde. The wormwode that groweth in Rome / is nether Sea wormwood nor Santonik wormwood / and the description of Pontik wormwood agreeth with the forme and fassio / qualities and vertues of the

Wormwode that groweth in Rome/therefore it is Pontike wormwode. Loke byon Galene who so list in the eleuenth boke De methodo medendi, and there he shall finde that the description of Pontike wormwode agreeth with the wormwode of Rome / and that in manye thinges disagreeeth with the comon wormwood/which the freres take for Pontike wormwode. Let then wise men iudge whether the right Pontike wormwood growing within the walles of the cyties/ought to be vsed for wormwood Pontike/ or Roman wormwood/ or the euill fauored stinkinge kinde that groweth a littel out of the cite/aboute diches and besyde coyne felde/ ought rather to be vsed according vnto the learninge of Galene. The freres bringe diuerse argumentes/ to proue that the wormwood growing in Rome/ is no good wormwood: one is because by plantinge and chaunginge of groundes/it will not chaunge his qualite/an other is sett out falsely (as far as I can se) or elles manye men lye of Mesue/ who (as they saye) describeth wormwood Romane to haue broder leues/smooth and playne. What manner of reason is this wormwood growinge in Rome/ will not chaunge neither qualite nor quantite/ when he is transplanted into a fatter grounde/ ergo it is naught: These freres if they wold haue taken the paynes to haue rede Theophrastus De plantarum causis, lib. i. cap. i. Diligently/ they might haue found there that some herbes are worse for transplantinge / and for bringing into a fatter and moyster grounde. And whether the right wormwood be any of those herbes or no/ these wordes of Theophrastus hereafter folowing/ can beare witnes: *Ager agitatus cōfectusq; & plus pabuli præstat, & saporis immutat: ergo ratione optima, cultus quibusdam commodè adhiberi quibusdam minimè possit: ceu illis quæ sicca, æria, amara, atque ad summum venenosa sunt, vsumque medicaminis præstant. Hæc enī sub latis viribus, hebetantur atque effeminantur, vt alia fructum omnino ferre ne queant, alia humidiores, deterioresque pariant, quæ etiam aquosa redduntur, ceu absinthium & fel terræ.* As for Mesue in his descriptio of wormwood Romane/whether he maketh wormwood Romane with broad leaues or no/ I report me both vnto the comon translacion/ whiche hath/ *melius est quod nascitur in terris liberis, remotum ab odore maris, folia habens alba, leuia, & plana: and also vnto the translacion of Siluius/ which hath these wordes: Romanū eligimus folijs albis, leuibus & planis odore iucundo.* Here maye a man se that the freres allege Mesue other wise then the textes haue/ and that they deserue no credite in there vntue allegacion. Be and though Mesue had sayed that Absinthium Romanum which is the right Ponticum/ had greater leaues. Yet we shoulde rather beleue Galene then Mesue/ which sayeth that Absinthium Ponticum of all other hath the smallest leefe. Here are the apotecaries to be warned/ that they cal not with the freres contrary vnto Dioscorides/ Galene/ Pliny/ Aetius/ and Paulus/ Absinthium Seriphium/ Absinthium Ponticum. They dreame belike that Absinthium Marinum/ maye be called also Ponticum/ because Pontus is somtyme taken for the sea. But that is not the vse of learned Philicians to name it so/ wherefore we must call euery herbe by the name that the auncient Authours haue geuen it. Where as these freres haue shewed in there stile great vnlarnednes in the Latine tonge/ and in the knowledge of olde Authours. So they declare them selues to be also skenderly sene in Histories/ whiche saye that the olde Authores/ meaninge of Mesue with other as it doth

Doth appere. Where in the tyme of the triumphant Rome/ when there was no ruines/ wherein Wormwode myght growe/ but that al the citie was replenished woth fayre buyldinges/ and that therefore they coude not speake of Wormwode Roman growinge in Rome/ because there was no place there for it in theyr tymes. As for the olde authoys in dede/ as they were in the tyme of the triumphant Rome/ so they neuer speake one worde of Wormwode Romane. But whether Ihesue who florished aboute foure hundreth yeaeres ago and fyfthe/ might haue sene ruines in Rome or no/ I reporte vnto Blondus and other/ whiche haue wrytten of the wastinge and inburstinge/ whiche Rome hath at diuerse tymes from the yeaere of oure Lorde foure hundreth and seuen/ vnto the tyme that Ihesue florished. In this muste I also warne the Studentes of Philike/ that they beleue not the freres/ whiche saye that Dioscorides called Absinthium Ponticum/ Absinthium rusticum/ for that is not in the olde Greke textes of Dioscorides/ but hath bene falsely set to/ by some tryflinge and foulishe cockow. Let them also not beleue them/ where as they saye vnlearnedlye/ that Santonicum is a common name for all the kindes of Wormwode/ and that by the authorite of Dioscorides and Plinye/ but falsely alleged. For it was neuer sene that Santonicum shoulde be taken ether for Sea wormwode or Pontike wormwode. The small leaued Wormwode/ called of all the beste learned Philicians and Apothecaries/ Absinthium Romanum/ groweth in Germanye besyde Wormes/ a littel from a thorp called Hase loche/ and aboute Spyrre besyde a place/ called the Holye graue. In Englande and in frefeland/ and in lowe Ducheland it groweth in gardens onely/ so farre as I can yet learne. The other kinde of Pontike wormwode groweth as it is sayed before/ aboute the olde walles of fallen buyldinges of Rome. A bushe or two of this kinde groweth in Anwerpe in Peter Condenberges garden/ where as are manye other straunge and holsom herbes/ hard to be found in anye other place of Germanye besyde. This kind hath greater/ longer/ whyter/ and bitterer leaues then the fore sayd Wormwode of Germanye hath/ and also a stronger smell.

Of Sea Wormwode.



The seconde kinde of Wormwode is called in Greke *Ἀψινθιον θαλασσιον* / and in Latin Absinthium marinum, or Seriphium, or as I fynde in some bookes Seriphum. Howbeit seyng that Seriphus is an Iland/ where as frogges are allwayes dum/ where vpon riseth the Proserbe/ Vana Seriphia. It appereth that the herbe should rather be called Seriphium Absinthium/ then Seriphum. But let euerye man call it as he list/ ether woth the name of Seriphium or Seriphum/ so that he knowe the righte herbe and the vertue of the same.

The de

Absinthium marinum.

Sea wormwode.



Seriphm

The description of Sea Wormwode.



SEA wormwode (sayeth Dioscorides) *λεπτοκαρπος* that is/as Ruellius translatheth it/
wormwode Seriph is a small herbe / but the
Greke soundeth rather $\bar{\rho}$ it is an herbe with
a small frute/as the olde Translator turneth
in these wordes/Herba est tenui fructu, Som
herbes that are small haue bigger frute then
greater herbes haue. Therefore it is not all
one thinge to be a smal herbe/and to haue a
small frute. The olde translator maketh the
frut onelye small/but the newe translator ma
keth the leaues/ the stalkes / and the fruyte/
and the hole herbe small. But beyde it that the Greke worde ma
keth for thys purpose / it were not nede twise in one description to ma
ke the hole herbe small/which thing Dioscorides shuld haue done if he had
meant by *Leptokarpus*/that the hole herbe shuld be small/for a littel after
in com-

in comparinge Sea wormwode vnto the small Sothernwood / he maketh the hole herbe small. It is full of litle sedes / and it is somthinge bitter and euell for the stomach. It hath a greuous smell / and a certeyne bindinge / and is hote withall. *Plinius libro vigesimo septimo, capite septimo* writeth thus of Sea wormwode. There is also a Sea wormwode / whiche some calle Seriphium. It is narrower and lesse then the former / and not so bitter and an enemy to the stomach. And in the two and thyrtyest booke / and nynt chapter he describeth it thus. There groweth in the Sea a wormwood / which some call Seriphum / and it is smaller then is the Land wormwode. Thys description of Sea wormwode that Plinye hath made here / as farre as I can se / is contrarye vnto the minde and to the open wordes of Galene. Galene as I haue diuers tymes alleged befoze / sayeth in the places aboue rehearsed / that Pontike wormwode hath a lesse leafe and floure / then other wormwoodes haue / and he sayeth that Pontike wormwode is not so hote as other wormwoodes / and that it is more bindinge then bitter. Then when as Plinye maketh Sea wormwode narrower and lesse then Pontike wormwood / and not so bitter as it is / ether must Plinye haue erred / or ellis Galene. But it is more like / that Plinye beyng occupied wyth suche an office / that he coulde not haue iuste leasure to seke and compare the herbe his selfe / and therefore ether wrote by herselfe / or as he red it written in some also onelye erred writer / that learned his opinion of other / did erre: then Galen who was a Philician by hys office / and a diligent seker out of herbes / as hys saylinge vnto diuerse Blandes to seke and finde out the righte Simple / in diuers places of his bookes beare witnes. Wherefoze I geuinge credit rather vnto Galene then to Plinye / and to myne owne experience / then vnto Plinies here saye / do holde that Sea wormwood hath a greater leafe and floure then Pontike wormwode hath.

I haue sene Sea wormwode in Northumberlande by holpe Blande / in Friesland besyde Norden / in Brabant besyde Barrowe. But in no place so great leaued / as Matthiolus setteth oute in his figure. I reken that he setteth oute in the stede of Sea wormwode / the righte Mugwurt whiche I haue sene in Italy by the sea syde / as in the intreatinge of Mugwurt / I intende God willinge to declare.

If that be the right wormwode that he setteth fourth in hys figure / then is it not the righte Abrotonum femina / whiche he setteth oute for it. For the leaues of hys Sea wormwood are not lyke vnto the leaues of hys Abrotoni femina / as they oughte to be / for they are not tenniter incisa that is wyth small cuttinges or indentinges / as the leaues Abrotoni femina be / but are set fourth longe / lyke vnto the leaues of Lanander / or Rosmarie / and uot lyke vnto anye other kinde of wormwood / nether about the rotes / nether about the middes.

In dede suche leaues in the top are founde in diuerse kindes of wormwode. Howe be it I neuer sawe Sea wormwood growe wyth suche leaues both in the toppe and in the middes aboute the roote also. Wherefoze a man can not knowe the right Sea wormwode by his figure / he graun-

Of Wormwode.

Common Wormwod.



Santonik

he graunteth that when it commeth fyrst furth / that the leaues are lyke wormwod / and that afterwarde they are chaunged into longe leaues. If he had therefore set but one litle bushe by the rotes wyth iagged leaues lyke other wormwode / it had ben easyer for them that come not / nether can come to the Sea syde / to haue learned the shape of the trewe Sea wormwod. For the better knowledg both of wormwod Pontike / and also of wormwod of the sea / before I leaue of writinge of the markes / tokenmes / and properties that belonge vnto wormwod of the Sea / I will rehearse it that Galene writeth in y^e viij. boke of his Simples / of Seriph or Sea wormwod. Seriph wormwod (sayeth he) is lyke vnto wormwod both in shape or forme / and also in tast / howbeit it differeth not in tast / for it is not so binding / and is hotter / and tasteth of a certeyne bitternes wyth a saltishe tast / and is more hurtfull vnto the stomack / and both taken inwarde and also layd without / killeth wormes more then wormwod doth. And a man must iudge that it is hote farr in the seconde degree / and drye in the thyrde degree. As for Santonike wormwode I can not well tell what manner of herbe it is / for I am not sure that euer I saw it in all my lyfe. For the herbe that I ones supposed to be Santonik wormwod / I thinke it was wormwod Roman which I knewe not at that tyme. If I should be suffered to gesse as manye other do / if the leaues were not so greate and euell smelling / I wolde reken that this great kind of wormwode were ether Santonik

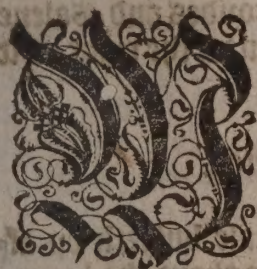
Santonike wormwoode or bastard kind of it. I marvel that of so many learned French Physicians/as haue written of late yeares/that none hath taken payne to finde vs out in there countre/whe as they haue found out so many growyng in other strange countrees/far from France.

The degrees of the kinds of Wormwood.



Pontike wormwood is hote in the fyrst degree / and drye in the thirde after Galene / Aetius and Paulus Egineta / but after Mesue it is drye but in the second degree / but more credence is to be geuen vnto Galene then to Mesue: Sea wormwood is as Egineta writeth / hote in the first degree / and drye in the fyrst. French wormwoode is weaker then Sea wormwood in breaking of humors / in hete and in drynes. The iuyce of the Pontike wormwoode is rekened of all substantiall authoys more hote a good Deale then the leaues are.

The properties of Wormwood.



Wormwood hath astringent or binding together / bitter and biting qualitees / heatinge and scouringe awaye / strengthing and drying. Therfore it driueth furth by the stooles and the vyne also cholerick and gallishe humores out of the stomack. But it auoideth most chiefly the gale or choler / that is in the vynes. Thus writeth Galene: Wormwoode maketh one pisse well / Drunken with Steller mountaine and French spicknard. It is good for the wound and paine of the stomacke and the bellye. It driueth awaye lothsumnes. That broth that it is sodden or steeped in / drunken euerye daye aboute fīue vnces / healeth the Jaundes or Guelisought. It prouoketh womans floures / ether taken in / or layd to without with honye / it remedieth the strangling that commeth of eating of Codelholes / if it be drunken with vinegre. It is good against the popson of Ixia with wine / also against Homloke / and the bytinge of a shrew / and the Sea dragon. The squinancye maye be healed wyth this herbe / if it be anoynted wyth it / and honye / and Salt peter naturall put together. And so with water / it healeth the wateringe of sores in the corner of the eyes. It is good for the brulinges and darknes of the eyes wyth honye. And so it is for the eares / if matter runne out of them: The broth of wormwoode wyth his vapor that riseth by from it / and smoketh by / healeth the payne of the teth and the eares. The broth with malua lye is good to anoynte the akinge eyes with all. With the Cypriue ointment it is good for the longe disease of the stomacke / wth figges / vinegre / and Darnel mele / it is good for the dropsye and the sickenes of the milke.

Out of Plinye.



Wormwode helpeth digestion with rue peper and salt / it taketh awaye rawenes of the stomacke / old men of olde tyme gaue it to purge with a pinte and a halfe of old sea water / five drammes of sede / thye of salte with two vn-ces of hony / and two drammes. In the Jaundes it is dronken with rawe Persely or Venus heyre. It is good for the clerenes of the sight / it heyleth freshe woundes be fore there come anye water in them. It healeth also the icke or ynke. It is not good for to be taken in a agewe / layed amonge clothes / it driueth the mothes awaye. The smoke of it / driueth awaye gnates or mydges. If the ynke be tempered with the iuyce / it maketh the mife they wil not eat the paper that is writen with that ynke. The ashes of it with rose ointment / maketh blacke heyre.

The quantite out of Mesue.



Y maye take of the broth or of the stepinge of wormwood from five vneces to eight / of the iuyce / from thye drammes to foure / of the pouder / from two drammes to thye / and so wil it make a purgation / but because it worketh but weakely / by it selfe ye maye take it with whay / with rasines / the stones take out / or with roses / or fumitory. Sea wormwode is not to be bled for the right wormwode / for it is noysome vnto the stomacke as Dioscorides and Galene do testifie. Nether is the common wormwode to be taken for the right / if it maye be had.

Of Sothernwode and of Lanander cotten.



Abrotonium is of two kindes / the female bussheth by after the likenes of a tree / and is whyte about the braunches / and hath leaues like vnto Sea wormwode wyth smalle iaggies or indentinges in them with berries / busshing in the top / shining like gold / and full of floures. It that commeth furth in Summer / smelleth well with a certeyne vnpleasantnes and a bitter tast. It is playne that this kind is out of Sicilia.

This description of Dioscorides of Abrotoni femine / agreeth wel in al thinges with Lanander cotten / sauinge that the leaues seme not to be lyke vnto the leaues of Sea wormwood / nether when they are first commed by / nether after ward when the herbe is full growen / even as the figure of Nathiolas and his sayinge / that when they come first furth / they are like wormwood / do sufficiently beare witnes. Wherefore thys semeth much to hinder / y Lanander cotten should be Abrotonium femina. Howbeit I truste I shall take that dout awaye / for when I walked by the Sea syde in East freeland / in the spryng of the year / I founde in diuerse places of the Sea banke Sea wormwood / as yet vncummed furth / but only beginning to spruyt out / so lyke



This herbe is hote & drie in
the third degree.

The best tyme of gathering this herbe
is September

So like Lanander cotton that a man would haue thought that yet had bene
Lanander cotton in dede. wherfore I thinke y^e Dioscorides copared Abro-
tonum feminā wth Sea wormwood/which as yet he had sene not perfittly shot
out/which afterward then in dede is like vnto Pontike wormwood/ whē it
is fully cummed furth/as experience beareth witnes.

The second kind of Abrotoni is called the male/it is full of twigges graci-
libus ramulis vti Absinthium/as Ruellius turneth this Greke out of Diosco-
rides/λεπτόκαρπον ὡς ἀψίνθιον/ with small branchlinges or litle branchlinges as
wormwood/that is wormwood Pontike hath. But the Greke soundeth ra-
ther wth small fruyt or sedes as wormwood hath. Matthiolus redeth wth Ruel-
lius/gracilibus ramulis/ which reding is against his opiniō in Pontike worm-
wood. For if Sothernwood y^e male haue litle thin branches as Pontike worm-
wood hath/and the great cōmon wormwood hath great and big branches/ the
bigge cōmon wormwood is not like vnto Sothernwode y^e male / wherfore
y^e cōmon wormwood can not be Absinthii pontici/ or els our Sothernwood
can not be Abrotonum mas in Dioscorides. And if it be said y^e y^e nature of I-
taly maketh y^e leues in y^e cōmon wormwood so great/it must be asked again/
why doth not y^e nature of y^e ground of Italy also change y^e leues/branches and
sedes of Abrotoni maris/as it doth Absinthii pontici leaues and braunches?
Well howsoeuer Matthiolus erre in Absinthio pōtico/he iudgeth well wth al
other lerned mē/y^e y^e herbe which is called in English Sothernwood/in duche
Stabwurtz, in French Auroune/is y^e right Abrotonum mas in Dioscoride.

This male kind
bringeth a foot
in the month
September.

Sothernwood

Of Sothernwood.

The Vertues.



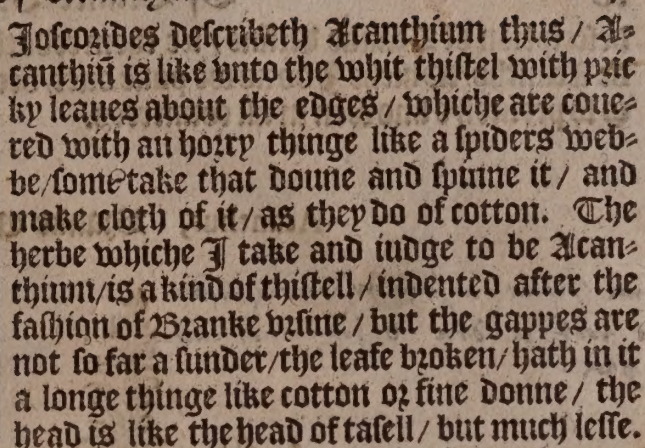
He fede of Sothernwood/raue/broken/ and made hote
in water/and so dronken/is good for the short winded/
for the partes that are drawen together/ or shronken/
and are bursten/for the Sciatica/for the stopping of the
water/and lyke wise of weomennes floures. The same
dronken wyth wine/is a good preseruatiue against poi-
son. It is good for them that shake and shudder for col-
de/sodden in oyle/and layed to vpon the bodye. Thys

ingly if it be mixt
with salme oyle.

herbe both strowen in the bedde / and also wyth the smoke that commeth
from it/driueth Serpens awaye. It is good to be dronken in wine against
the bitinges of Serpentes/and especiallve of the felde spider/and of a Scor-
pione. It is good for the inflammation of the eye layd to wyth a sodden
quince or with bread. The same broken with barley meale and sodden/driueth
awaye swellinges on the fleshe. It killeth wormes/for it is bitter. Sothern
wod burned/and put in the oyle of palma Christi or radice/ maketh a berde
that groweth slowlye/come out a pace/if it be anoynted wyth it. Sothern
wod draweth out it that sticketh fast in a mannes bodye: some holde that
this herbe layd but vnder a mannes bolster/prouoketh men to the multiply-
inge of there kinde/and y it is good against chernming and wichinge of men-
which by chernminge are not able to exercise the worke of generation.

Of Acanthium.





It hath blewē floures / the hōle herbe is clammy / and hath a strong sauour /
I neuer sawe it growe but in gardines in Englande and in Italye / some
saye that the Herbaries name it *Cardium Alinum* / but as yet I coulde ne
uer learne anye Englishe name of it / I for a shift therefore am compelled to
name it *Ote thistell* or *Cotton thistell* / because the sedes of the herbe are like
Otes / and the leaues broken resemble cotton. Lucas Gynis my mayster
in Bonorpe the reader / therof *Dioscorides* shewed and taught me fyrste
this that *Barthiolus* neuer sawe it in Italye.

Finde no other propertye that Dioscorides sayeth /
that thys herbe hath / sauinge that it is good for them
that haue their necke bowynge backward by violence
of a crampy disease / but not of nature / I haue sene it
growe in London in diuerse gardines.

Canthus is called of the Barbarus writers/
Branca Ursina, in Englishe Branke Urline/
in Duche Beernslaw. This herbe growe plen-
teouslye in my Lordes gardine at Sion. I
neuer sawe it growe wilde as yet. Some ha-
ue abused Bearfote / whiche is Consiligo for
this herbe / but the description of Dioscorides
condemnueth them. True Branke Urline hath
leaues lyke a certeyne kinde of Cole / whose
leaues are indented / but the leaues are black-
er / grene / and muche longer then Cole leues
are / and also narrower and more depe cut in/
toward the senowe that goeth thorowe the mid leafe. The hole herbe is be-
rye slymy / and full of slippery iuyce. They that will haue anye more of the

Ye have said, it have some priors on it but Bth
it mother death.

Descriptio

Some what broken
longer than
longer than
readers like it
is rather a shan-
dow, but his
a finger thin
above a night
more to a long
more for long

Description of Blanke Vysine / let them rede the description of Dioscorides
De Acantho / whiche I do nowe passe ouer / because I knowe that the herbe
is so perfitelpe knownen in all countrees.

Acanthus, Blanke Vysine.

Blanke vysine haue a somewhat drye & drie
powere. the root is drie & somewhat custy
& of thine ptes.



The germane rse f
p fme in sped of d
and it myll do mealy
that m^h is regred in at
the rook of p^hia by.

The Vertues.

bers out of ioy

me

bye

estmgs

lyk

he



Blanke Vysines rote is good for members oute of yointe
and for burninge / if it be layd vpon the diseased places.
The same drunken prouoketh vyne / but it stoppeth the
belve / it is wonderfull good for burstinges and places
drawen together / and for them that haue the Petylike
or consumption. Plinye sayeth also that thys herbe is
good for the goute / warmed and layed to the place /
whiche is vexed wryth it.

Of Aco

Of Aconitum.

19

Aconitum, Pardalianches Fuchsiij Oneberrye.

Aconitum lycoctonum, Glewe Wolschayne.



the first kind come for
in June & Julye. the
in maye.

A

Conitum is of two sortes in Dioscorides/ the first is cal-
led Pardaliaches or Teliphonium/ or Theriophonium/
This kinde hath leaues like Cucummers or Sowes
hyde / thre or foure together / but lesse and somthinge
rougher / the stalke is a hand bread higher / the rote re-
sembleth a Scorpions tayle / and shineth like Alabaister.
Fuchsius with diuers other learned men haue thought
that the herbe which the Duche men call Einbere / is

Aconitum Pardalianches / but I thinke it is not so / for the herbe hath euer
foure leaues like Plantain / without any roughnes / and neuer hath thre lea-
ues / moreover I haue hearde of credible persones / y children in some places
eat y black berrye y groweth in the top of this herbe without anye ieopardy
which they could not do. If thys herbe were Pardalianches / whiche maye
well be called in English Libardes bayne. The herbe y hath bene taken for
Libardes bayne / groweth plenteously besyde Morpeth in Northumberlād
in a wode called Cottingwood / and y same herbe is called of y Barbarus wor-
ters Herba paris / and they saye y it is so far from poyson / y it is a good and
sufferene remedy against diuers kindes of poyson. I neuer sawe growing y
right Aconitū / but onely paynted in Matthiolo y Italian / whose figure Ges-
nerus suspecteth to be no natural but a counterfit figure / and y same sayth /
y the herbe which is called Toza / is y right Aconitum primum Dioscorides.

fuchsius his
with his not
Aconitū

Herba paris

Toza

B iiii

But be

But because I haue not sene thre or foure leaues in this herbe/lyke vnto the leaues of Cucumber or to Dani porcino/and the rote like vnto a Scorpions tale/I can not iudge whether his toza be Aconitum primum Dioscorides or no. In the meane tyme I can beleue well that it hath the properties Aconiti Pardalianchis. The other kind of Aconitum is deuided of Dioscorides into thre sortes/of which I knowe two kindes/ one of them hath leaues lyke a Playn tree/and depely endented wyth yelow floures/ and with litle short coddess wyth blacke sedes in them/ Thys kinde groweth onely in gardines/as far as I know/and this maye be called Wolfes bayne / or yelow wolfes bayne/or playne wolfes bayne. The other kind hath leaues lyke a greate kinde of Croufoute wyth a longe stalke/and a blew flower/Germans call it Honickes cap or Munch cappin/that is Honkes hode. Thys kinde groweth verie plenteouslye in the very top of the Alpes betwene Splengen and Clauenna.

The Properties.



Some parades bayne layed to a Scorpion/maketh her bitter lye amased and num/and assone as she toucheth agayne Hellebor/or Rheswurte/she commeth to her self agayne: Some vse thys herbe/layinge it vnto the eyes to take awaye the greate paynes of the eyes. Thys herbe hyd in fleshe and casten fourth/ where wild beast come / killeth as many as eat it. The other kindes called Wolfes bayne and Honkes coule/killeth wolves. And this wolf bayne of all poysons is the most hastye poyson. Howbeit / Plinye sayeth/that this herbe is good to be dronken against the bitinge of a Scorpione. This is also the nature of Wolfes bayne/ if anye credence maye be giuen vnto Pliny/ that it will kill a man if he take it/except it find in a man some thinge that it maye kill/with that it will strue as with his mache/ whiche it hath founde within the man. But this fightinge is onely/when it hath found poyson in the bowelles of a liuing creature/and maruayle it is/that two dedely poysons do both dye in a man/that the man maye lyue.

Remedies against this poyson and tokens of it/ whereby it maye be knowen who is poysoneth with it.

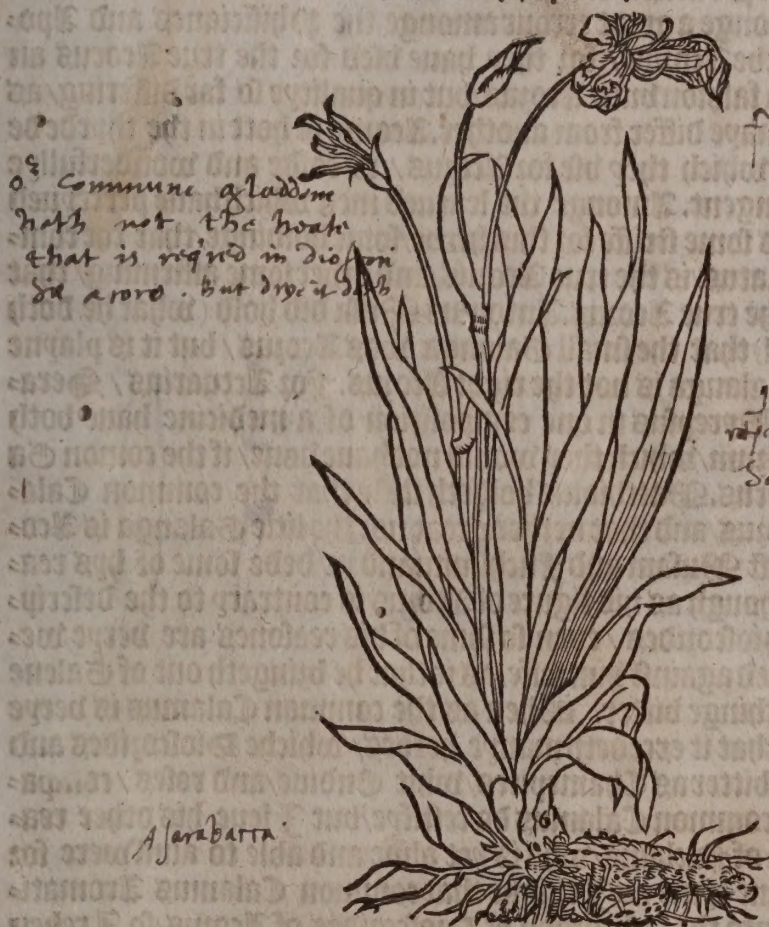


Wolfe bayne by and by assone as it is in drinkeinge appeareth in the tonge swete with a certeyne bindinge/ and when they that haue taken it/begin to rise/it maketh the dusey in the head/and driueth out teares/ and bringeth great heuynes vnto the breste/ and midriffe/ and muche wind goeth furth. Wherefore the poyson must be driuen oute/ether with vomitinge/or els beneth with a clifter/we vse to giue in drinke/organe/rue/horehond/or y broth of wormwood with wormwood wine/or with Houseleke/ or Sothernwood/ground pine. The cruddes found in a kiddes mawe/or an hinde calves mawe/or a Leuerettis cruddes with vinegre/are good for the same. German-der/

der/Beuers coddess aris and rue / do properly pertaine to the healinge of this popson. About twenty yeare ago/certaine french men at Anwerp/willing to make a sallet of Alexander rotes/gathered the rotes of blew wolfs bayne/and eat them/but as many as eat of them/sauinge two minstrelles/which vomited them out again/died all within two dayes as I heard say/wherefore if they had bene better learned in the knowledge of herbes/they mighte haue auoyded the hasty death that they came to. Let our Londoners which of late haue receyued this blew wolfs bayne/otherwise called Monkes coule/take hede/that the popson of the rote of this herbe/one daye do not more harme/then the freshnes of the flower hath done pleasure in seuen yeres/let them not saye/but they are warned.

The description of Acorus out of Dioscorides.

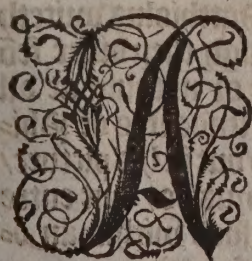
Gladdon or false Acorus.



Alarabatta.

For that true aconite is as some
saye by in stead of it may be y^e
the kind of galbanum but of
the greater.

It is hooke & dinc in the thing deane
resemble to gathered in the beginning
Summer.



Acorus hath the leaues of floure Deluce / but narrower/
and rotes not vnlike / folded together / which go not right
downe but asyde / and are strowed vpon the vppermost
parte of the earth. where they growe / they haue by cer-
taine spaces certayne ioyntes lyke vnto knees / they are
ὑπόλευκοι / that is as Ruellius turneth it / albicantes / why-
tishe / but the word maye signifie as some iudge / a litle
white

it is also call
aphrodisia. an
pulsing call
piper apm
the first word
not for sake of
or hyve whos
haugh

The comon Acorus or gladdon is constringent & thickeneth it is good
suppress womens issues It stoppeth the gushinge out of blode from
what place soeuer. Wherefor it is trulye written of the author
the panderp that he that canot about wth him can not
be harmed wth omdm of bleedings.

white within/or in vnder. They are in tast sharpe or bytinge / but in smell not vnpleasant/the best is thick and whyte.

The description of Acorus out of Plinie.

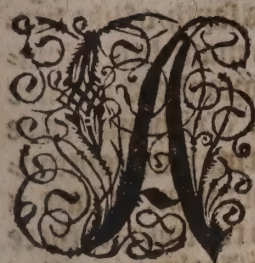


Nacor hath the leaues of flour delice / but narrowet and with a longer foote that the leafe groweth on / black rotes / and not so full of beynes / but in other thinges lyke vnto Ireos or flour delice. They are sharpe in taste / and haue no vnpleasant smell / and the sanour of them belcheth quickly out. They that come out of Pontus / are best / nexte vnto them are they of Galacia / and then they of Candy. But the fyrst or best are in Colchide beside the flood Phasis / and roundabout in watery places. The grene rotes haue a stronger and greuouiser smell then the dried rotes haue. They of Condy are whyter then they of Pontus.

There hath ben longe a great errour amonge the Phisicianes and Apothecaries in this herbe Acorus / for they haue vled for the true Acorus an herbe in dede like in fashion vnto Acorus / but in qualite so far differing / as one herbe almoste maye differ from another. Acorus is hote in the thyrde degree / and Gladdon which they vse for Acorus / is colde and wonderfullie stoppinge and astringent. Amonge the learned men which haue perceyued the foresayd error / is some striffe for this herbe / some holdinge / that the common Calamus odoratus / is the true Acorus / and other some affirming / that great Galanga is the true Acorus. Antonius Musa did hold (what he doth nowe I can not tell) that the small Galanga was Acorus / but it is playne that the common Galanga is not the right Acorus. For Actuarius / Serapio / and Nicolaus Myrepsus in one composition of a medicine haue both Galangan and Acorum / which they would not haue done / if the comon Galanga had bene Acorus. Matthiolus holdeth stiffe that the common Calamus is the true Acorus / and that nether great nor the litle Galanga is Acorus / by name against Musam and Fuchsius / and in dede some of hys reasones are good / although as his figure of Acorus is contrary to the description of Acorus in Dioscorides / euen so some of his reasones are verie weak / and may be turned against him selfe / as it that he bringeth out of Galene that Acorus is somthinge bitter. When as the common Calamus is verie bitter / and so bitter that it exceedeth manye herbes / whiche Dioscorides and Galene call plainly bitter as Chamepites / whit Endiue / and roses / compared with the tast of common Calamus do testifie / but I leue his other reasones to be confuted of Fuchsius / who is yet aliue and able to aunswere for him selfe / in the meane tyme as I thinke that common Calamus Aromaticus draweth next vnto the description of Dioscorides of Acorus / so I reke that nether Fuchsius nor Musa haue erred so much / as Matthiolus writeth when they vled the two Galangas for Acoro. For although they differ fro Acorus in color and forme / yet they differ ether verie litle or nothing at all from Acorus in poure and vertue / this must I warne the studentes of Physike / that the rotes of the Acorus that Matthiolus setteth out in his picture / go not alyde aboue the ground / as y rotes of the false Acorus do / but entre almost right doune toward the ground / nether is one folded within an other as Dioscorides writeth / therfore his figure is to be suspected.

The

The Vertues.



Acorus hath an hote rote/the broth of it prouoketh vyne.
It is good for the paines of the syde of the liuer of h brest/
gnawinge in the guttes/ drawinges together and bur-
stinges/ it is good to sit ouer for weomens diseases/ as
Aris is. It wasteth awaye the milt/ and helpeth h stran-
gilion/ and the bitinge of Serpens. It driueth awaye
the darknes of the eyes with the iuice. The rote is much
vled to be put amonge preseruatiues or triacles. The
broth of this herbe is also good for the swellinge of the stones/ if it be sodden
in wine/ and layd to/ after the same maner is it good for hardnes and ga-
theringe together of humores. A scruple of this roote dronken wyth foure
vnces of honyed wine/ is good for them that haue bene brused and stru-
thron. Acorus is hote and drye in the thyrde degre. Acorus also is good

agaynst the miltarde diseases of women. plinie

Of Venus heyre.



Trichomanes



Adianthum is called in Duch/ Jungfrawen haar/ and in the
Pothearies shoppes/ Capillus Veneris. Manye erreoures
haue ben about this herbe. I haue sene some Pothearies
in Antwerpe vble for thys herbe Dryopteris/ in Louano
ther vble walle rue/ other wise called Salvia vite/ for thys
herbe. And oure Pothearies of England vble Trichoma-
nes/

Nomen her
acropit
ene aqua
8 dracm
we pnd
vnen aqua
dot pnd
let of cap 13

which they call Maydens heyre/ For Adianto/ whose is sourest to be forgi-
uen: for Trichomanes and Adiantum are/ as Dioscorides sayth/ of like ver-
tue. Neuertheles the error remaineth/ for Adiantum hath many litle braun-
ches/ coming furth of a litle stalke/ with leaues like Cōlanders greater
leaues/ and this herbe resembleth euen so the she brake/ as Trichomanes re-
sembleth the male brake/ for Trichomanes euen from the roote hath continu-
all ye leaues vnto the top/ as the male brake hath. And Adiantum is bare a
good waye aboue the roote as the she ferne is bare euen to the top/ and there
is it full of leaues. I haue sene this herbe diuerse tymes in Italye / in pittes
and welles/ but I could neuer find it/ nether in Germany nor in Englande.
It bleth to grow also in watery rockes/ where as the sunne commeth litle/
maye be named in Englishe/ Venus heyre or Ladies heyre. *This herbe maye be
founde in many places*

The Vertues.



He broth of Venus heyre Drunken/ is good for the short-
winded/ and for them that sighe much/ for the milt / for
the yelowe iaundes/ for them that can not well make wa-
ter. It breaketh the stone/ it stoppeth the fire of the bel-
ly/ it remedieth the bitinges of serpentes. It is good to
drinke against the fire of the stomake. It draweth dou-
ne the secondes and the floures of weome/ and stoppeth
the perbreakeinge and spittinge of blood. The herbe raw
is good for the biting of Serpentes/ laid vnto the place bitten. It maketh
thicke heyre/ where as the scalles haue taken it awaye. It driueth awaye
weniges and swellinge vnder the chin and in other places/ and with lye it
taketh awaye scurfe and scalles of the head/ and healeth the watering sores
of the same. It holdeth one that wold fall of/ if Ladanum be mixed
with it/ and layd vpon the head with Oyre teyle/ lilye oyle/ or with ylop and
wine. The broth that the herbe is sodden in/ poured into lye and wyne/ doth
the same thinge. This herbe giuen in/ in meat vnto quales and cockes/ ma-
keth them fight more earnestlye/ then they did before. This herbe bringeth
furth of the brest toughe and thicke humores. Venus heyre is in meane tem-
pre betwene hote and colde. Mesue writeth/ that the broth wherein is sod-
den a pound of this herbe beyng grene/ purgeth yelow choler/ and draweth
furth flemme out of the hole bellye and liuer / and bringeth furth of the breste
and lunges by spittinge/ toughe and clammye humores.

Of the right Affodill.



Nbucum is called in Latine also Hastula regia, and in
Greke ἀσφύλλος, and it maye be called in English righte
Affodill. Howbeit/ I could neuer se this herbe in Eng-
land but ones/ for the herbe that the people calleth here
Affodill or Daffodill is a kind of Narcissus. The right
Affodill hath a longe stalke a cubit lōge/ and some thing
longer/ and manye white floures in the top/ and not one
alone as the kindes of Narcissus haue. Theophrastus
sayth

Here is left out an herbe w^{ch} furth jns callith Axioua or dancos
Looke the in booke in 2^d chapter of plantayne.

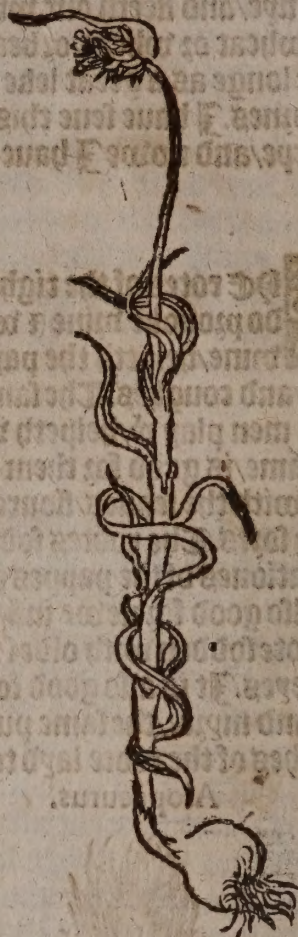
saith, that there groweth a worme in Affodilles/and that it groweth vnto a
kind of flye/and fleeth out when the floure is ripe. The seede is thresquare like
bucke wheat or wheat/or beech aples/ but it is blacker and harder/ The lea-
ues are longe as a great leke leaues are / and the rotes are manye together
like acornes. I haue sene this herbe off in Italye and in certaine gardines of
Anwerpe/and now I haue it in England in my gardine.

The vertues.

Rootes of the right Affodill are byttinge sharpe/ and do heate/ and do prouoke vyne & weomens floures. A dram of þ roots dronken in wyne/ helpeth the paynes in the syde/ bursten places and shronken together/ and coughes. The same taken in the quāte of the vndet ankle bone/ such as men play w/ helpeth vomityng if it be eaten. Thre drammes weight of the same/ is good for them that are bitten of a serpent. We must annoynt þ biting with the leaues/ floures and roots with wyne/ do so also to foule & consuming sores. The rootes sodden in the dregges of wyne/ are good for the inflammations of the pappes and mennis stones/ for swellinges and for biles. It is also good for newe inflammations layd to with barley mele. The iuyce of the rote sodden with olde swete wyne/ myrre & saffron / is a good medicine for the eyes. It is also good for matery eares/ brused with frankincense/ honye/ wyne/ and myrre/ the same put into the contrary eare/ swageth the tuthake. The ashes of the roote layd to/ maketh heyre growe agayn in a skalled head/

Allium.

Allium sylvestre.



Garleke is called in Greke Skorodon, in Duch knoblouch/ in French Aul or Aur. Ther are thre kindes of Garleke/ the first is the common garden garleke/ the second is called in Greke Ophio skorodon, in Latin Allium anguinū, or Allium sylvestre, in English crow garleke/ or wild garleke. This kind hath very smal leaues/ comminge furth lyke grene twiggess/ and they are commonly croked in at the ende/ and when it is ripe / it hath sede in the top even like unto the cloues/ which growe in the roote/ but they are lesse. The third kind is called in Latin Allium ursinum, & in English Rammes or Ramseyes. The firste kinde growe onely in gardines in England/ and the second groweth in middowes and feldeg in euerye countrey/ The thirde kinde groweth in woddes about Bath.

The vertues of Garleke.



Garleke warmeth the bodye/ and breaketh insundre grosse humores/ and cutteth in peres tough humores. Garleke twise or thrise sodden in water/ putteth awaye his sharpenes/ and yet for al that it leseth not his vertues in making subtille and fine it that is grosse. But it winneth thereby a certeyne poure/ though it be not easy to be percepued to nourishe the bodye/ which it had not before it was sodden. Garleke is not only good meat/ but also good medicine/ for it can lose it that is stopped/ and also dryue

Of Garleke.

27

Allium vrsinum.



drye it awaye. Garleke is of that kind of meates/which drye furth winde/
and ingendze no thyrst. Crawl garleke as all other wild herbes be/is stronger
then it of the gardine. Garleke dryueth out of the belye broad wormes taken
with other meat/it prouoketh vyne/it helpeth the bytinge of a beper. Both
eaten and also layd to/it is good against the bitinges of mad or wod beastes.
It is also very good for the ieopardies that maye come of changinge of wa-
ters and countrees / it clereth the voyce and swageth the olde rough/taken
rowe or sodden. The same dronken with the broth of Organe/killeth lyse and
nittes. The ashes of burned garleke layd to with hony / healeth bruses and
blew stripes solowinge of beting or fallinge/and with the ointment of Spik-
narde. It healeth the falling of the heyre/and with oyle and salt it heleth the
burstinges out of woheles/and with honye it taketh awaye the scurvy euell/
freckelles/runninge sores of the heade/and scurfe/and leprosie. Garleke dry-
ueth awaye with his smell serpentes and scorpiones. It is medicinable a-
gainst the poison of libardes bayne. It draweth doune weomens sicknes and
secondes with the perfume of it/and so doeth it/if they will sit ouer the broth
that it is sodden in with herbes of like vertue. Garleke sodden with milke/or
broken/or menigled with soft chese/stancheth the fallinge doune of humores/
called the catarre. And so is it good against horsenes. Thre litle cloues broken
in vinegre/and layd to the teth/are good for the teth ake.

C ij

It swa

Of Garleke.

It swageth also the payne of the teth if it be rosted and put into the teth / so that the payne come of to muche moysture. One heade of Garleke dronken with ten drammes of the gume of Laserpitium / driueth awaye the quartain ague: for lack of the true Laserpitium / ye maye take the roote of Angelica or Bilitoye of Spayne / called otherwise Magistrantia. It prouoketh slepe & maketh the colour of the bodye rede / and stirreth men to Venerye / dronken with grene Coriander and stronge wine. It is also good for the pype or roupe of hennes and cockes / as Pliny writeth. Garleke helpeth the Colike that cometh of winde / and the sciatica that is of flemme. It maketh subtil the nourishment and the blood. The vse of Garleke is euell for al them that are of an hote complexion / for it hurteth the eyes / the heade / the longes / & the kidneis / it hurteth also women with chylde and suckinge chylde. Garleke is as Galene sayth / the men of the countrees triacle. It is hote and drye in the fourth degre.

Of the Alder tree.

Alnus.

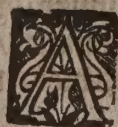


THE Alder tre whiche is also called an Aller tre / is named in Greke Clethra, in Latin Alnus, in Duche ein Erlenbaum. The nature of this tree is to growe by water sydes and in marshy ground.

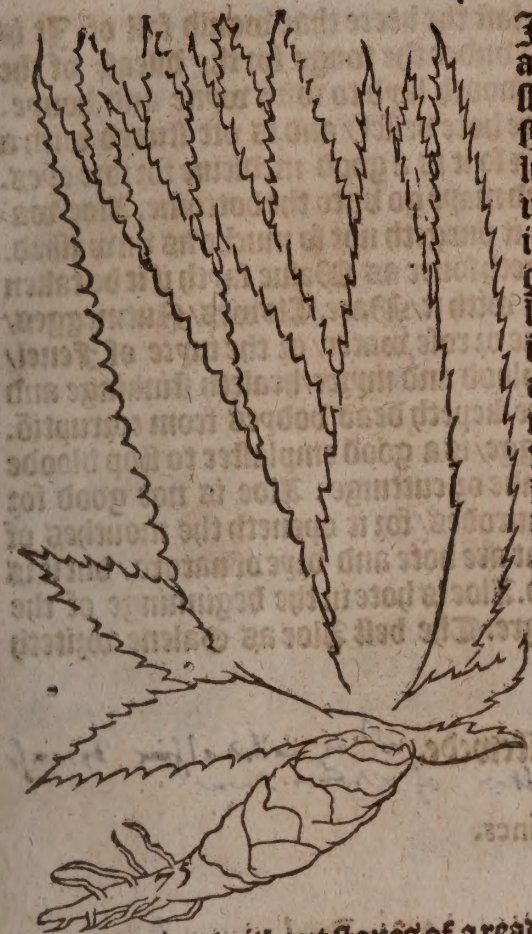
The properties of Alders.

THE tree when the barke is of / is reade / and the barke is much vled to dye withal. Pliny sayth that Alder is profitable to set at Riuer sydes agaynst the rage of the floude / to helpe and strenghten the banke withall / and that vnder the shadowe of Alder trees maye wel growe any thing / that is set or sowen / whiche thinge chanceth not vnder many other trees. Some saye that the iuyce of an Alder trees barke is good for a burninge.

Of Aloe.



Aloe maye be called in English herbe Aloe / to put difference betwen the herbe and the iuyce / which cōpacked together & dried into greate peces / is cōmonly called Aloe. Aloe hath fat & thick leaues like vnto Squilla or sea vnion / something broad / round & bowing backward. It hath



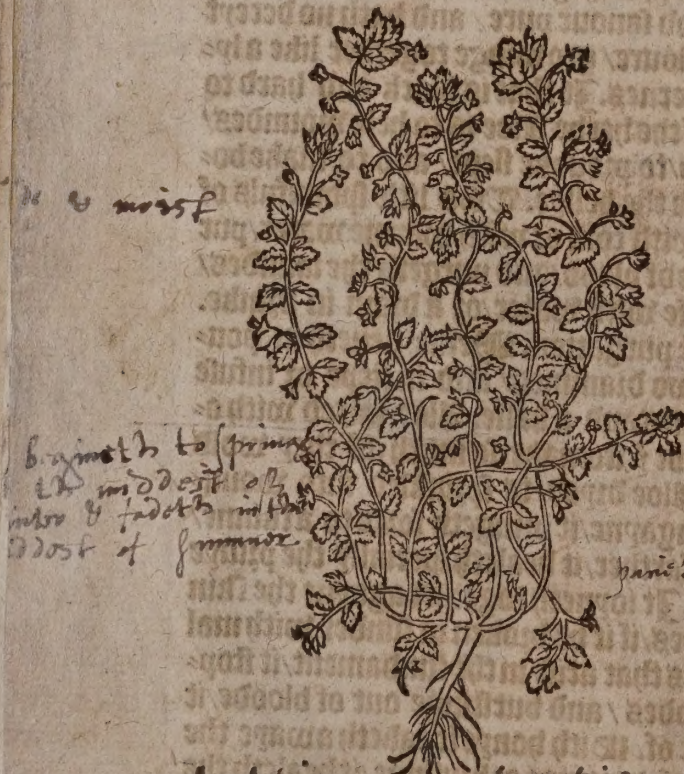
It hath leaues of eche syde growynge
a wyde/pricke/with fewe cresses and
shorte/the stalke is lyke right Affodils
stalke/it hath whyte floures & fruyte
like vnto right Affodil. It hath a gre-
uous sauour & a wonderful bitter tast/
it hath one roote / and sticketh in the
ground like a stake. I haue sene in Ita-
ly in diuerse gardines herbe Aloe / but
it endureth not in Italye in gardines
aboue thre yeres as the Italianes told
me. I haue sene herbe Aloe also in An-
werpe in shoppes/ & there it endureth
long alpye as Opyne doth and houl-
leke/wherefore some haue called it sem-
per vinum marinum, & is Sea aigrene.

The vertues.

Here are two kindes of Aloe/ one
kind is full of sand/and semeth to
be the drosse and outcaste of the pure
iuyce. The other kinde is like vnto a li-
uer/that ought to be taken that is of a
good sauour pure / and hath no deceit
in it/shinning without stonies of a read coloure/ growinge together like a ly-
uer/batle/easy to melt/and of a great bitternes. It that is black and hard to
breake is not commended. The nature of the herbe Aloe is to hele woundes/
and the propertie of the iuyce is to drye by/to prouoke slepe/ and to make bo-
dyes thicke and fast together/and to louse the bellye. Two litle spounfuls of
Aloe beat into powder/and taken either with cold oz with warme water/pur-
geth the stomake/stoppeth the vomitinge of blood/and purgeth the faundes/
taken in the quantite of a scruple and halfe with water/oz a dram in drinke.
The drammes of Aloe taken make a iust purgation. Mesue geueth in pou-
der oz pilles from a dram and a halfe to two drammes/ and in stepe oz infuse
from a dram and a halfe vnto thre drammes and a halfe. Aloe mixed with o-
ther purgations helpeth that they hurt not y^e stomake/so much as they wold
haue done if they had bene taken alone. Aloe dyed/ is sprinkled into woun-
des/and to make them growe together agayne/it bringeth sores to a skinne/
and holdeth them in that they sprede no farther/it healeth specially the priuie
members that haue sores and the skin of. It ioyneeth together agayne the skin
that couereth the knoppe of boyes peardes/ if it be broken in sunder with mal-
uesey. It healeth riftes and hard lumps that arise in the fundament/it stop-
peth the ouer much issuyng of the emrodde / and burstinge out of bloode/it
healeth also agnawles when they are cut of. With honye it taketh awaye the
blewe markes and tokens that come of beatinge oz brusinge/it healeth the
scabbie blere eyes/and the itche of the corners of the eye. It stauncheth the
head ache/laid vnto the temple and forehead with vinegre and rose oyle/with
C iij wine

wine layd vnto the heade / It holdeth fast the heere that would fall of. It is good for the swellinge in the kynelles vnder the tonge for the disease of the gowmes / and all other diseases of the mouth layd to with wyne and honye. Aloe is burnt in a cleane and burninge hote vessel / and is oft stirred with a fether / that it may be all alyke roasted / & so it is a good medicine for sore eyes. Some tyme it is washed that the sand maye go vnto the bottome. Aloe washed is holssomer for the stomach / but it purgeth not so muche as vnwashed. Aloe purgeth choler and flemme / it purgeth soner as Mesue sayth if it be taken before meate / and if there be manged with it / Mace / Cloves / Nutmegges / Cinnamon / Mastick / or folsote. Wine or rose water / or the iuyce of fenel / wherein Aloe mixed with Dragons blood and myrrhe / healeth stinkinge and olde sores. The same mixed with myrrhe / kepeth dead bodys from corruptio. Aloe dissolved with the whyte of an egge / is a good emplaster to stop bloode both of the emrodes / and of any wounde or cuttinge. Aloe is not good for them that are muche disposed to the emrodes / for it openeth the mouthes of the veynes. It is also euil for them that are hote and drye of nature / but it is good for them that are moyst and cold. Aloe is hote in the beginninge of the second degre / and drye in the third degre. The best Aloe as Galene writeth cometh from Indye.

Leaves of Shadonoff & of Shifewede. *which is called alfine because it*
of a drye place. of a drye place.
 Alfines.



Shadonoff maketh three kinds. The first he callith alfine maiore
 which is the true alfine indeed. The second alfine mediocris
 al points upwards with charred sabine that is steeled of a
 white it hath a blawgh flower. The third he callith
 alfine minorem and that groweth in all places at the defini-
 tion

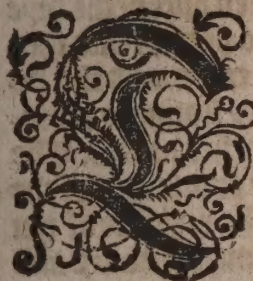
Of Ghifewede.

31



Ghifewede is called in Greke Alline/and the Latines vse the same name/in Duche Vogelcraut or Here/in French the Mauron. The Pothecaries call it Morfum gallina, This herbe is so well knowen in al countres that I nede not largelier to describe it. They that kepe littel byrdes in cages/when they are sycke/giue the byrdes of this herbe to restore them to their health againe. *if you praye him y^e hand it wyl growe to haue the herbyll froth of cunnare.*

The vertues of Ghifewede.



The poure of this herbe is to binde and to coole. It is laid to the inflammations of the eyes with barlye mele and water. The iuyce is also poured into the eares agaynste the payne of them. This herbe is profitable for al thinge that Paritoiye is good for. It is good for all gatheringes and inflammations both of blood and also of choler/ if it be not extremely hote.

Of Henbayne.



Enbayne is called in Latin Altercum, and Apollinaris, or Faba suilla, in barbarous Latin Iusquiamus, in Greke Hyosciamos, in Duche Bilsen craut/ in French De la henbane. Henbayne hath thicke stalkes/ broade leaues and longe/ diuided/ black and rough. The floures come oute of the syde of the stalke in order as the floures of Pomgranates/ compassed with the littel cuppes full of sede as poppye hath. There are thre sortes of Henbayne / one wyth black sede with floures / almoste purple with the leaues of French beanes/ called Smilar/

with vesselles hard and prickye. The other sede is somethinge yelow as winter cresses is/ the leaues and the coddies are more simple. Both these two kinde make men madde and fall into a great slepe/ and therefore they oughte not to be commonlye vsed. Philisicianes haue receyued the thirde kinde as most gentle full of hore and softe with whyte floures and whyte sedes/ and it groweth aboute the sea syde/ and aboute gutters and ditches/ aboute townes and cyties/ which if ye can not finde/ take then it with the rede sede/ and vse it. I haue sene the whyte Henbayne growyng in Anwerpe in Peter Coudenbergis garden/ with manye other straunge herbes / not to be founde in anye other garden in low Germanye as I beleue.

C iiii

The

The vertues.



H that hath the black seide is the worst kinde and is not approued. A certeyne iuyce is pressed in the sunn oute of the freshe seide/ stalkes and leaues brused/ and when as the moysture is dyed by the vse of it dureth for a yere/ it falleth easely into daunger of corruption. The iuyce is also drawen out of the drye seide/ brused by it selfe/ and layd in warme water/ and then pressed out/ is better and releaseth the payne sooner then it with the milkye humour/ that cometh out of the herbe by scotchinge or nickinge. The grene herbe brused and mixed with wheate mele of thre monethes/ is made into rounde littel cakes and so layde by. The firste iuyce and that whiche is drawen oute of the drye seide/ are conueniently put in the medicines whiche swage payne/ and they are good against quicke and hote issues/ the paynes of the eares/ and the diseases of the mother with wheate mele and barley mele/ they staunche the inflammaciones and burnings of the eyes of the fete/ and of other partes. The seide can do the same. It is good for the cough/ for catarres/ runnings of the eyes and of the aykes. The same with poppye seide about the weighte of ten graynes/ is dronken with mede againste the excesse of weomens sicknes and anye other issue of blood that bursteth out. It helpeth the goute and a mannes stones that are swelleth with winde/ soze pappes/ which are after a womans byrth/ puffed by/ and do swell/ if it be broken and layd to with wine. They vse also to be put in other plasters which are ordeined to swage payne. The leaues are very good to be put in al medicines/ which take payne away/ both by them selues and also with barley mele. The grene leaues are layd to/ to relese al kind of payne/ iij. or iiij. leues dronke with wine/ heale cold agues/ wherin they that are sick/ are both hote and colde at one time. The rootes sodden in vinegre as for y tuthake. The smoke of this herbe is good for y cough/ if it be receyued into the mouth. Plinye sayth that the oyle made of the seide of this herbe/ put into a mannis eare/ bringeth him out of his mind. Also mo the iij. of the leues dronken/ do the same. Henbayne is colde in the third degre.

Althea a mulierum remedium

Of Marrishe mallowe.



Althea is called also Hibiscus & Eniscus/ & of y poteraries Malua bis, & Maluauiscus, in English Marrishe mallow/ or water mallow/ in Duche Ibis/ in frenche Guimauues. This herbe groweth naturallie in watery & marrishe mid does/ and by water sides. Althea or marrishe mallow hath rounde leaues lyke vnto sowbreade/ with a white doune vpon them/ w a floure after the proportion of a rose/ but in colour they are pale purple/ much drawing nere vnto white/ for the quantite of the herbe very smalle/ with a stalke of two cubites high/ with clammy rootes and whyte within. Althea hath the name in Greke/ because it is good for manye diseases. It is called Marrishe mallowe in Englishe/ because it groweth commonly in marrishe ground and watery mid does. By this description it is plain that our common hollyoke is not Althea.

The

Of Marrish mallowe.

Althea.

33



The leaves & flowers
heat & drye in the sun
& the roots in the bagins
the fevred.

This herbe flowereth in
the leaves & floske
nd in fowere the root
of al other herbs almost
nd of august & the begin
Autumne

The Vertues.



Marrish mallow sodden in wine or mede / or brused & layde
on by it selfe is good for woundes / for hard kirkels / swell-
linges & wennes / for y burning & swelling behind y eares /
for impostemes / for the burning imposteme of the pappes /
for the brusinge of y fundament / for windy swellinges / for
the stifnes of the sinnewes / for it driueth awaye / maketh
ripe or digesteth / bursteth and couereth with skin. Seth
it as is mencioned before / & put swynes grese vnto it / or

goosgrese / or Turpentine / that it may be clammy as an emplaster / and then
it is good for the inflammations and stoppings of the mother / if ye put it in-
to the mother after a suppositoie wise. The broth that the herbe is sodde in /
is good for the same. It draweth out also the burdens of the mother / and the
secondes that abyde after the chylde. The broth of the roote dronken w wine /
helpeth them y cannot wel make water / & the rawnes of them y haue y stone /
the bloody fire / the sciatica / the trimbling of any membre / & y burstinge. Wash
the mouth with the same herbe sodden in vinegre / and it will ease the payne
of the teth. The grene sede and y drye also broken / healeth frekelles and foule
spottes / if they be anointed therewith in the sun. They that are anoynted w
y same w oyle & vinegre / are in no daunger to be bitten of venemous beastes.
It is good against the bloody fire / y vomiting of blood / & the common fire.

The dnc Leavos sodden in any lke do spredely remouid cure
gorilous coughes. phisic.

The same sede sodden in water and vinegre or wine/ is dronken against all the stinging of bees/waspes/and such other lyke. The leaues with a litle oyle are layd on bytinges and burninges. It is euidently knowne that water will were thicke/ if this roote be brused and put in it/ so that the water stande a-broad in the ayre without the dozes.

An oyntment to soften all hard lumpes/ swellinges and bruses in any place of the bodye/ whether it come of inward or outward cause/ which also is good to anoynt horse fete withal/ if they be brused or swelled a littel/ or if this oyntment be not redy/ it shal be good to take the iuyces of the rotes/ and to sethe them with the other gerẽ in lesse proportions/ and lay it to warme to mā and beast as they shal nede.

Take of the rootes of Marrish malowes/ or in the stede of it of Holyhock/ or of common Malowes xii. vneces of Lint sede vi. vneces/ a wyne quarte full of the fattes and greses of hennes/ gese/ capones/ or of netis fete/ vi. vneces of ware/ of turpentine one vnice/ of rosin iij. vneces. Firste of al bruse as smal as ye can the rote and sede/ and stepe them for the space of iij. dayes and iij. nightes in a pottel of water beyng scalding hote/ when it is first put into it/ but if ye wold stepe them/ and seth them in whyte wine or in halfe water & halfe wine/ the medicine would be much stronger/ let them be sodden þ fourih daye vntill that ye maye se the broth al slymy/ and then streyne it thoro a cloth/ & take of that same slymy broth a pint/ and seth it with the fattes/ and when as that watery substance as ye can gather/ is sod away/ and the onlye slyme remaineth/ melt the ware/ the rosin/ and the turpentine altogether/ and seth the a littel together/ and if there be any foule scome/ take it away/ but it were better to take a littel of the fat/ and melt firste therein the ware/ then the rosin & the turpentine/ and so to mire them altogether/ and seth then a littel/ and take the scome awaye.

Of Marierum gentle.



Marierum is called in Greke Samsychos and Amarokos, in Latin Amaracus or Maiorana, in Duch Meyeran or Maioran/ in French Maio rain, or Maron, some call this herbe in English Merierum gentle/ to put a difference between an other herbe/ called Merierū/ whiche is but a bastard kind/ and this is the true kinde. Merierum is a thick and bushy herbe/ crepinge by the ground with leaues lyke small Calamint rough and rounde/ it hath litle toppes in the hyst parte of al the stalke muche like scales/ one growing ouer another/ as the fyre tre nuttes do appere. It hath a very good sauour.

The

The vertues.

The broth of this herbe dronken/ is good for the dropsey in the beginning/ and for them that can not make water/ and for y^e gnawing in the bellye. The dye leaues laid to with honye/ take awaye blew markes which come of beting/ and in a suppository they bringe doune weomens sicknes. They are also good to be layd vnto the stinging of a scorpion with salt and vinegre. The same receyued into a salve made of were/ are good for the members that are out of ioynte: and after y^e same maner they are good for lofeswel linges/ and they are layd vnto the eyes with y^e flour of barley when they haue an inflammation. They are mixed with medicines/ which refreshe werynes and such emplasteres as are appoynted to hete. The pouder of the dye herbe put in a mannes nose/ maketh him to nese/ y^e oyle that is made of Marierum/ warmeth and fasteneth the synewes. This herbe is hote in the thyrde degre/ and dye in the seconde.

Of Alysson.



Alysson hath the name in Greke/ because it helpeth the bytinge of a wood dogge. Dioscorides and Pliny do not agre with Aetius and Actuarius in the description of this herbe. For Dioscorides semeth to make Alysson lyke vnto Goosehare/ for Dioscorides commonly setteth herbes of lyke forme and fashon together/ & he setteth nexte vnto Goosehare/ whiche is called in Greke Aparine Alysson: howbeit this were no necessary argumēt/ if that I had no more profes then this alone. But Pliny maketh Alysson lyke madder in these wordes:

Alyssos à rubia folijs tantum & ramis minoribus differt. Alyssos differeth onely from Madder in that it hath lesse leues and lesse braunches. Dioscorides describeth Alysson thus: Alyssos is a litle bulshye herbe/ somethinge sharpe with round leaues/ and besyde them hath a fruyte like to litle buckleres/ wherein is sede somthinge broad/ It groweth in hilly and rough places. The herbe which I take to be Alysson of Pliny and Dioscorides/ is a smale herbe of a span height / and of one smale red roote/ growe manye smal stalkes/ whiche haue many rowelles as it were of spores/ set in order: and at euerye rowel or round order of leaues nere the toppe/ there springeth furth a litle smal braunche/ which hath floures/ fruyte/ and sede. The stalke is foursquare/ and somethinge sharpe. The leaues in dede are not euen playne round taken seuerally by them selues/ but they taken one with an other altogether are rounde in order. If that the roundenes that Dioscorides speaketh of/ be not thus to be vnderstande. This herbe can not be Dioscorides Alysson. The floures are blewish purple/ and appere commonly aboute the ende of Maye. The fruyte groweth euer two and two together/ wherein is a litle blacke sede/ somethinge flat/ in some top a man maye finde foure cople of litle vesselles / whiche conteyneth thys sede. There are none of these vesselles founde alone.

The

The herbe is hote and specially the sede. But the heate appereth not straight waye/ tyll that it hath bene a good whyle on your tonge/ and then it is evidently sharpe and byting. Aetius writeth thus of Allisson. The medicine called Hiera/ is to be giuen every day not as a purgation/ but as a helping medicine in the quantite of an Hesel nut/ with an vnce and halfe of the broth of Salge/ or y herbe Sideritis which is called Heraclea. Some vse this alone/ and saye that it profiteth muche/ and therfore name it Allisson/ because it taketh madnes awaye. These wordes writeth he in the helping of the bytinge of a mad dogge. And wher he intreateth of Simples/ he writeth of Allisson thus: They saye that Allisson is the herbe called Sideritis / whiche groweth euery where by the hygh wayes/ it hath a purple floure/ and thick leaues. Actuarius describeth Allisson after this maner: Allisson is an herbe like vnto Horehound/ sharper onelye/ and with more prickly round hedes/ and with blew floures. Horehounde and Sideritis are verry like as euerye man knoweth/ which hath sene both. But betwene Horehounde and Whadder or Goshare/ there is no likenes at al/ sauinge that the leaues in all these herbes stande orderly distinct one from an other by certeine equal spaces. Therfore we maye se that Allisson of Dioscorides and Pliny is not al one with Allisson of Aetius and Actuarius. Howbeit they do al agre in this that Allisson is good for y bytinge of a mad dogge. Allisson of Dioscorides and Plinye maye be named in Englishe Helebyte or Heledogge / of the propertie that it hath in healinge of the byting of mad dogges. Some herbaries call this same herbe Rubia minore. but it is not Rubia minor. for that is a great deale longer then Allisson is. I haue sene the herbe which I take for Allisson / ones amongst the corne beside Sion/ and ones in a corne fielde in Dorsetshire in maister Baylies marchant of Chardis Lordship/ and diuerse tymes in the hilles aboute Welles in Summersetshire.

The vertues.



The broth of Helebyte dronken / driueth awaye the hitchcocke/ that is without an ague. It doth the same if any man hold it/ or smell it with honny. The same broken helpeth the diseases and frekelles of the face: brused and taken in meat/ it is supposed to be good against the madnes of a dogge. The same hong by in houses/ is thought to be holsonie/ and a defence against inchantinge both vnto man and beast/ and bounde about in a linnen cloth/ it driueth away the diseases of cattel. Galene confirmeth the sayinge of Dioscorides/ Pliny/ Aetius and Actuarius/ and sayth that this herbe hath the name of heling of them that are bitten of a mad dogge/ and that the herbe gyuen to the that are mad oft tymes by y likenes of the hole substance hath perfiteley heled them.

Of Amaranthus.



Amaranthus is not the same herbe in Galene / that it is in Plinye/ for their descriptions of Amaranthus are diuerse & differing. Amaranthus of Pliny as he writeth him selfe/ is rather a purple eare then a floure/ & that withoute smell or sauour: and it is to be wondered at/ howe that it would be plucked oft/ & groweth better when it is thus handled.

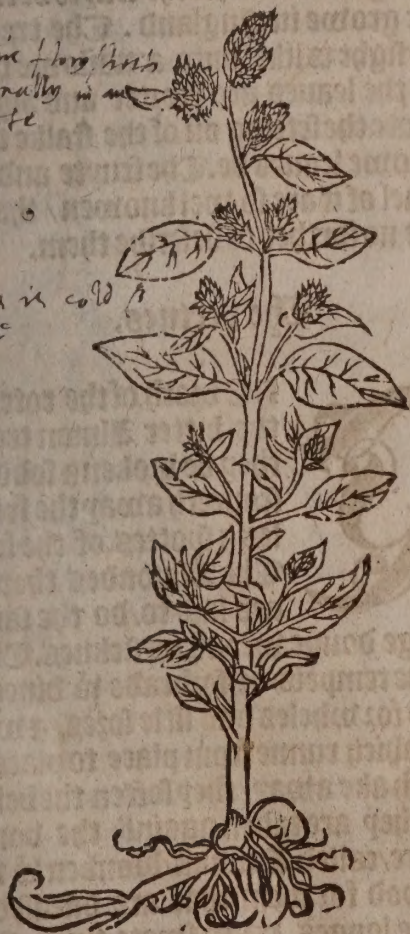
The

The leaues of the herbe are lyke vnto the leaues of a Blyte or the longest leaues of Basyle. Properties it hath none that I knowe of but that it dryeth muche/ and therefore helpeth to stoppe a lare. It is called in English/ purple beluet floure/ or flour amour. The herbe which is named in Dioscorides Elichyson/ is also called of Galene Amaranthus/ and thus it is described of Dioscorides. Heliochryson hath a litle whyte braunche/ grene/ streight & stronge/ and narrow leaues like vnto Sothernwood/ certaine spaces goyng betwene the leaues/ the top is al yelow/ and is full of rounde knoppes lyke vnto dye berryes/ the roote is verie small. It groweth in vneuen places/ and in holow places/ where as waters vse some tyme to rinne. Some lerned men of thys tyme take the herbe called of the Apothecaries Stichas citrina/ and of the Germanes Rheinblome/ to be Elichyson. But this herbe hath not leues lyke vnto Sothernwood/ but vnto Ilope. Wherefore Stichas citrina is not Elichyson of Dioscorides. The right Elichyson groweth in Italy/ and hath so smal leaues as Sothernwood hath/ and it may be called in English floure amour / or yelow flour amour. Matthiolus sayth that this herbe groweth much in Detruria/ I neuer sawe it growe as yet but only dye. The Germanes vse their Retublum for the same purposes that the Italians vse their Heliochryso.

Elichyson

Amaranthus purpureus.

Amaranthus citrinus.



The

The properties of Amaranthus.



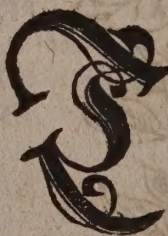
The top of the herbe called Elichison/dronken with wine / helpeth the bitinges of serpētes / the sciatica / them that can not well make water / and burstinges / and it prouoketh floures to come doune. Dronken with honyed wine / it wasteth vp blood runne together / whether it be in the stomache / or in the bladder / gyuen with whyte wine delayed / to them that are fastinge about two scruples / it stoppeth poses and catarres. It is good to be layd among clothes to saue them from mothes. The nature of the herbe is to cut in sonder / and to make subtil / but it hurteth the stomache.

Of the Almond tre.



Almond tre is called in Greke Amigdale, in Latin Amigdala, or Amigdalum, in Duch ein Mädelbaum / in Frenche Amander. Almond trees growe muche in hyghe Germanye beside Spyrre in a cytie called Newstat / and great plentye in Italpe / and some growe in England / but I haue hearde of no greate store of the fruyte of them that growe in England. The tre at first sight is like vnto a wilowe tree / but the leaues are shorter and bigger aboute the setting on of the stalke then wilowe leaues be. The fruyte and the kernel of it are so wel knownen / that I nede no farther to describe them.

The vertues.



The broth of the rotes of the bitter Almon tre / if they be broken & sodden / scoureth away the frekelles & spottes of the face. The Almondes ther selues laid to / do the same.

And they layd to the conuenient place / bringe doune weomens sicknes. They take away the head ake / if they be layd to the tempels / or foxheade wth vinegre and rose oyle. And with wine they are good for wheles and litle sores / & with hony they hele rotting and running sores / which runne from place to place / & the byting of dogges. The same eaten taketh ake away / they soften the belly / they make a man slepe / prouoke vyne / and they are taken against the vomiting of blood / taken with fyne wheat floure / called Amilum / dronken wth water / or licked in with turpentine / they are good for them that are diseased in the kidneys / or haue the inflammation of the longes. With swete wine they are good for the stone / and the stoppage of the water / and they taken in with honye & milke after the maner of an electuary in the quantite of an hasel nut / are good for the diseases of the liuer / for the cough / and for a windy colyke.

The gumme of an Almonde tre is astringent and hote/and if it be Dronken/ it is good for the vomitinge of blood/with vinegre it healeth scabbes and scur uyuel that runneth in the skinne. It helpeth an olde cough taken with de- layd wine: it is good for them that haue the stone/ Dronken with swete wine or maluasay. Swete Almondes haue a certayne bitternes couered w swete- nes: they are of temperate hete and moysture / but they are muche weyker in operation then the bitter be. Some do holde that they increale the substance of the brayne. They make one slepe pleasantly/ and scoute and purge y wayes that the water cometh thowow/ and they are verpe fit for lene folke / and the oyle of them is good for a dyve crampe. The oyle of bitter Almondes is hoter by one degre/ then y oyle of swete Almondes is. It is moſte fit for eares that are stopped w grosse wind/ for hardnes of hearinge/ & for the noyse in y eares y cometh of cold. It killeth also the wormes of the eares. It is tryed by expe- rience/ that this oyle is moze conuenient for the eares then other oyles be.

Of Amy.



Amy is called both of Grecians & Lati- nes Ami. The Po- tecaries call it A- meos in y genitiue case. It may be also called in Englishe Ammi. Dioscori-

des writeth no more of the description of Ammi/ because he thought it so com- monly knowen in his dayes. But these wordes Ami hath muche smaller sede then Cumin/ and resembleth organ in tast. The herbe that is commonly vſed for Ammi in all shoppes now adayes/ hath a longe grene ſtalke full of litle braunches about y top/ with long ſmal indented leues/ & a white floure/ and a buſhy top lyke Dill/ w a litle bitter and hote ſede. Although this maye be vſed for Ammi/ & is one kind of it / yet there groweth in Italy a better kind/ which I haue ſene. If we could haue plentye of that kind/ I would counſel men to vſe it / and to leue this/ whiche we vſe commonly. For I finde not the hete in

by hys ſe to ſep. ſom what by it

True Ammy



this ſede that Galene requireth/ for he writeth that Ami is hote and dyve in y extremitie of the third degre. Howbeit this comon Ami is not to be deſpiſed. This herbe groweth in many gardines in Germany/ and in my lordes gar- din at Sion in England. The other kind whiche is the true kinde/ is of late found in Italy w leues much leſſe then our any hath. The ſede cometh nowe to Frankford to be ſold vnder the name of Amomi/ but ſome cal it veru Ami, namely y groſſers of Roſinberge.

The



It is good against the gnawinge in the guttes/ against the stopping of the water/ against the byting of serpentis dronken with wine. It bringeth weomen their sicknes: it mixed wth corrosyues made of the flyes called Chantarides/ do helpe the stopping of a mans water: wth hony it taketh away blew markes rising of stripes/ wth rasynes or rosine. In a perfume it purgeth y^e mother. Some hold y^e weomen do soner conceiue/ if they smel this herbe/ whē as y^e worke of conceptio is in doing.

Of Amomum.



Amomum is a smal bushe / about the quantite of a mannis hāde/ like vnto a cluster of grapes folden into him selfe/ litle stiches of wood/ gopynge one beside and ouer an other/ & partely it resembleth a net/ and partelye a round thicke bushe/ or rather the heade of a mace/ if it were al made of litle stiches/ or of peces of siluer/ as bigge as strawes in a rounde forme/ it hath litle floures as hartes ease hath/ and leaues lyke vnto byronye. I sawe about sixe yerres ago at Colōn a litle shrubbe/ something lesse then my hande/ which was in al pointes like vnto the shrub aboue described / a certeine pilgreme whiche had bene at Hierusalem/ brought it out of Jewry with him. Thesame is named of the Herbaries Rosa Hiercuntis/ that is the rose of Hierico. The sayinge is/ that it openeth euery yere aboute Christenmasse / wherefore some call it a Christenmasse rose. This same woulde I reken to be y^e right Amomum/ if it had that smell which Dioscorides requirerth in Amomo/ and a leafe lyke vnto Byron/ for in al other pointes the description doth wonderfully agree. If any man chaunce vpon any y^e hath a good sauoure with al these other properties aboue rehersted / let him take it for the true Amomum. For lack of the true Amomum we maye vse the common Calamus aromaticus/ or Carpesio called of some Cucuba. Other iudge that a man may vse for Amomo Alarabacca/ or the right Alcorus. The sēde that is commonlye vsed for Amomo / is not of the strenght that Amomum is of.

The vertues.



Amomum hath poure to hete/ to binde/ & to drye. It prouoketh to slepe/ & laid to the forheade/ it swageth ake/ it maketh ripe/ & driueth away inflammationes & impostumes hauing matter in them like hony/ it helpeth them y^e are bit ten of scorpionis/ laid to emplasterwise wth basil: and it is good for the gout/ wth rasines it heleth the inflammationes of the eyes. It is good for the diseases of y^e mother/ other in a suppositorie taken before/ or in a bath y^e weomen sit ouer. The broth of it dronke/ is good for y^e liuer/ for the kidnes/ and for y^e gout. It is fit to be mixed with preseruatiues/ and precious opyntmentes.

Of Pim.

Of Pimpernell.

37

offinis



Impernelle is named both in Greke and in Latin Anagallis and Corchorus in Duche Sanchheil in frenche Horgelina. Pimpernell is of two kindes / it that hath the blew flower is called the female but it that hath the cremesine is called the male. They are lytle bushy herbes / lyinge vpon the ground / and haue litle leues / somethinge rounde lyke vnto Parietorpe / which come out of a foure squared stalke. The fruyte of this herbe is rounde.

Some very vnlearnedly take Anagallis for Chickwede. *This herbe thryueth*

in Maye Sommer & august

Pimpernell the female.

Pimpernell the male.



Hook & Eric

The Vertues of Pimpernell.



Wth the kindes haue a propertie to swage and mitigate / and holdeth awaye inflammations / and put oute agayne synges / and shyueres that are faste in the fleshe / and restryne festringe and rotting sores. The iuyce gargled in the throte and mouth / purgeth the heade of flemme / and the same poured into the nose thrylle / that is of the o- ther syde of the head there y^e tuthake is in / taketh y^e payne awaye: With syne honye it scoureth awaye the whyte spottes in the eyes.

D

It is

Argemala

motu in dolo
for abbe caple
linic.

a drawinge too.

Of Anagyris.

It is good for a dull sight / and the same drunken with wine / is good for them that are bitten of serpentes / for them that are diseased in the lyuer and in the kidnes. Some do write that it which hath the blew flour / holdeth and stoppeth the falling doune of the great gute / and it with the cremesin laid to / bringeth it furth. These two herbes haue some hete and a drawinge nature / and dye withoute bytinge / wherfore they binde together woundes and heale rotten sores / as Galene witnesseth in the first boke of the properties and poures of simple medicines. The male Pimpernell groweth commonly in Englande in the corne and in tilled groundes / and so doth the female growe in Germanye about Bon and Colon.

Of Anagyris.



Anagyris groweth not in Englande that I wote of / but I haue sene it in Italye. It may be called in English Beane trifolpe / because the leaues growe thre together / and the sede is muche lyke a Beane. Anagyris is a bushe lyke vnto a tree with leues and twigges / like vnto Agnus castus of Italy. But the leaues are greater and shorter / and growe but thre together / where as Agnus hath euer fyue together / and exceedinge stynkinge / wherbypon riseth the Proverb / Præstat hanc Anagyrim nō attrigisse. It hath the floures lyke vnto kole.

It hath a fruyt in longe horned coddess / of the lykenes of a kidney / of diuerse coloures / firme and stronge / whiche when the grape is ripe wereth harde.

The properties of Anagyris.



The tender and yong leaues of this bushe broken and layd to lyke an emplaster / holdeth doune wyndye and louse swellinges. If the byrth sticke faste / and the floures be stopped / or the secondes abyde behynde / they are drunken in the weight of a dramme in swete wine. So are they also good for the head ake with wine. They are also bounde to the weomen that haue an hard labour / but so that streyght waye after they be taken awaye.

The sede eaten / maketh one vomite soze.

Of An



Dioscorides maketh thre kindes of Anchusa. The fyrste kinde hath leues lyke vnto sharpe leaued Lettis/ rough/ sharpe/ black/ manye growynge on euerye syde harde by y ground/ and full of pricks. The roote is a finger thick/ and it that commeth furth in summer/ is of a sanguine colour/ it groweth in a ranke ground. This kind groweth in many places of Germanye/ and it is so like gardine buglosse/ that a man can not lightelye discern the one from the other/ sauinge onelye by the roote which is very rede withoute/ but not within. It maye be called in English/ as the frenche men do / Orchanet or rede Buglosse. The seconde kinde differeth in thys from y fyrst / that it hath lesse leaues / and sharpe lyke wyse/ small braunches comminge oute of the stalke: it hath a purple floure turninge towarde cremesyn: It hath reade rootes/ and longe/ whyche in the haruest tyme putteth furth a sanguine iuyce. It groweth in sandye places. Thys herbe is called in some places of Englande Cattes tayles/ in other places wilde Buglosse. It groweth in graully and sandy places/ and in pittes/ where as grauel is digged oute of. The thyrde kinde is lyke vnto the seconde/ but it hath a lesse fruyte or seede/ and that of a Cremesine colour. I do not remembre/ that I haue sene thys kinde.

The vertues of the two former kindes.

The fyrst kinde of Anchusa is good with oyle and were against burning and old sores. It heleth the outragious inflammation or hete that commeth of choler with barle mele. It is layd on with vinegre against lepres and foule scurfines. The same put into a womannes mother draweth out the byrth. The broth of it is giuen for the disease of the kidnes and the milke and to them that haue the saundis and if the pacientes haue an ague it must be taken with mede. The leues dronken with wine stop the belly. The second is good against the bitinges of all serpentes and especialye against the biting of a Ueperc.

Of Tutlan.



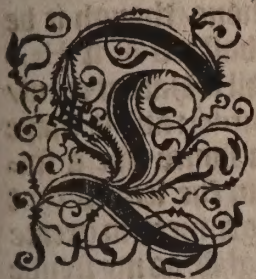
Sutlan (as I do iudge) is the herbe whiche is called of Dioscorides Androsomon / and of oure Potecaries Agnus castus. It semeth to haue had the name of Tutlan because it heleth all. And of Androsomon because it hath iuice like vnto mannis blood. Androsomon differeth from saint Johns grasse / and from Alciro called great saint Johns grasse / in that it hath manye braunches and it hath rede twigges and leues lyke Rue / but thise or fourfolde greater whiche broken put furth a winishe iuyce / they haue in the toppe two and two leues euer comminge oute one agaynst another.

Of Anemone.

41

an other / resemblinge a byrdes winges stretched furth / as when the byrde doeth flye : where aboute there growe smal yelowoe floures / and fede in litle knoppes like vnto the fede of black poppye / and it is notable woth certayne small leues in it. The small leues in the top brouled or broken sauour lyke rosyne.

The vertues.



Atlanes fede broken / and dronken in te quantite of two drammes / driueth out cholerike excrementes / it healeth most the Sciatica. But after the purgation / the pacient must drinke water. The herbe layed to burned places / healeth them / and stancheth blood in woundes. And not onely the herbe doth thys / but also the wyne that the herbe is sodden in / as witnesleth Galene / which vnder the name of Androsomon / conteyneth in the booke of his simple medicines / Ascyron also.

Anemone.

The common Anemone.



D ii

Matthiols



Atthiolus in his commentaries bypon Dioscorides hath set out two kindes of Anemonis/ wherof nether kind that euer I could se/ groweth in Germaine and England / nether in Italy that I remember. Anemone hath the name in Greke of winde/ because the floure neuer openeth it selfe/ but when the winde bloweth. The Herbaries therefore call the herbe commonly taken for Anemone/ though it be not the true herbe/ but som bastard of it Herbam venti/ the Duché mē call it Hacket craut/ the Frenche men Coque lourdes: and it maye be called in English Rose persely/ because there groweth a floure like a single rose in y^e top of this herbe/ which is very lyke Persely in the leaues that are aboute the rote/ or it maye be called Wind floure. It groweth in greate plenty about Bon in Germany/ and about Orford in Englad/ as my frende Falconer tolde me. Dioscorides writeth thus of Anemone: There are two kindes of Anemone/ The one is wilde and the other is tame/ or of the gardeine. Whereof are manye other vnder kindes / one that hath a Cremesin floure/ and an other a whitish or of the coloure of milke or purple. The leaues are like Coriander/ with smaller cuttings or indentinges/ nere y^e ground: the stalke is all downye and roughe and smalle/ whereon growe floures lyke poppy/ and the middes of the litle heades are blacke or blew. The rootes are of the bignes of an Oliue/ or bigger/ it is almost compassed about wyth smalle ioyntes with knoppes like knees. The wilde Anemone in all pointes is greater then the tame/ and hath broder and harder leaues/ a longer head/ and a Cremesin flower wyth manye small rotes. It is more bytinge then it that hath the black leaues. This description of both the kindes of Anemone proueth playnely that the common herba venti/ and that the Anemone that Bockius setteth out/ are not the righte kindes of Anemone. As the common herbe maye be a bastarde kinde of Anemone/ and namely of that/ which hath *ρίζα λεπτή καὶ πλείω*/ that is/ thin or small rootes and many / so it that Bockius setteth oute/ semeth to me to be a kinde Papaveris erratici.

The vertues of Anemone.



They haue both a bytinge and a sharpe qualite. The iuyce of the roote of them/ poured into ones nose / purgeth the heade. The roote chewed in the mouth bringeth furth watery fleme. The same sodden in swete wyne/ and layd to/ healeth the inflammations of the eyes: and it healeth the scarres and dymnes of the same. It scoureth awaye fylthy sores: The leaues and stalkes/ if they be eaten wyth a tytan/ bringe milke to the brestes/ and bringe doune a womannes sicknes/ if they be layd to the place in woll. If lepres be anointed therewith/ it scoureth them awaye.

Of Dyll.

Of Dyll.

43



Dyll is named in Greke Anethon/ in Latin Anethum / in
Duche Dyll/ in frenche Anet. Dyll groweth a cubyt
hyght/ and some tyme halfe a cubyte hygher / It hath ma-
nye small braunches comminge furth of a greate stalke/
wyth a verve small leafe and longe/ muche lyke Grene-
heres/ wyth a yelow floure/ and a brode fede/ wyth a spo-
kye top as fenell hath/ whome he doth represent wound-
ders nere.

Of Dyll.



*This herbe is hote in the
the frond or in the bottom
the third. & drye in the sun
of of the frond. But herbe
is hoot & drie in the third*

In iune & Julye

The vertues.



The broth of the leaues and fede of Dyl Dronke/ bringeth ma-
ke to the brestes/ it stauncheth gnawinges in y belly/ and wind
in y same. It stoppeth also the belly and vomiting/ it prouoketh
vyne/ swageth y hichkoke/ dulleth the eye sight / and oft Dron-
ken stoppeth the fede. It is good for women to sit ouer it in wa-
ter/ which haue the diseases of the mother. The ashes of y fede
of thys herbe layd to/ after the maner of an emplaster/ take awaye the hard
lompes and knoppes that are aboute the fundament or in other places.

D iij Dyll

*In magis the herb. p. 11. In respect of the heat it is not so hot as
 in respect that it is of gross & thick y for it is hard to be converted &
 moveth Lotfmann. Simon Sethi.*

44

Of Anyse.

Dyll as Galene sayth swageth ake/ prouoketh sepe when it is grene / and
 maketh rype rawe humores. The oyle that is made of Dill is good to be gy
 uen vnto them that are weye in winter/ for it softeneth and moysteth / and
 it is good for them that are sycke of an ague that commeth of smal flemme/ and
 for all diseases that come of a colde cause. Dyll is hote in the beginning of the
 fyrste degree/ and dye in the beginnynge of the seconde.

Of Anyse.



*This herb florys & ha
 Jeda in June & July*

*The true Anyse is hote
 drie in the thord degree.*



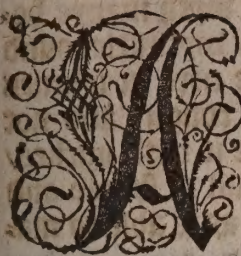
Pyle is called in Greke *ανισον* in Latin Anisum/
 in Duche Anis, in frenche Anise. The lese of
 Anise/ when it commeth fyrst furth/ is round/
 and indented about/ after ward it is lyke vnto
 Parsely/ hygh by in the stalke/ it hath a floure
 and a top lyke fenell/ it groweth onely in gar-
 dins in England. Galene sayeth that Anyse is
 hote and dye in the thyrde degree: but thys
 that we vse/ is not so hote: wherefore I suspect
 that there is a better kinde/ then is commonly
 brought vnto vs to be solde. Howbeit in the
 meane season we must vse thys/ which appea-
 reth to me scarsely hote in the beginning of the second degree.

*The broth hote
 of vnyng drinke of or washed on the thyrde degree. & vnyng
 that is wth mynt it doth greatly prouoke sweat. If it be layde
 among the garments it keepeth them from mothe.*

Of Pety whine.

45

The vertues of Anyse.



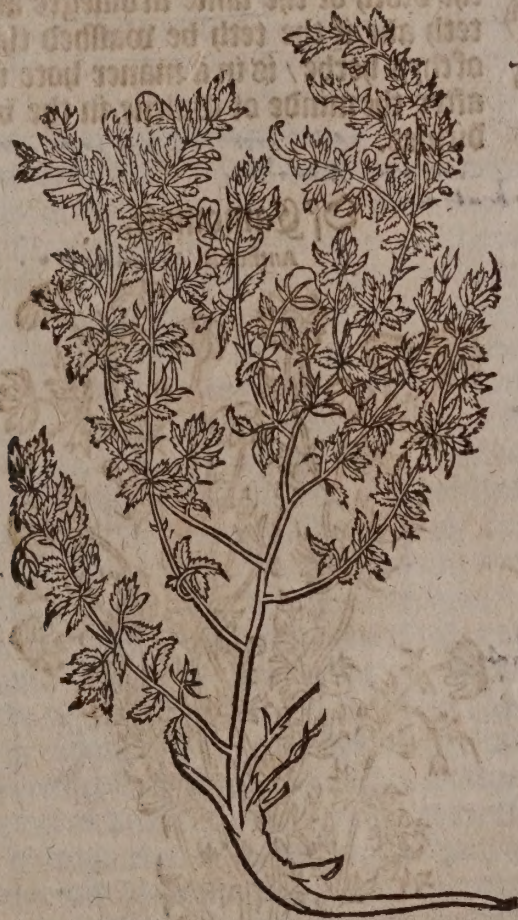
Anyse heteth and drieth/ maketh the breth sweeter / swa-
geth payne/ maketh a man to pisse well/ it quencheeth the
thurst of them that haue the dropsye. It is good against
the poyson of bestes/ and agaynst winde. It stoppeth the
bellie and the whet floures/ it bringeth milke to the top-
pes/ it stirreth men to the pleasure of the bodey/ it swageth
the hede ake/ the smoke of it taken in at the nose/ the same
poured into the broken eares with rose oyle/ healeth them.

The best is it that is newe/ not full of drosse/ but well smelling. The best com-
meth out of Candye/ and the next is brought out of Egypte.

breest kinge dried & taken out house: if thou wash thy hand
in ym when it is drye it may make the loke yonge

Of Pety whine.

Anonis. Pety whine.



It flowereth most in July & August

The roots of pety whine is in
in the third degree.



Etpe whine/ or ground whine/ or litle whine is called in
Latin and Greke Ononis and Anonis. It is called of
the common herbaries Resta bouis/ Remora aratriacu-
tella / of the Duch Stall kraut / or Hawhekel / of the
Frenche Burgraues. In Cambridge shyre this herbe is
called a whine/ but I putt pety to it/ to make difference
betwene this herbe/ and a fur: whiche in manye places
of En

breth sweeter
vime
dropsie
stoppe the bellie
floures
Milke
hede ake
eares

Plinie



Nathem/otherwoyse called Chamemelū/conteyneth vnder it thre kindes/whiche onelye differ in the colour of y^e floure. The braunches are a span longe / all bushe with manye places lyke arme holes/betwene the stalke and y^e braunches/The braunches are thinne/ small and many/ the litle hedes are round with yelow floures in y^e middes / and aboute that rounde head ether whyte floures stand in order oz purple oz yelow/ about the greatnes of the leaues of Rue. The fyrste kinde of Camomille is called in Greke *Heranthemon*/in Englishe *Camomyle*/in Duche *Römisch Camillen*. The *Bothecaries* in Germanye call this kinde *Chamomillam Romanam*. This herbe is scarle in Germanye/but in Englande it is so plentiful/ that it groweth not onelye in Gardines/but also eyght myle aboute London/ it groweth in the wilde felde/in Richmonde grene/in Brantford grene/and in most plenty of all/in Hunsley heth. The second kind is called in Greke *Chryfantemon*. I haue sene this herbe in hygh Germany in the feldes / but neuer in Englande y^e I remembre. It maye be called in English / yelow Camomille. The thyrde kinde is called in Greke *Heranthemon*. Diuerse thinke/ that *Heranthemon* is the herbe / whiche is called of the *Herbaries* *Amarisca rubra*/and of oure Countre men/*Rede math*/oz *Red madewede*. The thing that semeth to let this herbe to be *Heranthemon*/is this: It hath not a yelow heade oz knop/ which is compassed about with purple floures/as the other kindes haue yelow knoppes set about/one with whyte floures/and the other with yelow/ but the head oz knop of this herbe/ is nothinge like the knoppes of the other/ nether in greatnes/nether in forme/nor yet in colour:and the sede is as great as *Spinache* sede is/ but without prickes/ in manye other poyntes it agreeth with the description. The leues are very smalle/ but the floures are cremesin/ and they should be purple. *Heranthemon* hath the name / because it floureth in the Springe. Thys haue I written of this herbe/that learned men should seache more diligentelye for it/ which is the true *Heranthemon*.

Matthiolus writeth that the *Apothecaries* of Italy onelye knowe that kinde of Chamomill/which hath whitish leues round about y^e yelow knop in the head of the stalke/and sayth that he hath oft tymes sene both the other two kindes. But it is like that he knoweth none of them all/ for it that he setteth furth with the white floures/semeth by hys playnge of it to be *Cotula non fetida*/and not the right Camomille. For the right Camomille groweth not in the corne/but in roughe places and besyde hyghe wayes/as *Dioscorides* writeth/and experience hath taught them that knowe the righte herbe. It is also like if he be not an vnkinde man/seynge *Heranthemon* is knowen almost to no man in Europa/that he wolde haue as well set fourth the figure of it/as he hath frelye and honestlye done in other straunge herbes which haue bene vnknown vnto the most parte euen of the learned sorte/ oz at y^e leaste/if he coude not haue come by the herbe grene/that he might haue caused it to be paynted/he woulde ether haue described it/oz ellis haue tolde vs the Italian name/oz the common name of the *Herbaries* oz of the *Apothecaries*/that thereby the ignorant might haue cummed to the knowledge of it/inquiring for it by some of the names which he had knowen to be named by. *Amatus Lusitanus* which taketh vpon him to teache *Spanyardes*/ *Italians*/ *Frenche men*/and *Germanes*/the name of Herbes in their tonges/writeth

teth that Camomile is commonlye knowen/ and that the Camomille wyth the yelow floures is gotten/ but he nether describeth it nor gyueth it anye name/ And of the other he maketh no mention at al. Wherefore it is lyke he knoweth nether of both: Wherefore he had done better to haue sayde / I do knowe nether of both/ then thus shortly to passe by them.

The operation of Chamomille.



Camomille is hote and drye in the fyrste degre. Chamomyle in subtilnes is lyke the rose/ but in heate it draweth more nere the qualite of oyle/ whyche is verpe agreynge vnto the nature of man/ and temperate. Therefore it is good agaynst werynes/ it swageth ake/ and vnbindeth and louseth it if is stretched oute/ softeneth it that is but measurably harde/ and setteth it abroad/ that was narrowly thrust together/ It dryueth awaye/ and dissolueth agues/ which come not with an inflammation of any inwarde parte/ and speciall ye suche as come of cholerike humores/ and of the thycknes of the skin. Wherefore thys herbe was consecrated of the wyse men of Egypt vnto the sonne/ and was rekened to be the only remedy of all agues. But in that they were deceyued/ for it can onely heale those agues that I reherfed/ and those when as they be ripe. Howbeit/ it helpeth in dede verpe well/ also all other which come of melancholy or of fleme/ or of the inflammation of some inward parte. For Camomyle is the strongest remedye/ when it is giuen after that the matter is ripe: Therefore it is most conuenient for the midriffe/ and for the paynes vnder the pappes/ whether the herbe be sodden or sitten ouer/ or be dronken. It dryueth doune weomens syknes/ bringeth furth the byrth/ prouoketh vyne/ and dryueth out the stone. It is good to be dronken agaynst the quawynge and windye swellinge of the smalle guttes/ it purgeth awaye the yelow laundis. It healeth the disease of the lyuer/ it is good for the bladder to be bathed wyth the broth of thys herbe. Of all the kindes of Camomyle/ that kind with the purple floures is strongest: they with the yelow and whyte floure/ do more prouoke vyne. They heale also laid to emplaster wyse/ the impostem that is about the corner of the eye. The same chewed/ heale the sores of the mouth.

Antirrhinum.



This herbe whyche Dioscorides and Pliny call Antirrhinum/ Theophrastus calleth Antirrhizum/ for he describeth his Antirrhizum thus: It is like vnto Goodshareth/ called Aparine with a very litle roote/ and almoost none: It hath a fruit lyke vnto a calves snoute. But as Dioscorides agreeth wyth Pliny in the name of thys herbe/ so doth he in the description of the same/ differ both from Pliny and Theophrastus also. For Pliny geueth the leues of Line/ or flackes vnto Antirrhinum/ and Dioscorides describeth hys Antirrhinum with leaues like vnto Pimpernel. His wordes are theses

Antirrhizum

Antirrhinum is an herbe like vnto Pimpernel both in leues and also in stalk: the floures are purple like vnto Leucoion or viole albe/ but lesse: wherfore it is called wylde Lichnis/ it hath a fruyte like vnto a calys snout. The herbe/ which is described of Pliny/ groweth much in England in the cornfeldes/ and in fallowed landes: at the first syght it appereth like vnto Cicle in the floure/ and partly in the colour of the lefe/ which is bygger and longer then flaxe leues be/ but not vnylike them in figure. This herbe maye be called in English Calles snoute. But Antirrhinum that Dioscorides describeth/ groweth not in England/ that euer I sawe. For it that was sent me out of Italy/ for Antirrhini Dioscoridis/ hath not purple floures/ but yelow; much lyke vnto the floures of Olyris. The floures before they open/ are like purple in dede but not afterwarde/ for then are they fayer yelow/ the stalk also is rounde/ and not foursquared: the buddes out of which the leues come / & the fruite both/ do wonderfully nere resemble a Calys snoute. The leues in dede are lyke vnto y leues of Pimpernel/ but much greater. Therfore as yet I haue sene no herbe wher vnto the description of Dioscorides agreeth/ nether yet anye that the description of Theophrast doth agree with. Amatus Lusitanus writeteth that Antirrhino is called in Duche Drant/ but Drant/ as it is plaine by the description of Tragus is our wele/ whiche the Diers vse to dye yelow with all/ but it hath nether the leaues of Pimpernel/ nor y leues of flax/ nor the leaues of Coashareth. wherfore Drant is nether the Antirrhinon of Dioscorides/ nor y Antirrhinon of Theophrast/ nor it of Pliny/ wherfore these two writers in this herbe deserue no credit. Matthiolus setteth out a kinde of Antirrhinon with sede (as he sayth) like vnto a Calys heade. If he meane by the word semen the sede alone/ and not the fruite with the sede and all together/ and Pliny vnderstand the word semen euen so likewise/ then I thinke that it shalbe harde for Matthiolus to finde suche one. But if he meane by the word semen the fruite hole as it appeareth outwardlye/ then I thinke that the herbe that Matthiolus setteth out of all other / Dracoweth nerest vnto the description of Antirrhinon in Pliny.

The properties of Calles snoute.



En write that thys herbe is good agaynst all poysoned drinckes / and that they that are a- noynted woth thys herbe woth lily oyle / or priuet oyle / shall thereby were fayre and well fouored. Theophrastus writeth that some men haue supposed/ that the vse of thys herbe shoulde helpe men to obtayne prayse and worship. But all these are but dreames of forcerers/ for none of these thye learned men aboue reherfed/ write/ that this herbe hath thys propertye / but onelye declare the opinions of other men/ whiche wrote or spake of these properties by gesse.

Gooshareth is drie & somewhat
thick & of thina plas.

This herbe wolde be
nd in summer crutten
hath the feed.



Ab Hippocrate vocatur *phidion*
quod *Lacinijs* vestis adherens
at *apentate* sua.

is called also
regula but is
not better
to aponala one
the taken away
cause of the
not.



Gooshareth called also Clyner/because it cleueth vpon me-
nes clothes / is named in Greeke Aparine / Philantropos
and Omphalo carpos: in Duche/ klebraut: in Fren-
che/ Grateron. It hath many branches smal/ and four-
square and sharpe/ & leaues stande in a rounde circle about
te the stalke/ certayne spaces goyng betwene/ the circles
are lyke vnto madder/ the floure are whyte / the sede is
harde/ rounde/ some thyng holowe/ and whyte in the
myddes/ lyke vnto a nauell/ and it cleueth vnto mennes clothes. The shep-
herdes vse it in the stede of a strayner to pull oute heres of the mylke. This
herbe groweth in all countres in great plentye.

The vertues.



of aphan

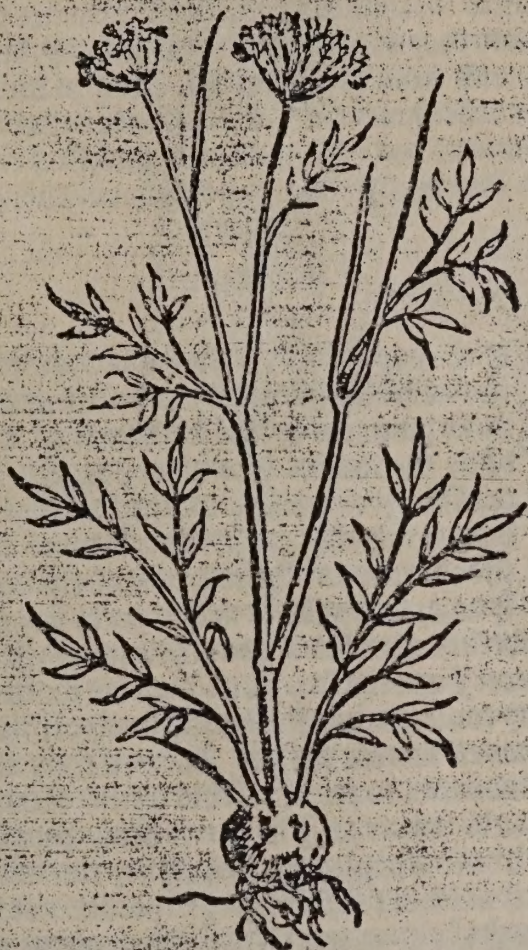
The iuice of the sede/ stalkes/ & leues of Gooshareth/ is good to
be dronken agaynst the bytinges of Vepers/ Whalanges/ and
other venemous beastes: The same poured into a mannis
eare/ swageth the payne/ the herbe brused woth hogges gre-
se/ dryueth awaye harde kynelles and wennes/ wheresoeuer
they be.

of aphan. The lower Lord on wounds that bleed
to make Spanish the blood. Plin.

There is somewhat more then a Leuyll & with thinner leaves and
more than Leuylls with more in them three or four seeds Blacker & less
than a corn with a hard in the fildes without fowling or fishing & it hath
floures in wags more. it is mostly whole but a greene deale drye.
The seed is asprinkled and can be at all though not so effectual
that Leuylls can. fowling it is upon more.

Of Apios.
Apios. Ernutte.

81



Apios is called also Chamelbalanos in Greke/
in Theophrastus Istias / and in Latin after
the translation of Theodoro Carica: and the
same might be called in English an Ernut / or
an Erth nut / hath the properties of Apios.
The earth nut groweth in manye places of
England / and in the moste plenty that I ha-
ue sene in Northumberland. Apios putteth
furth two or thre braunches / which rise a litle
from the ground / smale / reede / and like a rispe:
the leaues are like Rue / but some thinge lon-
ger / narrower / and yelow like green. The seede
is litle / the roote is lyke the roote of a white Aspidith / and after the likenes of
a Pearce / but poulder and full of iuyce. The barker without is blacke / the roote
within is white. The herbe whiche Matthiolus hath set out for Apios /
might haue bene taken for the right Apios of all men / if he had proued that
it had had a smale seede / and that the roote had purged upward and down-
ward as Dioscorides writeth that the roote of Apios doth. But whyle he
doth neither of both / a man maye as well dout of his Apios / as he doth
of the Apios that Ruellius setteth out. Amatus Ludianus saith that A-
pios is called in Douche Erdnutt. But the herbe whiche is called in Douche
Ernutte / hath neither a leafe like Rue / but like a Ciste / neither a smale seede

se

Of Apios.

but a great seide in a cod like binto a kinde of fische/nether doth it purge by-ward and downtoard/ for men to eat them in Fraunce as Ruellius cited of Amatus writeth/and they are eaten also in Germany/but they onelye inger-ize a lothsumnes / and sterc to vomite as Tragus writeth/but they purge not/nether do anye other harme to the shepeherdes that eat them / wherfore it is playne that Amatus with Tragus and Fuchsius erreth / which taketh the herbe/called in Duche Erdnutts/to be Apion in Dioscoride.

The vertues.



E bypet parte of the roote draweth out by bonniting cholet and flemme / and the under parte draweth out the same humores by the fundament. The whole purgeth both the wayes. The wyre purgeth taken in the quantite of xv. graines. The wordes of Dioscorides made me to doute/whether our Erthnutt were Apios or no / seynge that manye eat the hole root of Erthnut : yea some tyme fyue or sixe/and yet nether go to stooles/noz vomite by the eating thereof: whether Erthnut haue these foresayde properties in Grece or no/and not here: I can not surely tell/but this profit shalt thou haue at the least by thys my coniecturing and setting furth of this herbe / that wryth lesse labour thou mayest knowe the true Apios/if thou chaunge to se it. I woulde exhorte studentes to proue / if this Ernut of oures haue in anye o-ther place of England/ where as I haue not bene/ haue the properties that Dioscorides gyueth vnto Apios or no. And if they can not find them / let the learne of this Ernut in seking and iudging of herbes/not to iudge herbes o-nelye by the outwarde fashone/but also by the qualites and vertue. for as the lykenes of a man aloue in an ape or an image,maketh not them men/b-cause they want the vertue poure and operation of a man. So is not the fi-gure or likenes that maketh an herbe/except it haue the strenght and opera-tion of the herbe/whose likenes it beareth also.

Of Bawme.

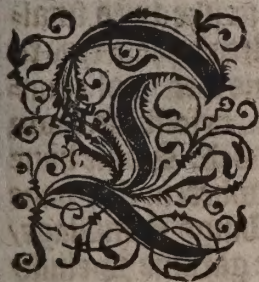


Bawme is named in Greke Melisophyllon or Melisphul-lon/in Latin Apiastrum or Cirrage/ in Duche Melisson or Bartzkraut/in the freysonge Consili/in Freche We-ille/the Poteraries call it Melissam. Bawme is named in Greke Melisophyllon/ and in Latin Apiastrum / be-cause Bees/which are called in Greke Melibiz / and in Latin Apes/do greatly haunt this herbe/and are belired wryth it. Right Bawm hgyt leaues and stalkes lyke to smylinge Pote harned/but they are greener and thinner/but not so rough. They haue the smelle of a Cytron or a Lyon.

The



The Propertie.



THE leaues dronken wyth wyne/are good agaynst the bitinges of Phalanges and Scorpiones / and agaynst the bytinge of a dogge/ for the same purposes it is good to be bathed with the broth of the same. It is good for women to sit ouer this herbe/to bringe doune their floures. It is good that y^e aking teth should be washed with the same herbe. This herbe is also good to be put into Clisteres agaynst the bloodye fire. The leaues with

Salpeter in drinke/helpe the strangling that commeth of Toddolles/ wyth honye in an electuary/it is good for the gnawinge in the bellye / and for the shortwinded / and if it be layde to wyth salt/it driueth awaye wennes and hard keruelles:it scoureth sores/and if it be layd to/it swageth the paynes of the ioyntes. The common baume that is commonly vsed in England/is but a bastarde kinde/and the true baume groweth in manye gardines in Germany/but I haue not sene it in England/tha I remembre. It maye be called in English/ Baum gentle.



Persely is called in Greke Selinon/in Duche Peterfely
 or Peterlin/in French Persil. Persely is like unto smal-
 lage/ but it is lesse then it is/ and it hath this propertie to
 change his color. Persely is so well knowen in al coun-
 trees/ that it nede not anye largelyer to describe it. How-
 beit it hath bene very sklenderly described. Some haue
 abused longe Smallage for Persely/ wherein they haue
 bene deceiued. for Dioscorides describinge Smallage/
 which he calleth Elioselmum/ sayth y it is greater then the gardine Selinū/
 which is callod in Latin Apium/ he sayth also/ y Elioselmū groweth in moyste
 places: then is y lesse Selinū which groweth euer in gardines/ and neuer in
 moyst places/ the gardine Selinū or hortense apium. As for Smallage it is
 well knowen of all thē y haue gyue any study to y seking of herbes/ to growe
 in moyst places by watersydes. I haue sene it grow also in an Iland of east
 Freseland by y Seaslyde in great plenty. Pliny also wyting of Apium hortense/
 sayth y the brāches of Apium in large drynkinges swyme aboue y brothes / and
 they haue in sauces a proper plesantnes by themselves/ or a peculiar grace as
 some speake nowe adayes. But smallage hath such a strong sauor/ and so far
 from all delite or plesantnes/ y no man can finde in his harte to vse it in sau-
 ces/ or eat it with his meate/ wherfore no man y beleueth Plinye / and seeth
 perselye so much bled in all coutries in meates/ and Smallage in no coultre/
 will frō hencefurth not take our Smallage for Apium hortense / but Persely.

The

The vertues of Perselye.



Perselye layd to wyth bread or barley floure/ helpeth inflā-
 mationes of the eyes. It swageth the heate of the stoma-
 che/ it helpeth the hardenes of the pappes that commeth
 of claustered milke/ it prouoketh vyne / both sodden and
 rawe. The broth of it/ and of the rootes dronken/ with-
 stande poysoned. Drinkes prouoking to vomit. It stoppeth
 the bellye. The sede prouoketh vyne more then the herbe
 doth: it is a good remedye agaynst the poyson of serpen-
 tes/ and of ꝑ scumme of siluer/ called Lithargyrum. It driueth wind awaye.
 It is put in medicines which swage ake to triacles/ and the medicines that
 are made agaynst the cough. It is so hote that it driueth doune weomens sy-
 kenes/ and driueth wind awaye: and that doth the sede more then the herbe.
 It is most pleasant vnto the mouth and stomache. Perselye healeth fishes ꝑ
 are sycke/ if it be casten into them in the poundes/ that they maye eat it. The
 sede with wyne/ or the roote with olde wyne/ breaketh the stone in the blad-
 der. It openeth all stoppage or obstruction that is in the bodye: but it is
 harde to digest/ wherefore it must be taken in the middes of the mele. Pers-
 ly of a certeyne propertye that it hath/ hurteth them that haue the falling sick-
 nes. They ought therfore allwaye to forbear it/ for some that haue bene all-
 most clere/ healed of this diseale by the eating of Perselye/ haue fallen into the
 diseale agayne. It hurteth also the stones/ as Simeon Sethy writeth. It is
 good for the hychcoke that commeth of grosse excrementes. It scoureth the
 kidnes and the bladder/ it openeth the stoppings that are in the blood bey-
 nes also. The sede taken before hand/ helpeth men that haue weyke braynes
 to beare drinke better. The vse of the same maketh a mang body sauour wel.
 It stirreth vp appetite to colde weomen/ to endenour themselves/ to concey-
 ue chyldre. If they that haue the stone sit in the broth of this herbe/ it driueth
 furth the stone/ and prouoketh vyne/ and healeth the kidnes. Simeon Se-
 thy wold/ that weomen than gyue sucke/ shoulde abstayne from this herbe/
 for he wyrteth that it minisheth milke.

Of Arbutus.



Arbutus is called in Greke Comaros / and in
 Latin also besyde Vnedo. I haue not sene
 this tree in Englande / but it maye be called
 in Englishe Strawberye tree / because the
 tree bringeth furth a fruyt wonders lyke vn-
 to a Strawberye/ or an Arbut tree/ the fruyt
 of the Arbut tree that I sawe / was verye
 lyke vnto a Strauwe berye / but it was a
 great deale bygger / the leaues were inden-
 ted/ and in coloure and proportion muche ly-
 ke vnto the leaues of a Quicken tree or a
 Quickbaume / but that they were rounder
 in the middes/ and not so far indented toward ꝑ stalke / which ioyneth the
 leafe



leafe with the braunche/as the quicken trees leaues are. Dioscorides describeth the Arbut tree after this maner. Comaros called in Latin Arbutus / or Vinedo / is a tree lyke vnto a Quince tree / hauing thinne leaues with a fruyt of the greatnes of a plumme / without anye kernell. When it is rype / it is either yelow or reade. Pliny describeth y Arbut tre after this maner: Strawberryes that growe one the grounde / haue an other kinde of bodye then the Arbut berryes haue / which are like in kinde with the other / which groweth on the tree / called in Latin Vinedo / which onely fruyte is lyke vnto the fruyt of the earth. The tree it selfe is thick and bushy. The fruyt is rype in a yeare / and it that groweth in vnder bloometh / and the other that is elder / wareth ripe in the tree at one tyme. It is a fruyt of small honor / and therebpon hath the name / that it bringeth furth but one alone by it selfe. Yet do the Grecians geue two names vnto it / Comarou / and Memekylon. Wherebpon it doth appeare that there are so manye kindes wyth vs. This is called in an other name in Latin Arbutus. Quide also ioyned tree Strawberry / and ground Strawberry together in these wordes:

Arbuteos fructus, montanaq; fraga legebat.

Theophrastus giueth vnto hys Arbuto a leafe betwene Flicem and Lauru / as the leafe of the tree hath / whose figure I set furth. And Dioscorides seemeth to geue vnto his Arbuto the likenes of a Quince tree / wherefore this tree that I set furth / agreeth better with the description of Theophrast / then wyth

Of Aristolochia.

With Dioscorides / except Dioscorides in comparing Arbutum to a Quince tree / meane not of the leaues / but of the fashion of the tree and maner of growing of it.

The Properties.

Good properties that I knowe of / this fruite hath none / but that it delicteth some men for the diuersitye / for it is euell for the stomache / and ingendreth the head ake.

Of Aristolochia.

Aristolochia rotunda.

Aristolochia longa.



Aristolochia is a Greke name / and is so called / because it is very good for women / that labour of childe: The Latines be the same name / & Germanes call Aristolochia in their tongue / & Dioscorides maketh the difference of Aristolochia / the first is called Aristolochia rotunda / and this is the female. The Apothecaries both in Germany and in England haue abused in the name of the true Aristolochia rotunda / capnophagum / mentioned in Italy / which is very well called off the Germanes holwort / because the root is hollow.

Of Aristolochia.

But they haue erred far: for this Holwort is nothing agreeing with the description of Aristolochia rotunda: for Aristolochia rotunda hath leaues lyke Bay/ and a good saour with some sharpenes/ somthing round and soft. It hath many twiggess/ coming furth of one roote/ longe braunches and whyte floures/ representing litle cappes/ wherein is a reed thinge that saoueth euell: the roote is round aboute lyke vnto a rape roote. The leaues of Holwortes/ which is theie Aristolochia rotunda/ are cut and far in indented/ and very lyke vnto our gardine Rue/ but the leues of our gardine Rue/ are not lyke vnto Bay leues: therefore this Holwort of theie/ is not Aristolochia rotunda of Dioscorides. I haue sene this Aristolochia rotunda diuerse tymes: it hath the same saour and taste/ that the other Aristolochia/ whiche is called longa: but this hath a round roote/ but here and there appeare out certayne vnequall corners. It maye be called in English round hart wort/ because the leaues represent a painted harde/ or round byrthwurte: because it helpeth women to bringe furth their byrth. The seconde kinde of Aristolochia/ is called Aristolochia longa/ whiche hath a leafe some thinge longer then the former kinde hath: it hath litle braunches of a span long/ a purple floure of a stinking saour/ out wherof commeth a fruyte lyke vnto a pear: but black and al full of sedes in figure the square/ the rootes are a finger bigge/ and a span long/ and somthinge longer. This kinde groweth plentiouslye besyde Lake De come in the vineyardes wallis: it groweth also besyde Bon about the vineyardes by the Rhyndyde/ of iche syde of the hygh way/ but I could neuer se the fruytes so perfyte in Germany/ as I dyd in Italy: this maye be called in English Long hart wort/ or long byrthwurte. The thyrde kinde of Aristolochia is called Clematitis/ because it hath long smal braunches like a vinde/ it hath leaues some thing round/ lyke vnto stone crop/ and floures like vnto Rue/ longer rootes/ smal wyth a thicke barke which hath a good saour. I did se suche a kinde as this at Basell/ whose leaues are lesse then all the other kindes/ but yet they were so great and unlike vnto a stonecrop/ that I dare not playnely determe/ that it was the right Clematitis. Matthiolus writeth that Pliny and Leoniceus do erre/ because they saye that Aristolochia hath the name/ because that it is good for women with chyld/ when as Dioscorides writeth that it hath the name/ because it is good for women that are in labor. Because Pliny and Leoniceus are dead/ and can not answer for the selfes/ I answer the their error is not so great as Matthiolus maketh it/ if he could be conset to interpret gently their wordes as they meant by it/ for it is out of all doubt/ that they knewe it as well as Matthiolus/ the Aristolochia was euell for women to childe/ except the tyme of byrth were cummed/ for they knewe both the Greke tonge as well as Matthiolus doth. Therefore it is out of doubt the they meant/ when they sayd it is good for women to childe/ the it was good for them at the tyme of thei byrth. He sayeth the a spere is necessary for a man of war/ meaning not that he should occupye his spere at dinner before the tyme of fightinge cometh/ but he meaneth that it is good to haue it at all tyme the he maye occupye it when neede requereth. I knowe the Matthiolus will not saye that Aristolochia is good for women that are well deliuered all ready/ then saying it is good for women/ it must be good for the thei are yet with chyld. Therefore the two noble clerkes/ are so sore scourged of their sharp Schoolmaster for to lye a fault. Neither do I bitterly excuse them/ because they did not translate the wordes more so properlye and trulye as they should haue done.

The

Of Aristolochia.
The Vertues.

59



The round is good agaynst all other poysones/ but y long is good against serpentes and deadly venemes/ if it be dronken/ and laid to in the quantite of a dram. The same dronken with pepper and myr/ dryueth furth weomes floures/ and their byrth/ and all the burdenes that the mother is charged with. It doth the same ministred in a suppositorie before. The rounde is of the same strength.

The same dronken woth water is singularly good agaynst the shortwint sobbing/ the shakynge/ the disease of the milt/ the places shronke/ and burstynge/ the paynes of the syde. It draweth out prickes and shyuers. If it be layd to it taketh awaye the scalles or scurfie of bones/ & eateth away rottē sores/ & scoureth the that are foule or stinking. With hony & aris pouder/ it fylleth by hollowe places/ it scoureth y goumes & teeth. The thyrd kind is supposed to helpe the same diseases that the other do/ but more wepkelye. Mesue writeth that both the rounde and long hartwurt purge/ that the round purged fleme and thynne water more then the other: they purge the luges excellētly of rottē fleme/ y quatite that is to be gyuen of this herbe/ is ether a dram/ or a draā an halfe. The rounde Aristolochia as Galene witnesseth/ is more subtile and fyne/ then the other kyndes be: therfore the rounde/ for as much as it can more perfectly open/ and make more fyne: It healeth better then the other/ such syckenelles as come of stopping or of grosse winde. The rounde also maketh teeth whyt/ and maketh the goumes clene. All the kyndes are at the lest hote and drye in y second degre: and if any be hoter then other/ Galene rekeneth the third kind to be so.

venomes
flowers
byrth.

shortwint
burstynge
milt.

hony
goumes

fleme
Luges

Of Aron/ or Cockowpint.



Cockowpint called also in Englishe Rampe or Aron: is named in Greke Aron/ in Latin/ Arum: in Duche Bassenbinde: in Freche Uidachien/ of the Herbaries/ pes vituli and serpentina minor: and of the Arabians Lophymus. It hath leues lyke dragō/ but longer/ and not so full of spottes. The stalke is somethyng purple and lyke vnto a betell/ out of whych cometh furth a fruyte of the colour of saffrone. The roote is whyte as dragones is/ the whyche/ beyngesodden/ is eaten/ because it is not so bytyng/ as it was before.

Berber Aron
saccharis

The

Of Gockoupint.

Cochoupoint of Iron.

This is one of the first herds that put forth buds in March in fact in June it put forth the first crop in June & then in August first grain & then the fallow.

One Iron Sawthistle is hook and
die in the third degree as may appear
by the byinge taste.



The vertues.

it may be eaten
it be sold in to
the waters for
to see the byings
F.

He roote/sede/and leaues of Aron / haue the same pro-
perties that Dragon hath. The roote is layd vnto the
goutye membles with coudunge/and it is layd by and
kept as Dragoness rootes are / and because the rootes
are gentler/they are desyred of manye to be eatē in Eng-
land and in Germany. Dioscorides semeth by his wry-
tinge to thewe/that where as he was borne/Aron/was
not so sharpe/as it is with vs. Galene also writeth/ that

Aron is hote in the fyrst degre / and dye in the same . But it that groweth
with vs / is hote in the thyrde degre at the lesse : wherefore some peradventure
will saye / that thys our Aron is not it that Dioscorides and Galene wrote
of. But Galene in these wordes folowinge / whiche are written in the second
boke de elementorum facultatibus / witnesseth / that there are two sortes of
Aron / one gentle / and an other bytinge . In quibusdam regionibus acrior quo-
dammodo prouenit , vt prope ad Dracontij radicem accedat . &c. In certayne
regions after a maner it groweth more bitinge and sharpe : in so muche that
it is almost as hote as Dragonis / and that the fyrst water must be casten
out / and the roote sodden agayne in the seconde . This herbe growinge in
Cyrene / is differing from it of our countre . For it that is with vs in Asia for
a great parte / is sharper then it that groweth in Cyrene . If the roote be sodden
in water & then when they cutt & thine it with a knife it is so tough & hard
as to purge the blood . But the dragon is much better . The Later phisians say that Aron came (defurbet) drine all
make thine & sore and therefore they use it against a burne
of scorching . It is also used to sore & to sore away the deformities
of the face . further they write that the roote made into powder
do lessen the flesh that growe to fast forth in yownde . And it is
also used to reduce looses . And I gather by the sharp bytinge it

de his third moraxxors

Of Mugwurt.



This herbe wold be gathered in
Somme especially when the
grape is ripe

They are brooke in the end of
Joune degree & dry in the end
the first and of somewhat the
partes.

W L

partes may be used for the
herbe as also saffron of the garden.



Mugwurt is called both of the Grecians and
Latines Artemisia of the Duche Bysfals or
Bysoet. The true Artemisia is as litle kno-
wen nowe adaves / as is the true Pontyke
wormwode / and lesse as I thinke: for thys
great Mugwurt is suche an Artemisia / as
oure wormwode is Absinthium Ponticum/
that is bastard / and not the true herbe. Diosco-
rides writeth / that Artemisia for the moste
parte groweth about the Sea syde / and Pli-
nye writeth / that it groweth no where ellis /
but in the Sea coastes. Thys common Mugwurt of ours / groweth not at
anye Sea syde that euer I coulde se yet: for I coulde neuer se it in these coa-
stes of England / nor Germanye / nor yet of Italye / but alwayes in hedges /
and among the Corne far from the Sea. Artemisia is a busshye herbe / like vn-
to wormwode / but it hath greater and fatter leaues and braunches then
wormwood hath. Fyrst thys great wormwode that is common with vs /
is not the wormwood that Dioscorides compareth Artemisiā to / but it is
Pontike wormwode. But this common Mugwurt is nothinge lyke Pon-
f tike worm-

tike wormwode/Therefore this common Mugwurt can not be Artemisia
 Dioscoridis. Galenes Artemisia is hote in the second degree/and sklanderlye
 drye in the same. But this common Mugwurt is scantlye hote in the fyrste
 degree. Wherefore this common Mugwurt can nether be Artemisia of Dios-
 corides/nor of Galene/nor of Pliny. I found in an Blande beside Venise/
 the verye right Artemisia/whiche had leaues greater then Pontike worm-
 wood a great Deale/and fully hote in the second degree/ and with floures mu-
 che vnlike vnto wormwode Pontike/ but somethynge agreynge in sauour/
 but not alltogether. After doctor Wendy/ the Kinges Physicane can testi-
 fy of the same/whiche dyd examine the herbe with me. This kinde maye be
 called in English Sea Mugwurt. Some do take feuerfewe for one kinde
 of Artemisia/and Tansey for an other kinde/and in dede I thinke not / but
 that feuerfewe can do it that is required of Artemisia. Howebeit/ me thinke
 that the description of Dioscorides doth not agre in all poyntes wyth feuer-
 fewe. For feuerfewe if it were one kinde of Artemisia/oughte to be lyke in
 figure and fashion vnto right wormwode/and also vnto the righte Artemi-
 sia/ but that it is not. I reporte me vnto them/ which haue sene al the thre her-
 bes. Wherefore I dare not pronounce/ that feuerfewe is one of the fyrst kin-
 des of Artemisia. Dioscorides maketh also mention of another Artemisia/
 + whiche groweth in the middel lande/and not at the Seas yde. That sayth he
 is a litle herbe with one single or litle stalke/and full of floures/of a reade o-
 renge colour. Thys herbe describeth Dioscorides to be Sphodra micron / &
 is verye litle. Nowe when as Tansey is a great hyghe herbe/ how can Tan-
 sey be this herbe? He thynke that feuerfewe should be rather thys herbe the
 Tansey/ if it hadde but one stalke/and yelow floures/as it hath whyte. I
 thynke therefore/that it is not best to pronounce in thys herbe/tyll all thyn-
 ges be better tryed. Matthiolus the Italiane whiche checketh diuerse by-
 name sharpelye (in dede some worthelye) for their erringe in Artemisia / er-
 reth his owne selfe in Artemisia/ in settinge that common Mugwurt for the
 right Artemisia/ which nether agreeth in naturall place/ nor in degree of hete-
 nor in likenes wth it & Dioscorides describeth/as by places & witnesses before
 brought out/ I haue sufficiently already proued: He sayth & the first kindes
 of Artemisia are found both in Hetruria / and & they differ in nothynge/ ne-
 ther in fashion/ smell/ nor tast/ nor vertue/ sauynge onelye in bignes. Whyche
 sayynge if it be true/ then is the one kinde not it that Dioscorides describeth/
 for the lesse kinde differeth from the bigger in hauing of a stynkinge floure.
 Whether he erreth here or no/ let other men iudge. He sayeth that the two
 fyrste kindes growe in Hetruria / as though he knewe them well / but
 he nether describeth them/ nor telleth theyr common names/ nor their na-
 turall places where they growe / as he doth where he intreateth of o-
 ther herbes. Wherefore and for that / that he knoweth not the righte
 Pontike wormwode / and erreth in it sore/ it is mooste lyke that he kno-
 weth nether of the fyrste kindes of Artemisia / and that he erreth as
 muche in them / as Plinye/ Musa/ Fuchsius/ and the freres (that write v-
 pon Mesue / whom he cheketh for their errors in the kindes of Artemisia)
 in these & other kindes do. If Antonius Musa/ & Leonardus Fuchsius had
 written of all herbes as Matthiolus doth of & kindes of Artemisia & diuerse
 other in his boke / that is if Musa had sayd/ when he should haue taught vs
 an herbe/ I know thys herbe well/ it groweth in Ferraria/ & Fuchsius had
 sayd/

or fewe can
 as is requir'd
 mugwurt.

sayd / I knowe this herbe / and I haue sene it oft in Germany / and they had not tolde the Italianes names Duche names / and the Herbaries and Apothecaries names / they might haue escaped many a buffet / which of late they haue suffered both of diuerse other / and also of Matthiolus / who by taryng behinde in the rewarde in wytyng of many herbes as he doth here / seeketh to saue him selfe in leuynge out of the common names / naturall places and Description and vertues of þ herbes / lest if he erred in anye of them / he should be taken wyth suche errours as he taketh other men wythall. They that are disposed to se the right Artemisiā / lette them go to Wienise / and from thence a litle waye into an Island / called Chertosa / where as is a Chartarhouse / and there maye they see it in all pointes agreynge wyth the description of Dioscorides. Amatus Lusitanus where as Dioscorides maketh the kindes of Artemisia / maketh but two / and the one he maketh the garden Artemisiā / and the other the common feuerfew. wherein he goeth quite awaye from the text which he taketh in hande to declare. For the text maketh one kinde of Artemisia / that groweth commonly by the Sea syde wyth bygge leaues and twiggēs / and another kinde that is lesse with a small whyte floure that stinketh. And then he maketh mention of an other kind that groweth in the midle land with a litle and single stalke. Besyde these thre sortes he intreateth of an other which is called Artemisia Leptophyllos / whereof is mention made in all oure common Greke textes / and common translationes of Dioscorides / that nowe are / and also in the olde translation of Dioscorides / is mention made at the lest of thre kindes of Artemisia / although Galene make mention but of two kindes. And where he maketh hys former Artemisia to be a garden Herbe / when as Dioscorides assigneth vnto it commonly the Seas yde / and Plinye onelye the Sea syde. He swarueth ones agayne from hys Autor / that he taketh in hande to declare. And to proue against Matthiolus / that Matricaria is Artemisia vnicaulis / he alledgeth diuerse newe Autors / but withoute name / whome he hym selfe in diuerse places of hys booke / condemnieth and refuseth their Autorite when it pleaseth hym / other reason bringeth he none in thys place / but that a stynkinge herbe lyke Camomile / is Parthenium / and not Matricaria. Therefore Matricaria is Artemisia Monochlonos. What a pitte argument this is / euerye man maye se / for he reasoneth so / as if Mathwed were Parthenium / then there were no other herbe to be Artemisia vnicaulis / but Matricaria. Let yonge studentes of Physike looke that they lese not they tyme in readinge of suche enarrationes / as thys man wyrteth / which bringe moze darkenes oft tymes then light to the text of Dioscorides. Let thys litle reason be a preseruatiue agaynst the errour that he woulde lede yonge scolares into: That herbe can not be Artemisia vnicaulis that hath thre or foure stalkes / or some tyme mo. But feuerfewe hath thre or foure / and some tyme mo. Therefore it can not be Artemisia Monochlonos. As for me / because I will not seme better learned then I am / I knowe but one true kinde of Artemisia / as for the common Mugwurte. I thynke a man maye vse it in Physike vntill a better kinde maye be founde / whiche thynge I truste shall shortlye come to passe in manye places / if Physicians will take the paynes to go forewarde in seekinge out of Herbes as they haue begon.

The vertues of Mugwurt.



Doth the Mugwurtes both it with the broder lefe and it with the narrower/ heate/ and also make subtil/ & they made hote vpon the fyre/ are good for weomen to sit in/ for to bring doune their syknes/ to bring furth their sekondes/ and their byrth: They helpe also the suffocation of the mother/ & the inflammatio of the same/ they breake the stone/ and prouoke vrine that is stopped. The same layd to the nether most parte of the belly/ bring weomen their syknes. The iuyce put into the mother with myre/ both y^e same y^e the bath doth. The toppes and leaues of the same herbes/ in the quantite of thre drammes/ are commonly dronken to bringe the forsayd syknes doune. The right Mugwurt is good to be dronken agaynst the poyson of the iuyce of Popppe/ called Oppium/ with wine. Pliny writeth y^e it was the opinion in hys dayes/ that y^e men that had it vpon them/ should not be wery/ and y^e no euell medicine shoulde hurt them/ and that no euell beaste shoulde noye them.

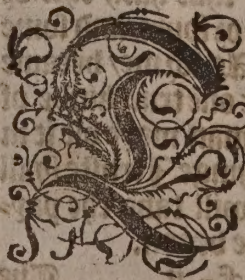
if he that is sicke in the stomacke buy the leues of artemisia (p. 64) and lay it so on his shalbe helde And if any have payson in the synner & angre from the iuyce of it & vsc it he shall be holped.

Of the Keede.



Keede is called in Greke Kalamos/ in Latin Arundo or Calamus/ in Duch Een Roer/ or een Keede: in Frenche/ Une Roseau. Ther are diuerse kindes of Redes/ some are thicke reds: whereof Arrowes are made in diuerse countrees: some serue for to make touniges for pypes/ some serue to make instrumentes to write with/ whiche we comonly called penes. Another kinde of Rede groweth aboute riuers sides/ & thys beyng thick and holowe is called of some Arundo Cypria: of other Donax. Another kinde is called Phragmitis/ or Vallatoria: becaule it groweth about hedges and diches. This is small and somethinge whyte/ and well knowen of all men: This laste kinde groweth muche in England/ but the other kindes growe not in England/ & I knowe of: howbeit they are brought in of Marchants out of other countrees.

The vertues of the Keede.



The roote of the common hedge Keede (called in Latin Canina) by it selfe/ or layd to with his knoppes/ draweth out shyueres and prickes. It also swageth the payne of the loynes/ and membres out of ioynte/ layde to wyth vinegre. The grene leaues brused and layd to/ heale Chole ricke inflammacions/ and other inflammacions also. The ashes of the barke layd to wyth vinegre/ heale y^e falling of the heyre. The downe that is in the toppe of y^e Keede lyke floures: if it come into a mannes eare/ maketh him deafe.

Of Foll.

This herbe hat speciallly the
rask is hoot & dree in the
thirde degree.



This herbe groweth in
barley land
and is called in latine
Tussilago / or Virginia rubea
in Englyshe Follfoote
it is good against a
cough.

This herbe must be gathered in the
of August. to witte from the 15 day
that month unto the 25th of
August.

Vulgaro mact
namus mact



Narum is called in Greke Alaron / in Englyshe Follfoote
(because it hath a round leafe / lyke a folis fote) and Asa-
rabacca / in Duche Haselwurt / because it groweth about
Hasel tree rootes / in Frenche Cabaret. Follfoote groweth
only in gardines in England / but it groweth wilde in
certayne places of Germanye. Follfoote is a well sauo-
ringe herbe / and bled to be put in garlandes. It hath lea-
ues lyke vnto Bay / but lesse / and rounder by a great de-
le / wyth purple floures / lyke the floures of Henbane / and they growe but a
litle from the root / and haue a good sauour / out of the which commeth sede
lyke grapes. It hath manye rootes full of knottes / small / one lyng over an
other / not vnylyke vnto grasse rootes / but much smaler / well sauouring / hote /
and bytinge vehementlye the tonge. It hath floures boye in the yere
in Sprage & in autumne

vide p. 111. lib. 21

The Vertue of Follfoote.



The nature of this herbe is hote / and it prouoketh water / it hea-
leth the dropsey / and the olde Sciatica. The rootes prouoke dou-
ne a womans sickenes / taken in the quantite of sixe drammes
wyth mede : and they purge as yelinge powder (called whyte
Hellebor) doth. Galene sayth / that Follfoote is lyke vnto Alco-
rus in strenght / but that this is more stronge and vehement.

The leaues
are good
for the
breast
for the
spleene

The he wherin Follfoote is fadden is the head be washed
with the bryne & the memory.

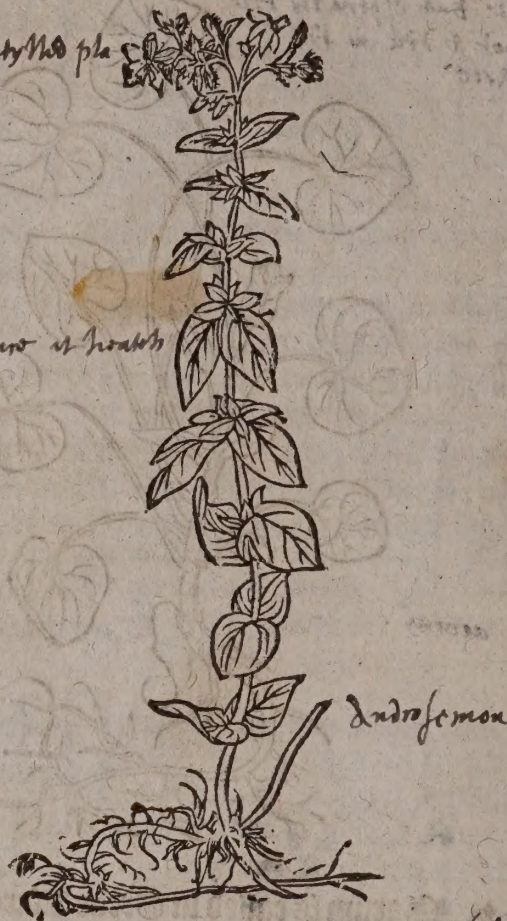
F. iii

Galene

Ascyron.

It floreyeth in rough & vntyled pla
ces in July & August.

It is of a thinn substance & healeth
the death



Some haue not the
true fashion but
haue the same
name written.



Alene and Paule conteyne Ascyron vnder Androsomo:
but Dioscorides describeth these herbes seuerally/and so
maketh them sondry herbes. Ascyron called also Ascaroi-
des/ is a kinde of Hyperici/ called in Englishe saint
Johns grasse/ or saint Johns wurt: but it differeth in
greatnes/ for it hath greater leaues/ stalkes/ and mo
braunches/ then saint Johns grasse hath. I haue mar-
ked also thys difference/ that Ascyron hath a four squa-
red stalke/ and leaues wyth verry fewe holes in them/ whiche I haue not
sene in Hyperico. The herbe maye be called in Englishe/ great saint Johns
grasse. I haue sene it diuers tymes in Sion parke. when the herbe is drye
it cleaue the fingers as it were with blade. & yeldeth a small light redde

The Vertues.



The seide of this herbe is good for the Sciatica. If it be bron-
ken wyth water and honye/ about the quantite of twentye br
ces/ it purgeth largelye choleryke humores. But it must be ta-
ken continuallie/ tyll the pacient be hole. This herbe is also
good agaynst burninge.

Asclepias

Of Swallowe wurt.

67



Sclepias is rekened of fuchsius to be the herbe/which is called of the common Herbaries Hirundinaria / of the Potecaries Vinetoricum/ of the Germanes Schwalbēwurtz. It groweth in Germanye in hyghe mountaynes/ and in stony grounde amonges the bushes. I haue not sene it in Englande: but it maye be called in Englishe Swallowwurt. Some Physicianes Italianes/ when I was in Italse/ supposed this herbe (whiche some call Asclepias) to be Apocinum. But thys herbe hath no yelow iuyce/ nether doth it poyson

or swallow wurt.

wyth wine/as Apocinum doth. Wherefore this herbe can not be Apocinum. Asclepias hath long small braunches/ out of which come furth long leaues/ lyke vnto Bay leues/ many small rootes/ whiche sauour well/ The floure is of an vnplefant sauour/ The fede is lyke hatchet fische/ called otherwyle Securidaca. But because the rootes of Swallow wurt are not well smelling/ a man maye not be to bold to hold that Swallow wurt is the right Asclepias: Wherefore I haue not as yet sene the right Asclepias in all pointes/ agreing with the description of Dioscorides.

Asclepias.



f iiii

The

Of Swallowe wurt.

The Vertues of Swallowe wurt.



THE rootes of thys herbe dronken wyth wyne / helpe them that haue gnauwyng in their bodye / and are remedye agaynst the bytinge of venemous beastes. The leaues layd vpon the almost incurable sores of the pappe or breastes / and of the mother / heale them. The latter writers of Physike / wyte that this herbe is good to bringe doune weomens floures / that it is good agaynst the byting of a mad dogge / and agaynst poyson. Where-

fore it is called Vince toxicum / that is / master poyson / or ouercome poyson. They saye that the roote of thys herbe steeped in wyne / is good agaynst the dropsey / and that the floures and leaues broken / and put into woundes / healeth them shortelye. They saye also that this herbe healeth materye and old sores / and is good agaynst burslinges / and the diseases of the prinityes.

Of Sperage.

Asparagus.

This herbe haue an abstergent power
that without any manifest heat
or cold.

The triage com forth
in springe the seed is
red in summer



A sparadge sodden in coladage
or sprinckled ouer wth vni-
gers salt & oyle is a very
pleasant drinke to the last
it is counted a prime delict

Asparadge make the vyne to gette her feruor & change it in to the
so that they may not poyne & that haue eaten any dook of it. They
saunt it to pome more wylous that it should so do with mallow
it is so but holden in it handes it change of vyne in the oyle
colore.



Sperage is called in Latin Asparagus / in Dutch the Spargen / in French Esperage / some Potecaries call thys herbe Sparagus. Asparagus is of two sortes / the one is called Aspa altilis / Asparagus alone / and this is the comon Sperage whiche groweth in diuerse gardins in England / and in some places by the Sea syde / in sandy hylles / as it groweth right plentifulously in the Blandes of East Friesland / and in hyghe Germany / without anye setting or sowynge. The other kind is called in Latin Corruda / or Asparagus sylvestris. Thys kinde maye be called in Englishe Prycky Sperage / because it hath prickes growynge on it. Thys kynd dyd I neuer se but only in the mount Appenine. Gardin Sperage is full of braunches / and it hath leaues lyke Fenell / but muche smaller / and a great rounde roote / whych hath a knoppe in it. When Sperage commeth fyrst furth of y^e ground / it bringeth furth certayn bigge twigges / and in the toppes are certayne buddes lyke vnto rounde knoppes / which afterwarde spred abroad into twigges / braunches and leaues : The fede of thys kynde of Sperage when it is ripe / it is rede. The wilde Sperage in the stede of leaues hath nothinge but prickes / in other poyntes not vnto lyke the other Sperage.

The Properties of Gardin Sperage.



Thy yonge stalkes of gardine Sperage broken / and taken with whyte wyne / stanche the payne of the kydnes : Sperage roasted or sodden / swageth and easeth the Strangulion / the hardnes in making of water / and y^e bloody fluxe. The roote sodden wyth wyne or vinegre / helpeth membris oute of ioynte. The same sodden wyth figges and ciches / and taken in / heale the iaudis / it healeth also the Sciatica and the Strangurian. The pryckly Sperage is good to make ones belly louse / taken in meate : and it is good to prouoke vyne : it is also good for the stopping of the water / agaynst the iaudis / the diseases of the kidnes / and Sciatica. It is also good for the teth ache. Sperage scoureth awaye the with out any manifest hete or cold.

Vine
Stranguria
Iaudis
Sciatica

Of Ceterache.



Splenium as Dioscorides writeth / is called also Asplenium / Splenium / and Hemionium / and though Hemionites be a farr other herb in Dioscorides then Asplenium is / and it is called of Asclepiades / in the iijth booke of Galenes worke of the composition of medecines after y^e places / Hemionites / Andromachus in the same boke giveth the same names vnto Asplenium. But Galene in y^e first boke of Simples / and the xij. Chapter / semeth contrary

valgus in officio
Ceterach



trarie vnto all these foure autentike autours/ to make two diuerse herbes of Asplenium and Scolopendrium/ while he rehearseth these wordes/ the greater diseases of the milke and liuer/ require stronger herbes/ that is to wit/ the barks of Capers/ the rootes of Tamarisk/ Scolopendrium and Scilla/ called Sea onyon/ and the herbe whiche representeth thesame thing by his name/ called Asplenos. what a man should saye in this matter/ it is not very redy at hand vnto al men/ nether had it ben redy vnto me/ if that I had not seen two kindes of Asplenium. while I went by the Ryne syde/ foure myles beneth Binge: I chaunced vpon great plenty of Aspleno/ and there dyd I see one herbe which had whyter leaues/ deper indented/ and sharper leaues the other had: in so muche (as I remembre) it drew very nere vnto the lyknes of a certayne kinde of a litle thistel/ whiche is indented lyke Asplenium. This (as I suppose) was the herbe whiche Galene dyd separe from Scolopendrium. And yet is not Scolopendrium Hartes tonge/ whiche agreeth nothinge nether in likenes/ nether in description with Scolopendrium. Asplenos groweth muche in Germanye/ in olde moiste walles/ and in rockes/ it groweth also in England about Bristowe: it is named in Duche Steinfarn/ in frenche Ceterache/ as the Potecarye call it. I haue harde no English name of this herbe/ but it maye well be called in English Ceterache/ or Whitwaste/ or Finger ferne: because it is no longer then a mannes finger: or Scaleferne/ because it is all full of scales on the inner syde. Asplenon hath leaues ly-

Of Ceterache.

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nes lyke in figure vnto Scolopendra & beste/ which also called Centipes / is not vnlike a great and rough palmers woorme. The leaues are some thinge lyke Polipodium/and are indented so that one indenting is not righte ouer agaynst an other/ but against euerye diuision/ cutting/ or indenting/ standeth a round halfe circle. The inner syde of y lefe is somthinge yelowwe/ & rough/ w small thinges lyke bran/ or yelow scales/ which w a light occasion fal of/ y ou- ter syde is grene: it hath nether floure nor seede. If this description can not eu- dently ynough declare vnto you Asplenon/ take a braunche of Polipodium/ and take a finger length of y middes of it/ the nether ende/ and the high ende cut awaye/ cut of both the sydes the toppes and the leues awaye / and make then the remain round/ and then shall ye se the very forme of Asplenon.

The Properties.

The leaues of Ceterach haue this vertue/ when they are made hote in vinegre/ and dronken of for the space of xl. dayes/ & they wast by y milt/ but y leues must be brused & laid vnto y milte w wine. This herbe is also good for y Strangurian/ & y iaundes or guellought: it stoppeth y hichcoke or yisking/ and breaketh stones in the bladder. Auloys write y this herbe is not to be vled much of suche weomen as woulde fayne haue manye childer. Asplenium as Galene sayth is no hote herbe/ but it hath subtil partes/ and therefore breaketh the stone/ and maketh the milt to melt awaye.

Of Astragalus.



Of Astragalus.



Astragalus is named about Colon Erdeckelen/in Nederland Erdmitte/ in Duerlād Ein Erdtnus: I haue seue it in England in Come parke/ and on Rychemonde heth. But I neuer coulde learne the name of it in Englishe. I am cōpelled for lacke of an other name to call it Peele earthnut/ because it hath leaues lyke a litle Peele/ or a Ciche / and rootes lyke an Earth nut. Allthough all the description of Dioscorides besyde did agre verpe well vnto this herbe: yet when as I had found the roote in certayne moyst places/ very litle astringēt/ I began to dout: but after that I found that in drye places/ and that it had a manifest astriction/ I doubted no more but that thys herbe was the righte Astragalus/ allthough suchsius do contend/ that thys should be Apios. Dioscorides described Astragalus thus: Astragalus is a litle bushy Herbe/ growyng a litle from the grounde wyth braunches and leues lyke vnto a Ciche/ the floures are purple and litle. The roote is rounde as a radice/ and a great wythall. There groweth certayne thynges vnto the roote/ stronge as horne/ and black/ and one wounden within an other/ and astrigent in tast. It groweth in places open to the winde in shadow places/ and where as snow lyeth longe. Thys description agreeth well with the herbe that I set furth in all other thinges as far as I can se/ sauinge in the roote/ for the hole roote is not lyke a radice/ although it haue certayne round knoppes/ like one kinde of radice. And it that Matthiolus setteth furth/ hath rounder leaues/ & not so longe and indented as the leaues of a Ciche are. Let learned men examine both/ and take it for Astragalo/ which agreeth with the hole description best.

The Vertues of Astragalus.

The roote of Astragalus dronken with wine/ stoppeth the flure of the bellie/ and maketh a man to make water. It is good to put the pouder of this herbe into olde sores. It stoppeth bloode: but it is so harde/ that it cannot well be beaten.

Of Areche.



Areche or Dreche is called in Latin Atriplex / in Greke Atraparix and Chysolachanon / in Duche Holten or Miltē / in frenche Arroches or Bones dames. Areche is of two kindes/ the one is garden Areche / which groweth onely in gardines/ the other kinde is called in Englishe wilde Areche / and it groweth abroad in the Corne feldes. Areche is moyste in the seconde degre/ and colde in the fyrste.

THE

Atriplex.



Treche softeneth the bellye/and ether rawe or sodden/it driueth awaye shallow sores/which are broad and not depe / called in Latin Pani. The seede of this herbe with a certaine mede/made with water and honye/healethe the iaundies or guellsought.

Of Dtes.

Auena is named in Greke Bromos / in Englishe Dtes or Etes / or Hauer / in Duche Hauer or Haber / in frenche Auoine. There are two kindes of Dtes / the one is called in English commonly Dtes / and the other is called Egi-lops in Greke / and in Latin Auena sterilis / and in English wilde Dtes. Dtes are of a colde and a stoppinge nature. Dtes are so well knowne / that I nede not to describe them. There is an other kinde of Dtes / called Pillo-tes / whiche growe in Sussex / it hath no husk abydinge vpon it / after that it is threshed / and is lyke Dtemele. This kinde groweth in no other countre that euer I could tell of / sauinge onelye in England / nether haue I rede in anye newe or olde Auloz of this kinde. The men of the countre where they growe / saye that they will not growe well in a fat grounde / but in a barren grounde / wherein no corne hath growen before.

G

The



The Vertues of Dtes.

Dtes are good to make emplasters of/as Barly is. The gruel made of Dtes/stoppeth the belly. The iuyce of Dtes in suppinges or brothes/is good for the cough: Galene writeth that Dtes do drye and measurablye disperse abroade wythoute anye bytinge/if they be layd vnto anye place.

Of Baccharis / supposed to be Sage of Hierusalem.

Baccharis is a well sauoring herbe/ & vsed to be put in garlandes/ whose leues are sharp/ and haue a meane bignes betwene the Violet leafe/ and the leafe of Mollen. The stalke is full of crestes & corners about a cubit height/ some thinge sharp/ not without litle braunches growynge out of it/ the floure is purple/ and somethinge whyte/ and well smelling. The rootes are like black Helleboze rootes/ and the smell of them/ is lyke Cinnamum. I haue sought muche to finde this herbe whiche the Latines call Baccharis. But I could neuer finde anye & did so wel agre wyth the description of Baccharis/ as doth

Of Baccharis.

as doth the herbe that we call in English Sage of Hierusalem/ and the Do-
 tecaries Pulmonoria. If any man can find any herbe to whome the descrip-
 tion of Baccharis agreeth better to/ then to this herbe/ will I gyne places/ &
 in the meane season I will take this for Baccharis/ vntil I finde a better.
 Sage of Hierusalem groweth aboute Colen in woddes in greate plentye.
 Matthiolus sheweth an other herbe for Baccharis/ to whom (if the descrip-
 tion of Baccharis doth agre better then to it that I set furth) I will gyue pla-
 ce vnto him/ when I shall se the herbe that he describeth: In the meane tyme
 I haue set out it that I can finde to be most lykest vnto Baccharis in Eng-
 land and in Germanye.

The Vertues of Baccharis.

The roote of Baccharis sodde in water/ doth helpe it if is drawe
 together & bursten: it is also good for the if haue fallen fro aboue/
 & are brused for the if are short wynded/ for an old cough/ for the
 if can not make water well. It driueth doune weomens sycke-
 nes. It is good to be geuen in wyne agaynst the bytinges of ser-
 pentes. It is good for weomen in chyldebred to sit ouer: The lea-
 ues as they be astringent/ are good to laye to the heade for the head ake/ for if
 inflammation of the eyes/ for if brestes or pappes that swell to much after the
 byrth/ for the impostemes of the corners of if eyes when they begin first/ and
 burninges/ and inflammaciones. The sauour maketh a man slepe.

Of stinkinge Horehounde.

Ballote.



G ii

Stinking

Of stinking Horehound.

therum maris
ulceraria mar-
ia in officina
sin felidum

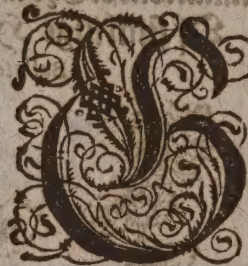


Stinking Horehound is named in Greke Ballote/ in so-
me Greke booke Megaprasion/ and other Melanprasio/
of y Latines Marrubium magnum/ or Marrubium ni-
grum/ in Duch Stinking Andorne/ in Freche Marru-
bium noir. It is called also in English Black horehound.
Ballote hath foursquare stalkes/ blacke/ and somthinge
rough/ manye growyng furth of one roote/ wyth grea-
ter leaues then Horehounde/ rough/ & a spate gorynge be-
twene some thinge rounde/ lyke vnto Apialtrum/ we cal Baume: wherfore
some call it Apialtrum/ that is Baume/ whyte floures do compasse the stalk
about after the maner of whorles.

The Vertue of stinking Horehound.

The leaues of this herbe layd to with salt/ are good for the biting
of a dogge. If the leaues be layd in asshes whyle they saide a litle/
they stop the swelling lumps that ryle in the fundament: with ho-
ny also they purge spithy and soule woundes.

Of Bockes bearde.



Bockes beard is cal-
led in Greke Tra-
gopogon or kome/
in Latin Barba hic-
ci/ in Duch Bockes
beard/ in Frech bar-
be de bouc. Diosco-
rides describeth go-
tes bearde thus: Tragopogon hath a
short stalk/ leaues like vnto Saffron/
and a long roote which is swete/ out of
y stalk cometh furth a great heade/ in
whose top is black seide or fruyt/ wher-
bypon it hath y name gene: this is y text
of Dioscorides/ but I do suspecte y Di-
oscorides text is corrupted/ for I thinke
y he wold neuer say y this herbe should
be called buckes beard/ because it hath
a black seide or fruyte: for what hath a
white fruite or a black to do w y liknes
of a bockes beard: nothing at al. Ther-
fore where as Dioscorides texte is cor-
rupt/ it is best to amend it w y texte of
Theophrastus/ of whom he borrowed
altogether this description. The where

as Dioscorides sayth/ out of the toppe cometh out a blacke seide / whereof
Gotes beard hath y name. Let vs rede as Theophrastus doth. Out of y top
cometh a hoze whyte bearde/ wherebypon it is called Gotes bearde: These
bethe

be the wordes of Theophrastus. The herbe which we call Goates bearde/ in barone places hath but a shorte stalke/ but in gardines and in ranke med- does/ it hath a longe stalke and full of ioyntes lyke knees. Aboute London I haue sene in the felde thys herbe wyth a swete roote and wyth black sede and a yelow floure/ and after the floure is gone wyth a great deale of long whyte downe lyke tuftes of whyte heyre/ but about Colou I sawe it which had whyte sede and a bitter roote all full of milke as in other places it doth appere.

Matthiolus marueyleth that the herbe nowe taken of vs for Tragopogon/ is thought of Hermolaus Barbarus/ nether to be the righte Tragopogon of Theophrastus or of Dioscorides. Surelve I thynke that it chaunced vnto Hermolaus as it chaunced vnto me: For I sawe diuerse tymes an herbe/ that in all other poyntes dyd agree well wyth the description of Tragopogon/ sauinge that the herbe alwaye had a bitter roote/ whyche thinge made me still to iudge/ that the herbe was not the righte Tragopogon/ vntill I found an herbe with the same figure and fashion in all thinges lyke the other with a swete roote. And so I thynke that Hermolaus therefore denied that thys herbe was the right Tragopogon/ because he coulde neuer fynde anye with a swete roote. An other cause might be that he sawe the leaues of oure Tragopogon muche greater then the leaues of Safron. But Dioscorides looked not vnto the smallnes of the Safron leaues/ but to the figure and whytish list or lyne/ that goeth quite thorow the middes of the Safron leafe: In whiche two thinges the leaues of Tragopogon/ and the leaues of Safron are very lyke. I merueyle much when as both Theophrast and Dioscorides wyte/ that Tragopogon hath longe rootes/ that contrary vnto the open textes and mindes of these noble writers/ that Amatus Lusitanus dare be so bolde/ as to gyue round knoppy rootes after the maner of Bulbus/ or of Alcalion/ but somethinge longe vnto Tragopogon/ and sayth that the rootes are of the bignes of an Hesel nutt/ and that the boyes of Spayne of the lykenes/ that they haue wyth a nutt/ call them nozella. I haue sene thre sundry sortes of Tragopogon/ one sorte with a blewish purple floure/ which is called in the west parte of Englande/ Starre of Hierusalem/ because whille the Sunne shyneth it openeth/ and when it is vnder a clud/ the floure shitteth to close agayne. I knowe also two sortes wyth a yelow floure/ the one with a swete roote/ and the other with a bitter roote/ and full of milke. All these thre sortes had longe rootes when I sawe them/ and I could neuer se anye suche rounde thinge in the roote/ that was lyke vnto a nutt or a oynion. Wherefore Amatus in the roote of this herbe is both contrary to the auctorite of learned men/ and to experience.

The Vertues of Bockes bearde.



Dioscorides wyrteth nomore of Bockes bearde/ but that it is good to eate/ the newer writers saye that it is good for the diseases of the breste and liuer/ for the paynes in the kidnes and bladder/ and for the ache in the syde/ whe it commeth first furth of the grounde/ the tender buddes are good and pleasant in a sallat/ and so are also the tender stalkes a great whyle after/ till the knop in the toppe

comme furth. The leaues are not vnpleasent afterwarde both in sallat. and in potage. Thys herbe semeth to be of a temperate warmnes. Matthiolus writeth that both the iuyce and the water of thys herbe healeth/and burieth vp newe and freshe woundes.

Of the Dasey.

Bellis syluestris.



Dasey is called in Latin Bellis / in Duche kleintzitlosten / or Monathblumle / in French des margarites & pasquetes / of the Herbaries Consolida minor or primula veris. There are two kindes of Dases / one with a reed floure which groweth in the gardines / and another whiche groweth abroad in euery grene and hygh way. The Northren men call this herbe a Bantwurt / because it helpeth bones to knyt agayne. The lefe of the Dasey is somethinge longe / and toward the ende round / & ther are smal nicks in y borders or edges of y leaues.

Pliny writeth y Dasey hath 53. and somtyme 55. litle whyte leues whiche go about y yelow knop : it appereth y y double Daseys were not founde in Plinies tyme / which haue a great dele mo then Pliny maketh mention of.

The



The vertues of Daseyes.

A Liny writeth that this herbe dryueth alwaye great swellinges and wennes. The common Surgeons vse thys herbe much in healinge woundes/ wherefore they call it Consolidā minorē/ & diuerse gyue this herbe in drinke vn to their paciētes y are wounded/ & do them much good. The later writers holde also y the iuyce of this herbe is good for the palsey/ for the Gout & for y Sclatica. Thys haue I proued y the iuyce of the rebe gardine Dasey/ put into a mans nose/ draweth out water wonderfully out of the heade/ wherby it can not be called a herbe after the doctrine of Galene.

Of Betes.

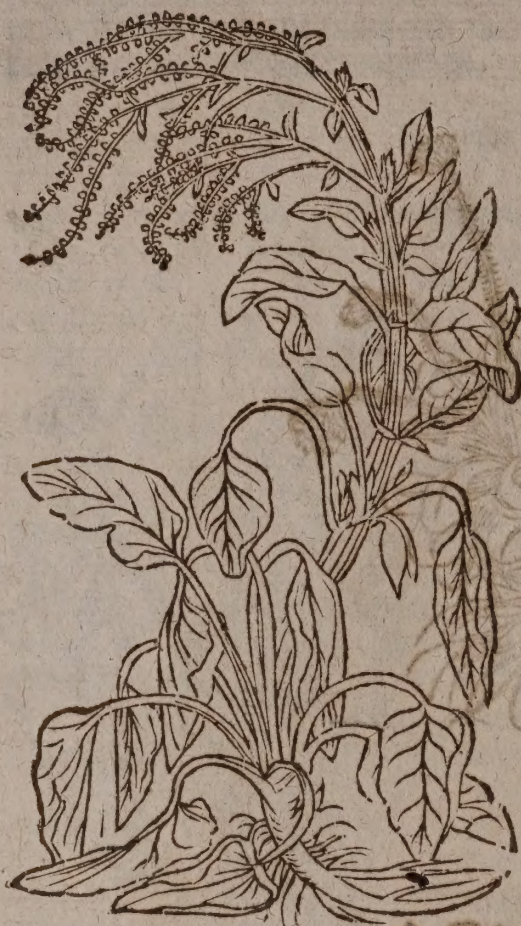
Beta is named in Greke Teutlon or Sautlon/ in English a Bete/ in Duche Mangolt/ in frēche Porree/ or Jotte. Betes haue a stalke full of Crestes and corneres of two cubites heygth/ a leafe lyke Arecche or Lettes/ final yelow floures/ and a longe roote whiche hath many small stringes like small thredes comming furth of it. There are two kindes of Betes/ y whyte Bete/ which is also called Sicula/ and black Betes/ called in Latin Beta nigra.

G iij

The

Beta nigra.

Beta candida.



The Vertues of Betes.



S The blacke Bete is sodden wyth Lentilles to stoppe þe belly wythall/whiche thinge is soune broughte to passe with the roote. The whyte Bete is good for the belly/ but they haue both an euell iuice/by the reason nitrosyte or bitter saltishnes whiche they haue of their like vnto saltpeter: wherefore their iuyce poured into a mannes nose with honye/purgeth the head/and it healeth þe paine in the eares. The broth of the roote and leaues/ scoureth awaye scurfe and scales/and nettes out of the head. It swageth the paines of the moullid or kibed heles. The same helpeth frekelles and spottes/ if they be rubbed ouer befoze with saltpeter naturall. So it helpeth the boyde places/whiche the falling of þe heyre make/if they be stirred by with a knyfe. It helpeth runninge sores/ whiche spred abroad and waste by the selthe as they goo. It healeth also sodden in water/the burstinge out of wheles/the burninge that commeth by fyre/ the burninge inflammationes that come of choler or hote bloode. The iuyce of Betes doth metelye well scoure awaye/ and some tyme causeth the belly to be louse/and twitcheth and byteth the stomake/specially in them that haue a stomache ready to fele a thyng redelye/ wherefore

wherefore it is a meate noysome vnto the stomache/ if it be muche eaten. It nourisheth but litle as other potherbes or wurttes do: Yet is it good wyth vinegre for the stoppinge of the lyuer and the milt. Betes are of two contrarie natures. The iuyce is hote and stoppeth the bellye/ and engendreth thyrst: But hys body is of grosse partes/ windpe/ colde/ & harde of digestion.

Of Betoune.

Betonica.



Betoune is called in Latin Betonica/ in Greke Kestron or Psychotropon/ in Duche Betonien/ in frenche Betoine or Betoisne. Betoune hath a small stalke/ a cubite longe or longer/ fourquarred/ wyth a leafe softe/ longe/ indented about/ and lyke vnto an oke lefe/ well smellinge/ and greater nere the roote. In the toppes of the stalkes is sede in a longe head like an eare/ as some kinde of Saueray hath. It hath small rootes as Helleboz hath.

The Vertues of Betoune.

The rootes of Betoune dronken in mede/ drawe oute muche slemme by boimpt. The leaues ought to be layd on partes that are burstē and drawen together/ and they are good for woemen that haue the

iepa Botany
Sensorio

Disease of the mother/ to releife the strangtinge of the mother/ in the quantite of a dramme wyth water and honye. Thre drammes are to be dronken in xviii. vnces of wyne agaynst the bytinges of serpentes. The herbe is good to be layde as an emplaster vpon woundes made by venemous beastes. A dramme of thys herbe dronken wyth wyne/ is good agaynst deadly poyson. If thys herbe be taken afore/ and it chaunce a man afterward to drinke poyson/ as Dioscorides writeth/ it shall not hurt him. It helpeth to make water. It looseth the bellye/ and if it be dronken wyth water/ it healeth the fallinge syckenes/ and them that are mad. And wyth vinegre and honye/ it healeth them that are sycke in of the diseases the lyuer or milke/ if it be taken in the quantite of a dramme. It helpeth digestion taken in the quantite of a Bean/ after supper with sodden honye. After the same maner it is good for them that belche oute a soure brythe. It is good for them that are diseased in y^e stomache/ both to be eaten/ and the iuyce of it to be dronken/ if they drinke afterward wyne delayed wyth water. It is gyuen in the quantite of a scruple and a halfe / in two vnces of colde wyne delayed wyth water to them that spitt bloode. In water it is good for the Sciatica/ and for the ache of y^e bladder and kidneyes. It is good to be taken in the quantite of two drammes wyth water and honye for the dropsey/ if the pacient haue an ague: If he haue none/ it is best to gyue it for the dropseye in wyne mixed with honye. It helpeth them that haue the iaudis. Betonye taken in the quantite of a dramme wyth wyne/ draweth doune a womannes sickenes. Foure drammes taken in a pint and a halfe of mede or honye water / maketh a purgacion. It is also good for the Tylick/ and for them that spitt matter or corrupcion out of the longes/ if it be receyued wyth honye. The leaues ble to be dyed and broken/ and so kept in an earthen pott. Thus muche doth Dioscorides write of Betonye / and Galene confirmeth thesame / writinge on thys wyse: Betonye hath the power to cut in sunder/ as the taste iudgeth/ for it is somethynge bitter/ and a litle bytinge/ the whyche thynge hys operation particularlye done/ doth testifie. For it deuidenth insunder stones in the kydneyes/ and it purgeth and scoureth the longes/ breste and lyuer. It bringeth doune to weomen their syckenes / and suche other operaciones hath it whiche Dioscorides hath made mention of. Plinye writeth that wyne and vinegre made wyth Betonye/ are good for the stomach/ and the clerenes of the eyes.

Of Paulis Betonye.



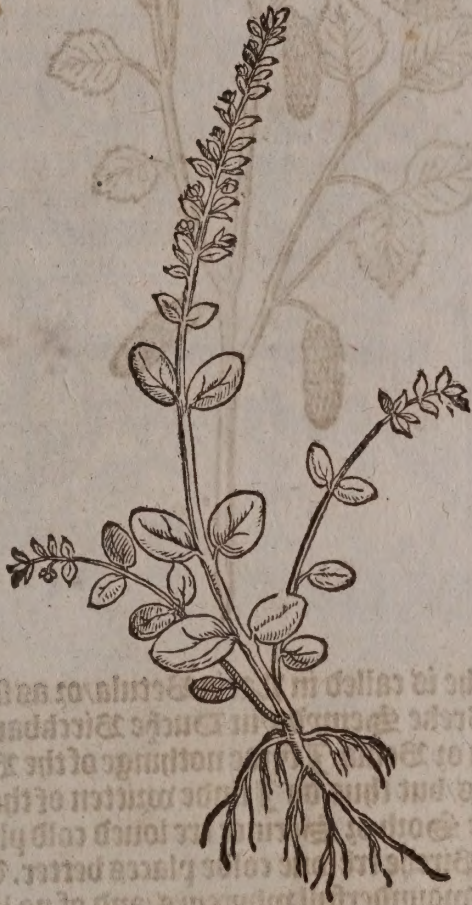
Paulis Betonye is much differing from Dioscorides Betonye/ as Paulus witnesseth hys selfe. It hath small braunches lyke vnto Peny ryall/ but smaller/ whiche if ye do tast of/ it hath almost no qualite that ye can perceyue/ Gesner supposeth that Veronica whiche is called in English fluellin/ is Paulis Betonye/ but the manifest bitternes of it/ wil not suffer it so to be. But the herbe whych

Of Paulis Betonue.

83

whyche I do set furth here in thys figure / hauinge both leaues and stal-
kes so lyke Peneryal / that manye doth oft gather it for Peneryall / and be-
ynge withoute all qualite whyche can be perceyued in taste / sauinge one-
lye a verpe littel bitternes / after my iudgement is the true Paulis Be-
tonue. Thys herbe groweth in Sion gardine / and in diuerse woddess
not far from Sion wyth a whyte floure mixed wyth blewpe / and wyth a
seede lyke vnto Bursa pastozis.

Betonica Pauli.



The Properties of Paulis Betonue.

Raulus Egineta / who onelye writeth of thys herbe / telleth no o-
ther good propertye of this herbe / but that it is good for the disea-
ses of the kidneys.

Byrche

Betula.



Birche is called in Latin Betula/ or as some write Betulla/ in Greke Semyda/ in Duche Birckbaum/ in French Boulean or Beula. I finde nothinge of the Birche tre in Dioscorides/ but thus do I finde written of the Birche in Plinie. The Sorb or Serince tre loued cold places/ and yet doth the Birche tre loue colde places better. This frenche tre is of a wonderfull whytenes/ and of no lesse smalnes/ greatly fearfull to many/ because the officeres make roddes of it. Thesame is good to make hoopis of/ and twigges for baskettes/ it is so bowinge. The frenche men set out of it a certain iuice or suck/ otherwyle called Bitumē. I haue not red of anye vertue that it hath in Physick. Howbeit/ it serueth for many good vles/ and for none better then for betinge of stubborne boyes/ that ether lye or will not learne. Flechers make prycke shaftes of Birche/ because it is heavier then Elpe is. Wynders take bowes of this tre/ and lime the twigges and go a batfolinge with them. Fisherers in Northumberland pyll of the vttermoste barke/ and put it in the clyft of a sticke/ and set it in fyre/ and hold it at the water syde/ and make fishe come thether/ whiche if they se/ they stryke with their leysters or sammonsperes: other vse of Wyche tre knowe I none. Matthiolus writeth that some men holde/ that if y Birch tre be bozed/ that ther will come muche water out of it/ which as they saye is good to breake the stone

Of Blites.

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the stone both of the kidnes and of y bladder / if a man drinke long of it. The same / as they say / is good for foule ladies that wil be fayre / & for the sores of y mouth / if they be washed therewith. The iuyce of y leaues / as they also tell / minged with the cheselop / saueth the chese from wormes breeding in it.

Of Blites.



Blitum is named in Greke Bliton or Bleton / in Duche Meyer / in frêche du blyte or espinars. I haue not heard the Englishe name of this herbe / nether dyd I euer se in England anye gardin Bliton. But I sawe wilde Bliton growynge in my Lordes gardine at Shene / but I could learne there no name of it. It maye be called in English a Blite or a Blete. Bliton hath leaues lyke vnto a Bete / but muche lesse / and lyker vnto Amarantho purpureo / called in Englishe Purple belued flour / yet muche greater then Welued flour is. The common Blite hath a grene leafe / but there is an other Blyte / which I haue sene in Italy w^{ch} one half of y lefe red / & y other grene.

The

The leaues of Blite are vnſauerye/and are of no qualite/ the ſede of Blite is
as Betis ſede is/with a ſkin about it/and berye plenteous. Blites haue mo
rootes then one/not goyng right doune but a wyre. The wilde blites leaues
are ſmaller then purple veluet ſloures are/and in the top of the herbe/there is
wonderfull great plentye of ſmall ſede hanginge together as it were in clu
ſteres lyke grapes.

The Vertues of Blites.

DLite (sayeth Pliny) semeth to be Dill / and without al fauour and sharpenes / wherebpon the husbundes in Alexander make a rebuke vnto the weomen. It is naughte for the stomache. It troubleth the belye so / that it maketh choler in sonie. Yet some saye that it is good Dronken in wine against Scorpiones and for aguayles / and for the milte / and for y ache of the temples layd on with oyle. Hippocrates supposeth that the bloody isshue of woemen maye be staunched with this herbe taken in meate.

Of Oke of Hierusalem.

Borris.



Of Oke of Hierusalem.

87

offic. que



Dike of Hierusalem is named in Greke Botris / and the Latin men vse the same name / the Duche name it Traubenkraut / and some French men cal it Pymen or Hypograise. Howbeit other French men saye that Pymen is a bushe. Oke of Hierusalem is an herbe all yelow / and all full of braunches and spred abroad / and hath manye holes betwene the stalke and lower end of the braunches / lyke vnto mennis arme holes. The seede groweth thorow al the hole braunches. The leaues are lyke Cichory leaues : and all the hole herbe hath a pleasant sauour / wherefore it is layd amonge clothes.

The Properties of Oke of Hierusalem.

Oke of Hierusalem semeth to be an hote herbe / and drye. Paulus Dioscorides / and Pliny do agre al together / that this herbe droncken with wine / is good for them that are shortwinded / and can not take their bryth / except they hold their neck right vp. Other properties of this herbe haue I not red in any good autor. The herbe groweth about water sides and in manye gardines in England.

Of Cole or Colswurtes.

Brassica prima.

Brassica secunda.



H ij

Cole is

Brassica tertia.

Brassica quarta.



ander yarega
minat a tum:
ventus figura

apitata impe-
his

Cole is named in Greke krambe / in Latin bras-
sica / in Duche kool / in frenche Chaues / of the
common writers and Apothecaries Caulis / be-
cause of all other herbes it hath þ greatest stal-
ke / whiche is called in Latin Caulis. Besyde þ
common cole / there is an other kinde whiche
is called in Greke krambe keyphalote / in Latin
brassica / lacuturtis / or triciaria / or brassica fesse-
lis / in Englishe Cabbage cole / in Duche Cap-
pes kraut / in frenche Capuci. Cole hath a
great broade leafe / and thicke / with certayne
swellings / not equal with the synewes / which
are as manifest in cole / as in anye other herbe. The stalke is verie great / the
floure is yelow / and somtyme whyte / the sede is in litle longe coddess black /
and greater then Rape sede.

The vertues of Cole.



The gardine cole is good for the belye / if it be lightly heted / and
so eaten. If it be thorowly sodden / it stoppeth the belye / & much
more it that is sodden in lye. Cole vereth the stomach. The sum-
mer cole is the sharper. The cole of Egypt is so bitter that it can
not be eaten. Cole eaten / is good for them that se not well / & for
the trim-

the trymblinge of the membres. Cole taken after meat driueth awaye y euell/
or hurt that commeth of surfetting/and of drinking of wyne/if the persones
vse not surfeting/ but fall into it by a chance/ the tender and yonge buddees y
are in the top/ are better for the stomache/ then other partes are/ but they are
sharper/ wherefore they are to abler to prouoke vrine. But the same layde by
in soule/ are euell for the stomache/ and trouble the bellye. The rowe iuyce w
aryle and saltpeter/ especially natural dronken/ softeneth the belly. The iuice
dronken with wine/ healeth the bytinges of byperes. It is also layd with y
mele of fenegreke and vinegre vnto the membres that haue the goute / and
the payne in the ioyntes. It is good for fylthy and olde sores. If it be put in
the nose thrilles/ it purgeth the heade. The same put in with y floure of Dar
nell/ draweth doune weomens floures. The leaues layd to by themselves or
brused wyth barley mele/ are good for all inflammations and softe swellings.
They heale also burning impostumes/ that come of subtile or cholerik blood/
and litle sores lyke wheles/ whiche broken/ send furth bloody matter/ and le
pres which are diseases of the skin/ with salt they burste Carbuncles. They
hold also the heyre that falleth of. If they be sodden and mixed with honye/
they are good for consuming sores/ which wast by the fleshe. The leaues raw
are good to be eaten with vinegre/ for them that are diseased with the milte.
If ye chewe the leaues/ and swallow ouer the iuice/ it wil bring againe y voi
ce that is lost. The broth of Cole/ both prouoketh vrine/ and also helpeth weo
men to their sykenes. The seede of it/ and especially which groweth in Egypt/
dronken/ killeth woymes/ purgeth the skinne of the face / and y frekelles that
are in it. The grene buddees which are in the top of the stalke/ burnt with the
rootes/ and put into old swynes grese/ do helpe the ache of the syde/ which of
longe tyme hath continued. There are certayne harmes that come of this her
be/ if it be not taken in right tyme and quantite. This herbe to much occupied
in meat/ ingendreth euell/ and melancolick iuyce. It dulleth the sight / and it
troubleth the slepe with contrary thinges which are sene in the dreame. The
floure of Cole/ of a certeyne propertie that it hath/ destroyeth seede/ it hurteth
also the lunges. Cole is hote and drye in the fyrst degre.

Of Sea Cole.



Bassica syluestris is named in Greke/ krābe agria. It maye
be called in English Sea cole/ because it groweth natural
ly by the sea syde. I neuer sawe it in all my lyfe / sauinge in
Douer clyffes. This is muche lyke the other cole / but it is
whyter and rougher/ and bitter withal. But the leaues of it
that I sawe/ were much lesse & narrower/ then the gardine
cole. Theophrastus describeth a certayne kinde of wild co
le/ that hath smouth leaues/ whyche appeareth to me to be
a certayne kinde of Carloke/ that groweth in the corne wyth other leaues/
then the common Carloke hath. The same is called in Northumberland this
daye/ wild kele. There are yet two kindes of wilde Cole / whereof I finde
no mencion in anye wyter. The one is a wouderfull great Cole / & hath
leaues thise as thicke/ as euer I sawe anye other cole haue. It hath whyte
floures/ and round berryes lyke Bay/ wherein the seede is conteyned.

Of Brassica marina.

This herbe groweth at Douer harde by the Sea syde/and in manye other places. The other kinde of wilde cole/groweth euer by water sydes/ wyth a leafe indented/as rocket is/in taste/smell/fashion of floure/ and sede/ lyke vnto the gardin cole/harde by the Sea syde. I name the firste of these in Latine Brassicam Dobricam/in Englishe Douer cole/ because I founde it first besyde Douer. The seconde kinde I call Brassicam flumatilem/ and in Englishe Water cole/because it groweth euer by water sydes.

The Vertues of the Sea cole.

The tender budde of this cole are not vnpleasent vnto the mouth/ if they be sodden in lye. The leaues of thys herbe layd to after y manner of an emplaster/do bind and close by woundes: and drie away and scatter abroade inflammationes and soft swellinges.

Of Brassica marina. Sea foote



Brassica marina named in Greke κράμην θαλάσσια/ is thus describeth of Dioscorides: Brassica marina differeth in all thinge from the gardin brassica. It hath longe leaues lyke vnto Aristolochia the round. Euerye leafe commeth furth alone of litle braunches/somthinge readishe/ and hath but one litle foot stalke as Bay hath. It hath white iuice/ but not muche/it hath a saltishe taste/and somthinge bitter/ with a fat growinge together. The hole herbe is euell for y stomache/sharpe oz bitinge/and it louseth the belly exceedingly sodden wyth meate:and for the great sharpnes it is sodden with fat meat. Although I haue these xvi. yeares sought for the right Brassica marina/ and haue founde one herbe y the common sorte of learned men take for it/ And another which I thought alone y it had bene the right Brassica marina/ yet when I consider and wey both the herbes w the description of Dioscorides/ I find nether of both agreynge with the hole description. The herbe which I toke for brassica marina/groweth within the floodmarke of the Sea/and commonly at y banks of creekes that rin throw middowes oz grene grounde/ and in stonye Ilandes/wherevnto y saltwater commeth to at certayne tymes in the year/ as at great springe tydes and tempestes. I haue sene it in East Friesland about Porzen/where as it is called Leppelkrypt/ of the likenes that it hath with a spoune. I haue sene it in England at Westchester/at Portlande/ and at Dorbeke/ but I could neuer learne anye name of it/ but Scurby weede/ oz Scurby wurt/it maye also well be called Spounwurt. When it commeth fyrst furth/it hath fyue oz sixe/somtime mo/and sometyme fewer leaues altogether/standing right by after the maner of Pirola/ oz of a yonge Bete/ the foote stalke is longe and towarde the ground redishe/ the leues are fat thick and round/not vnlike to Asarabacca oz folfoote/ but that they are lesse and greener. They are somthinge saltish & bitter/and very hote and sharpe in tast/ and haue a certayne smake of cole/ which is vnpleasent by the reason of the heate & bitternes that is ioyned wyth it. It hath a stalke almost a span long/ and the leaues that growe vpon the stalke/are much longer and moze sharper pointed then they that come streight waye first from y roote. The floure

is whyte

is whyte/ and the sede is dunnish blacke. The people of the countre vse it against the scurbuke or crippeleuel. I haue proued that it is not only good against that disease/ but also against the dropsey/ as the noble clerke Reinerus the Rector of the scole of Gruninge/ and Henrike Herbart can bere witnes. Yet for all thys I dare not giue sentence that it is the right Brassica marina of Dioscorides/ namely because a great deale of it purgeth but a litle / when as the true Brassica marina of Dioscorides purgeth very soze/ and y at no tyme that I sawe it/ any milke or whyt iuice did appere in it. The herbe which is commonly taken in Italy/ Fraunce and Germany/ for Brassica marina/ is called of the Herbaries Soldana or Soldanella. But it that Matthiolus setteth out/ is not the same herbe/ namely in the roote/ that oure Soldanella is/ which groweth in England and flandes/ nether it y is sold at Frankford and at Antwerp. For as the rest of the hole herbe is like vnto wythwinde or wedebind/ called of some Volubilis/ of other Helrine cissampelos/ in al thinges/ sauinge that the leaues are rounder and not so sharpe / so is the roote also lyke vnto the roote of the same herbe. Oure Soldanella a far of loketh like a Mallowe/ both in the floures and leaues/ but when a man commeth nere vnto it/ it loketh so lyke a wythwinde/ that a man wold saye/ that it were no thing ellis/ but a Sea wythwinde/ The floures are in all pointes lyke y common wythwindes floures/ that is of the fashion of a bell/ sauing that they are greater and purplish blew. And when as all the rest of y herbe crepeth vpon the Sea sande/ the floures stand gallantly right vp / and shewe meruelous well vpon the plaine sand or grauell. The sede is lyke the sede of other windes/ blackish and round/ as great as a fitche/ and somethinge greater. The leaues are as rounde as the leaues of Aristolochia the rounde/ and Asarabacca are. The tast is not so sharpe as the tast of the leaues of Spounwurte are. They purge beten into pouder in the quantite of two drammes/ but nothing so much as Dioscorides semeth to meane that brassica marina doth. For Dioscorides sayth κοιλίας λυτικώτατη ἐσθὶ βρωδείσα sodden in meate/ it louseth the bellye most vehemently. Plinye writinge of Brassica marina sayth/ vehementissime ex omnibus alium alet/ that is of all other it louseth y bellye most vehemently. Nether are they so hote as Dioscorides writeth that Brassica marina is/ for he sayth: ὁλὴ ἡ πόα δριμύτα σπιγνύσκει ἡ αὐτὴ οἶσι διὰ τὴν δριμυτάτην τὰ λιπαρὰ τῶν κριῶν. The hole herbe is sharpe or bytinge/ and some for the sharpenes seth it wyth fat fleshe. Then when as Soldanella hath no longe leaues / but all round/ & is nether so sharpe nor so behemente a purger / as Dioscorides maketh hys brassica marinam to be/ nether hath anye qualitie/ nether in tast nor smell/ wherefore it shoud be called brassica marina/ and seynge the hole herbe is so lyke vnto Helrine cissampelo/ and to similacisyluestri/ and compared it to none of them. A man may dout whether Soldanella be Brassica marina Dioscorides or no. But if Soldanella be not brassica marina/ yet for al y it maye serue well to purge water in a dropsey/ as other kindes of Helrines cissampelos/ and Midlandish wythwindes do. Aetius sayth that Simlacisyluestris whyche crepeth vpon bushes and hedges by water sydes/ is verye good against the dropsey/ and Nicolaus Myrepsus belyke folowynge Aetius/ saith the same/ Dioscorides writeth y Helrine cissampelos purgeth the bellye / and Helue writinge of fyue kindes of windes or winding herbes/ maketh them all purgers. wherefore it is no meruel that this Soldana beyng a kinde of wynde/ purge as other windinge herbes do. Matthiolus to take all lettes y

Soldanella might be brassica marina/sayth that where as the common text
 tes haue/ *Makra phylla*/that they are falsed/and in y^e stede of mikra is ma-
 kra put in/which surely is lyke to be true/except in some places of *Aristolo-*
chia/there be longer leaues/and in other places be shorter & rounder as are in
Leffelwurt/and diuerse kindes of *Mallotues*/ & other herbes/and the is not
Soldanella brassica marina. But it appereth y^e ether ther is no falsifying of y^e
 text at al/or els y^e it hath ben changed very long ago/for both y^e old barbarus
 translation of *Dioscorides*/which is set furth by the order of letters/ & also y^e
 translations of *Serapio* redeth *folia longa*. But I finde in no Greke text y^e
 now is/or in anye olde translation *phylla lepta*/ or *folia tenuia*/as *Ruellius*
 hath in his translation/which thing I merueil that *Matthiolus* spied not
 otherwayes/a man well eyed/as in diuerse places of his boke it doth appere.

The Vertues of Brassica marina.



Dioscorides writeth nothinge of *Brassica marina*/sauinge that it
 is euell for the stomack/and louseth the belly very muche/and *Ga-*
lene writeth y^e it besyde y^e it louseth the belly/ it will serue layde to
 without/for suche purposes/as an herbe that is somthing salt and
 somethinge bitter/will serue.

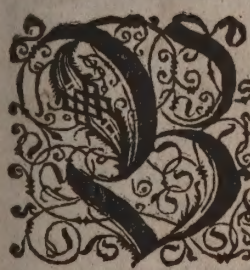
Of Brion thalassion.

Corallina.



Seamosse.

Slanke.

*Vinea marina**Bryon Thalassion*
theophrastus

Bryon thalassion / is called in Latin / *Muscus marinus*. But *muscus marinus* is of two kindes / as *Muscus* is. One kind of Mosse is broad / like unto liuer wurt / which is named in Dioscorides a Mosse / in these wordes: *Leichen bryon esti prolehomennon tais endrosais petrais*. And that ther is an other kinde of Mosse / which is smal lyke heyses. Dioscorides in the description of this herbe doth testifie. And euen so manye kindes are there of Bryon thalassion / allthough Dioscorides do describe but one. Bryon thalassion that Dioscorides speaketh of / groweth vpon stones / and oysters / and suche other lyke fishe shelles / by the sea syde / smal and like heyses / and without any stalke: but Pliny and Theophrastus write of an other kinde of Bryon thalassion / whiche Theophrastus describeth in these wordes. Ther is another herbe called Bryon with a lefe grene and large: not vnlyke unto Lettis / but fuller of wrinkles / and drawen in together. Pliny in the xxvij. booke and viij. chapter / hath the same description. Wherfore Pliny allthough he erreth oft / and deserueth to be confuted as Matthiolus with other learned men confute him learnedly / yet he is vniustlye checked of Matthiolus. The learned men of Italy haue taken a litle thinge like Mosse / that groweth here commonly vpon oysters shelles / which they call *Corallinam* / for Bryon thalassion Dioscoridis:

coridis/whose opinion I can not vtterly refell. But I knowe a Sea herbe like Mosse in dede/with a taste plaine astringent / which semeth to me moze lyke to be Brion thalassion/ & y^e Poteraries call this herbe *Uisnea marina*: and it hath woddish matter/when a man byteth on it. But the other called *Corallina*, is made of manye litle stonpe ioyntes/ conningly knit together / & if ye byte it with your teth/it will crashe vnder your teth / as litle stones or grauel do. *Uisnea marina* maye be called in Englishe Sea mosse / *Corallina* may be named in English *Coralline*/The Brion thalassion of Theophrastus & Pliny is called in Northumberland *Slanke*/which in Lent the poore people seth/and that is lykes and oyniones. They put it in a pott and smore it/as they call it/and then it loketh black/and then put they oyniones to it/ & eate it. But befoze it is sodden/it is wonderfully grene.

The vertues.



Brion thalassion/that is sea mosse/is made of an earthlye and waterye substance/and both colde/for it bindeth also the taste/and is astringent/and the same layd vnto anye hote thyng/cooleth it/ & healeth it/it driueth back y^e gathering of humores together/ & helpeth the goute/ which had nede to be cooled/some vse *Coralline* to kill wormes / and hold y^e it killeth them in dede/whereof as yet I haue no experience.

Of Borage.

Buglossum.





Duerse well learned men/ as Leoniceus and
 Ruellius with other mo/ haue supposed & the
 herbe which is called in Latin Borago/ and in
 Englishe Borage / is Buglossum in Dioscori-
 des/ and this opinion hath long preuailed: but
 two freres of Rome/ writinge vpon Mesue/
 saye/ that they haue found in Spayne the true
 Buglossum/ and that this our Borage is not &
 true Buglossum. Their reason are these/ Bora-
 ge hath not leaues like vnto Mullen (say they)
 nether lyke Comfrey: but Dioscorides maketh
 Buglossum lyke them both/ therefore Borage
 is not Buglossum Dioscoridis. I answer that Mullen when it cometh
 first by/ hath leaues lyke vnto the broad leues of Borage/ whē they come first
 furth: but as the leues of Mullen & come out of y stalk/ are longer then they
 that come streight waye oute of the roote: so are also the leues of Borage lon-
 ger/ which growe on the stalke/ then they that come from the roote. There-
 fore the vnlykenes of Mullen and of borage/ shal not hinder borage to be bu-
 glossum. What if mullen haue longer leaues then borage hath? it foloweth
 not yet but & borages leafe maye be like mullens lefe. Dioscorides/ I graunt/
 writeth that the leaues of Simphiton are somthing longe/ drawing nere vn-
 to buglossum. The wordes of Dioscorides are these: Phylla dalea/ stena hy-
 pomece prostaon bouglosson. That is/ the leaues of Comfrey are rough/
 narrowe/ and somethynge long/ lyke the leaues of buglossum. This doth not
 make borage and comfrey vnlyke/ because comfrey hath longer leaues then
 borage hath. Nether doth Dioscorides saye/ that comfrey is longer then bu-
 glossum: but comfrey hath somthinge longe leaues/ lyke vnto them of Bu-
 glossum. That buglossum nede not to haue so long leaues as comfrey hath/
 Dioscorides doth partelye signifye/ where he sayth that Cirsion (which I ta-
 ke to be our Langde bese) hath longer leues then buglossum. Dioscorides al-
 so maketh those leues makra/ that is longe/ which are not without compari-
 son of shorter and rounder/ so doth he call y leaues/ of Brassica marina long/
 which are not longe/ but in comparison of other rounder and shorter leaues:
 therefore that reason wil not serue. Is it not possible that there maye be two
 or thre kindes of an herbe/ whereof Dioscorides describeth but one? Dioscori-
 des describeth but one kind of Bryon thalassion/ and yet Theophrastus ma-
 keth many kindes. Dioscorides maketh but one kind of Cornus/ and Theo-
 phrastus maketh two. And where as Dioscorides maketh mention but of one
 kinde of herbe/ other autores haue found out two/ somtyme thre/ and somtyme
 foure. Wherefore if it were so/ that this description of Dioscorides dyd
 not thoroughly out agree in all pointes wth this herbe/ yet it might be a kind
 of it/ seynge that it agreeth both in taste / and muche in lykenes w buglosse/
 whiche can not be denied/ but it is agreinge with the description of buglossi
 Dioscorides. Howbeit/ I wil not graunt as yet/ but & Borage agreeth well
 ynough vnto the description of buglossi. Let learned men iudge both by iud-
 gement/ and also the iudgement of the two freres of Rome/ whom I ca not
 so muche dispraise/ for their hypocritical kind of luying/ being in Babylon / as
 I can alowe them/ for their diligent labours taken in sekinge oute of Sim-
 ples/ and restoringe of Mesue vnto hys right and true text and first writinge.
 Dioscorides

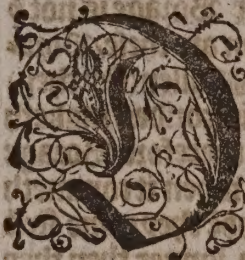
whether this
is the same

Simphiton

Cirsion

Dioscorides describeth thus Buglossum. Buglossum is lyke vnto Mullen/ and hath a lefe spred vpon the grounde/ but blacker/ and rough/ muche lyke vnto an Orey tounge. In the description of Comfrey he maketh it lyke vnto Buglossum.

The Vertues of Buglosse or Borage.



Dioscorides doth not speake muche more of Buglossum/ but that it semeth to make men merrie/ if they drinke of the wyne that is put into Simeon Sethy/ a latter writer amongst the Grecians/ sayth that Buglossum prouoketh vyne/ quencheth the thyrst/ and that the stalkes of this herbe/ ether rawe/ or sodden/ and so eaten/ are good agaynst the diseases of the lyuer. There maye be also a good iulep made of it/ for men that go by the waye.

Of Orey.



Bupthalmus hath no other bled name/ that I knowe/ neither in Latin nor Englishe/ neither haue I sene it in Englande: but it maye be called in Latin Oculus bonis/ and in Englishe Orey. I haue sene it in Italye/ and in hygge Almanys. There is very litle difference betwene it/ and yelow Camomille/ sauinge that this hath greater knoppes and longer leaues then yelow Camomille hath. Dioscorides describeth Bupthalmus thus: Bupthalmus or Orey putteth furth small braunches/ and softe/ and hath leaues lyke Fenell/ and a yelow floure greater then Camomille/ lyke vnto an eye/ wher vpon it hath the name. It groweth aboute townes and in greate playnes. The herbe whiche Matthiolus setteth furth for Buthalmio/ hath not leaues lyke Fenell/ wherfore it is not the right Buthalmus Dioscoridis.

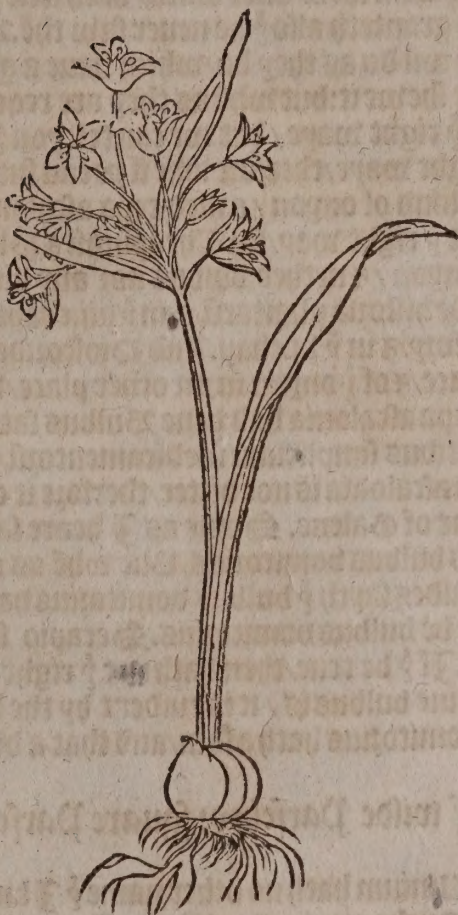
The Vertues of Orey.



The floures of this herbe broken/ and mixed wpth were in a salve/ dryue awaye swellinges and hardenes. It is also reported/ that if a man drinke of it/ after that he is come furth of the bathe/ in continuance of tyme/ he shall be deliuered from the iaundes.

Of Bulbine

Of Bulbine or yelow Leke.

Bulbus siluestris.

Pliny maketh mention of a kind of Bulbus / which he sa-
 yeth / is called of the Grecianes Bulbine / and hath leues
 lyke Leekes / and a heade or knoppe. The herbe whiche
 I take to Bulbine / groweth amonge the corne / and hath
 floures about the beginnunge of Aprill. It hath long smal
 blades lyke Leekes / but much smaller and sharper / The
 blades that come from the roote / are verie small & longe /
 but they that come oute of the top of the stalke / & growe
 hygher then the stalke / are broder. The floures growe out of the top of the
 stalke / and they are yelow. The vessell that holdeth seede is thre square / the
 stalke is small / and not a span longe / The roote is rounde lyke an oynion
 with a dunne huske / and somethynge redish within / and a littel bitter and
 clammy. It groweth muche in Germanye aboute Bon and Colon. Plinye
 writeth that the propertie of thys herbe is to heale woundes / and close the
 Bulbus / whereof this is one kinde / hath manye other goodd properties.
 But I will not gyue no more vnto the herbe then my autor doth / except I
 had experience that he had not sene or proued. Some in Duch land cal this
 herbe Hundts vlich / and it maye be called in Englishe Corne lecke / or wilde
 lecke. As for the gardiu Bulbus / and the other called Vomitorius / all-
 though I haue longe and diligently sought for them these twentye yeares /
 I both in

both in England & in Germany & in Italy / yet could I neuer find them / ne-
ther rede in any newe writer / & sayd he knewe the / sauing in Amato Lusita-
no / who in dede as I shall shew afterward / hath sene them as litle as I / or
Matthiolus / which granteth also & he neuer saw the. But althouh I know
them not my selfe / I wil do as they do / which haue a good will to shewe the
right way / & can not shewe it: but whē as they are required to shewe & right
way / we know not & right waye / but we can tell you & this is not the righte
waye / & & is not & right waye / therfore loke if ye can finde it in an other place.
Amatus sayth & the kind of onyon / called cepa ascalonia / is & right bulbus.
But this way is not & right way / for Theophrast & Pliny write / & cepa asca-
lonia is a kinde of onyon / & nether bulbus nor any kind of Bulbus. Theo-
phrast in & vij. boke de historia plantarū / & in & iij. chapter / & Pliny in & xix. bo-
ke of his natural history / & in & vi. chap. And Dioscorides writeth of the kinds
of Bulbus in one place / & of & onyon in an other place / which thinge he wold
not haue done / if & cepa ascalonia had bene Bulbus satiuus. Galene also in &
sixte boke de facultatibus simplicium medicamentorū / maketh & gardin bul-
bum bitter / but cepa ascalonia is not bitter / therfore it can not be cepa ascalo-
nia / after the doctrine of Galene. Some as I heare saye / do boldely holde &
our comon Scilla is bulbus vomitorius. But whē as our Scilla hath a rede
skin wout / & Dioscorides sayth & bulbus vomitorius hath a black skin / our co-
mon Scilla can not be bulbus vomitorius. Serapio sayth & Bulbus is cal-
led cepe sine tunicis. If & be true / then hath not & right bulbus no skinne: but
howsoeuer the gardine bulbus is / it is euident by the description of Diosco-
rides / that bulbus vomitorius hath a skin / and that a blacke skin.

Of wilde Parsely or square Parselye.



Umbium hath no other name & I know / nother in Latin /
Duche / nor in English / for I neuer sawe it / nether in En-
gland / nor in Germany / nether in any other place / sauing
only in Italy / in & vniuersite of Bonony: yet lest it should
be nameles / if it should be hereafter found / or brought in-
to thys realme / I do name it of the lykenes & it hath of
Parselye / square parsely / or wild parselye. Dioscorides de-
scribed Buniū thus: Buniū putteth furth a stalke squa-
re longe / of the lykenes of ones finger / and hath leues lyke parsely / but much
thinner / and mucche lyke vnto Coriander leues: it hath floures of Dill / and
swete sauoring sede / lesse then Henbaine. Matthiolus sayth that this her-
be is called in Petruria / Napus siluestris: but he nether describeth it / nor yet
setteth any figure out of it / which I thinke he wold haue done / if he had kno-
wen it / because it is a very profitable herbe. It is maruel that the boures of
Petruria knoweth this herbe so wel / & cal it wild nape / when as the gardine
nape / of the which they name the wild nape / hath no lykenes in the world at
all w the leues of parsely and coriander / nether floures lyke dill / nor sede lyke
henbaine. Lucas Ginus my maister at Bonony taught me this herbe / & gaue
me a pece of it which I haue yet to shew. Whē as Buniū is named in Dios-
corides bounion / & napus is called of & same buniū / & writeth of these ij. in ij.
diuers chap. & so maketh ij. diuers herbs of buniū & buniū / & & one hath leues
lyke Parselye or Coriander / and the other hath cleue of an other fassion.
If Dios

Of wild Parselye or square Parselye.

99

If Dioscorides be a better autor then Pliny / I reke that it were better to folowe Dioscorides / whiche wil not suffer y Bunias should be Bunium / the to folow Pliny. And Matthiolus who do confound & make of one kinde of those herbes / which both in y description & foyme & fassion do differ so greatly. The lykenes of y names be lyke made / Pliny ioyne these ij. herbes together vnder one kind / which other wise differ so gretly both in likenes of shap & working.

The Properties of Bunium or square Parselye.

Bunium prouoketh vyne / and warmeth / and dryueth doune the secondes / and it is good for the milke / the bladder / and for y kidneis. This herbe is bled to be taken with a litle water and honye / both moyste and drye / and sometyme the iuyce is taken out both of the stalke and of the roote with a littel water and honye.

Of Buxus.



Buxus named in Greke pyros / is called in English Bore / in Dutch the Buchsbaum / & in French Bouys. Ther groweth in y mountains in Germany great plenty of Bore wild wout any setting / but in England it groweth not alone by it selfe in any place y I know. Howbeit ther is much in England / and so wel knowe / y it nedeth no description. Theophrastus sayth y Bore groweth neuer to an high tree / and that the leaues of Bore are lyke vnto Myrt tree.

I ij

But

But he telleth not of which Mirt tre he meaneth of. In dede in thicknes of leaues which are very nere one vnto another. Bore is lyke vnto the gardine myrt/ but in bignes of lefe it is more lyke the wilde mirte. Howbeit the leaues of Bore are both rounder & greater then wild myrte leaues are. Bore hath rounde litle vesselles/ which holde black seede in them. The wood of Bore is yelow and pale/ and serueth for no vse in medicine/ that I haue red of: The floures of this tree make bitter honye/ wherfore it is not good to be planted/ where as bees are kept. This writeth Pliny in the xvi. boke of his natural story. Matthioli confuteth so well and learnedly Amatus Lusitanus/ for saynge/ that Bore was a kinde of Guaiacum/ that I nede not to geue anye warninge of the great errour that Amatus was in/ and wold haue brought other into the same.

Of Calaminte.

Calamicha prima. Rough calamint.

Calamita altera. Corne minte.



Dioscorides maketh thre kindes of Calaminte/ The fyrst kinde he describeth thus. It groweth comonly in mountaines/ and hath leues like vnto Basil/ white in vnder/ dye braunches/ & squared stalkes/ and a purple floure. This herbe groweth much in Germanye about Bon/ and in England about Sion/ It hath leaues lesse then greate Basil/ muche lyke vnto the common Organe/ or wilde Marierum/ but they are rough on both sydes/ but more rough of the vnder parte/

Of Calaminte.

101

Calamitha tertia.



part/and whyte withall/but grene of þ ouer part:yet not withstanding mis-
 red w certayne hoines/æ þ stalke is foursquare/æ alrough w a whyte hore/
 where about doth grow in equal order/one from another certaine knoppes
 lyke whozles/lyke vnto them þ are in horehonde:out of the which do grow
 purple floures/the leafe is hote/and holden vnder ones teth / bringeth furth
 clauer/and hath also a very good sauour/but somthinge stronge withall: the
 rootes are smal/muche lyke vnto þ rootes of the common organe/ this kinde
 maye be called in Englishe rough Organ bush Calamint. The second kind is
 thus described of Dioscorides. It is lyke Deny ryal/but greater / and thys
 haue some called wild Deny ryal/because it is lyke in sauore. The Latines
 call it Nepitā. This kinde of Calaminte groweth much in England among
 the corne/and it is called in English commonly/Corne mint/and of the Pote-
 caries Calamentum. Howbeit at those dayes the Latines cal it not Nepitā/
 but vse the Greke terme of Calamite. The thyrd kinde as Dioscorides wri-
 teth/is lyke vnto wild minte/with longer leaues/with greater braunches æ
 stalkes then the other kindes haue/but it hath lesse strenght then þ rest. This
 kinde is now a dayes called of the Potheccaries Nepita/in English Nepe/in
 Duch Katzenkraut/or Catzenmuntz/in French Herbe au chat/þ catter com-
 monly/where as they can finde it in any garden/ wil eat it vp/wherfore som
 cal it in English Catmint. This herbe groweth far from cities and tounes/
 in hedges and in stony groundes. Calamint is hote and drye in the thirde de-
 gre. Dioscorides writeth þ Calamint groweth in playnes / hygh and rockye
 and in

and in waterpe places. *Matthiolus* and I do agree in the seconde kinde of Calamint, which he sayth is called euen at thys tyme in his countrey *Dipostella*. But in the first and third kinde I dissent from him, for he maketh another herbe to be the first kinde of Calamint / and he maketh my first kinde of Calamint to be *Clinopodium*. As for his first kinde of Calamint, if it be so of the same forme and fashon / as he hath set it out in his figure / it answereth nothinge vnto the description of *Dioscorides* / for he wold that his first kind should haue leaues like vnto *Basil* / but that herbe whiche *Matthiolus* setteth out / for *Calaminta prima* hath leaues lyke vnto *Penrypal* / and not vnto *basil* / namely to that *basil* *Dioscorides* compareth his first Calamint to. If the first Calamint of *Matthiolus* had bene the first Calamint of *Dioscorides* / then should it haue had leaues lyke vnto *Heliotropio maiori* / to the right *Mercury* / and to purple veluet floure / for these herbes leaues in *Dioscorides* & other good autors are made lyke vnto the leaues of *Ocimum* or *basil*. But the leaues of his first Calamint are not like vnto the right *basil* / whiche *Dioscorides* compareth his first Calamint to. Therefore the first Calamint of *Matthiolus* agreeth not to the description of *Dioscorides* / I wil be iudged by learned men to be indifferent. In the third kind of Calamint I do not like his confutation of *Ruellius* / who in my iudgement hath more furthered the knowledge of herbes for his tyme / then *Matthiolus* hath done for hys tyme / yet I graunt we are much bound to *Matthiolus* for his paynes taken in the setting out the knowledge of herbes. *Ruellius* sayth the third kind of Calamint is the herbe commonly called *Pepe* or *Cat mint* / but *Matthiolus* confuteth him thus: *Dioscorides* maketh the thirde kinde of Calamint lyke vnto *Mentastro* / and not to *Baum* or a *Nettel* / as *Catmint* is. The same *Dioscorides* answereth vnto *Matthiolus* / sayth not only the third Calamint is like vnto *Mentastro* or *wild mint* / but he sayth also that it hath longer leaues then *wild mint* hath / for so hath the Greke text / *ἡ τρίτη εἶδος ἰσχυρὰ καὶ τὰ φύλλα μακρὰ καὶ ὀβλῶν.* Tertia vero mentha sylvestri similis est folijs oblongior. The third is lyke vnto *wilde mint* / longer in the leaues. And the same *Dioscorides* sayth that the thirde kinde of mint is greater both in the stalke and blades or braunches / then the forenamed Calamintes be. Then when as the third calamint must haue longer leaues then *wild mint* / that herbe that hath longer leues then the *wild mint* / called *Mentastrum* / is not lyke the thirde Calamint. And the herbe the *Ruellius* setteth furth for *Calaminta tertia* / hath longer leaues then it that *Matthiolus* setteth out: Therefore it that *Ruellius* setteth out / is lyker to be the thirde kinde of Calamint / then it that *Matthiolus* sheweth. For it that *Matthiolus* setteth oute for the thirde Calamint / excepte his thirde figure be falsely graued and painted / hath not onely shorter leaues and lesse / then euen the *Mentastrum* / which he setteth out his owne selfe a litle before / but also shorter and lesse leues then the seconde kinde of Calaminte hath / euen after his owne figure that he setteth furth. Therefore *Matthiolus* erreth much more in the third kind of Calamint then *Ruellius* doth: put a litle pece of a leaue vnto *Mentastro* / and se whether it will not be as long as some *Nettel* leaues be or no. If the increase of the leafe then make *Mentastrum* lyke a *Nettel* / then the thirde Calaminte / which must nedes be longer leaved then *Mentastrum* is / maye well be like a *nettel* / as touching the length of the leafe. Another cause is / sayeth *Matthiolus* / why that the opinion of *Ruellius* oughte to be refused and whispeled oute / is because he hath sene the right third Calamint

mint in watery places like vnto Mentastro, with something more whitish leaues/and wth a sharper taste/howe sufficiente a cause is this/ & the opinion of Ruellius should be refused/al men maye easely perceiue. Because he sawe an herbe in a watery place lyke Mentastro/ with a some thinge more whytish leaues/and of a sharper taste/as though to be lyke Mentastro/ and to haue more whitish leaues/and a sharper tast then it hath/and to growe in watery places/were the hole description of the thirde Calaminte. Doubtes Matthiolus was very far ouersene in makinge of this description: for it that Dioscorides reherseth as a most necessary marke to knowe the third Calamint by/ & leaueth he quite out/that is whether the leaues be longer then Mentastrum or no/ & whether & braunches and stalke be greater then & other kindes of Calamint or no/ & whether & herbe were hotter then other calamintes or no/ & it & Dioscorides maketh no part of & description/ & is to haue whyter leaues the Mentastrū/ & setteth he in to fill vp & mater wal. And so with a great number of bayne wordes/ he proueth nothing/ but vnworthely reproveth a better learned man then him self in setting furth & trueth. Mentastrū/ as Auerrois wyrteth/ is hote in & third degree/ if & herbe & Matthiolus sheweth for & third calamint/ be hotter then & mentastro (as he sayth it is) then it can not be the thirde kinde of Calamint in Dioscorides/ for it is of lesse strenght then & other kindes be of/ as Dioscorides bereth witnes. Galene in his booke de simplicibus wyrteth/ & mint is good for the & wolde haue childre/ & & Calamint is so hote & it serueth not for & purpose. I thynke & he meant of & second & first kinde of Calamint/ which Dioscorides maketh of more strenght the & third. The catterboth eat by & trimble vpon & herbe/ called nepe/about & time of their catterwawinge/ wherfore some thinke & nature teacheth & catter to know & herbe which serueth best for & purpose & they go about at & tyme. If & be the cause why they desyre it so greatly/ the is not nepe so hote as & other ii. kindes of calamint be/ & so draweth nere vnto & nature of gardine mint/ if & learninge of Galene be true/ & & herbes & are mesurablye warme/serue more for & purpose aboue named/ the right hote & drye herbes do. which thing whether it make any thinge to proue & nepe shoulde be & thirde calaminte/ I will be iudged by them that are in this matter learned/and in different iudges.

The Vertues of Calamint.

THE leaues of al the kindes of Calamint/are very hote and byting. Calamint ether dronken/or laid to & place/ is good for the & are bite of serpentes/ & broth of Calamint dronke/ driueth doune weomēs sycknes/ & prouoketh water/ & it helpeth places brused/ & burstē/ and shronken or drawen together/ & the & are shortwinded/ & them & are vexed wth choler/or wth shakinge: it scoureth awaye the saundies. If it be taken aforehande/it withstandeth poyson/ if it be dronken with salt and honye/it killeth wormes in the bellye/and that will it do as well rawe as sodden. The same herbe eaten/ healeth the comon Lazares/ if they drinke whape after the recepyinge of this same herbe. The leues brused and layd in wolfe/ and put into the place of conception/ draweth doune weomens syckenes. Calaminte ether strewed on the grounde/ or set on fyre/ driueth awaye serpentes.

I iij

If it be

If it be sodden in wine/it maketh black scarres to be whyte / and taketh awaye the black colour of brasinge. Calamint is layde vnto the Sciatica/to drawe humores oute from the depe botome / and burneth the vtter parte of the skynne. The iuyce poured in ones eares/killeth the wormes there. Galen sayth if it be taken in swete honyed wine / it prouoketh a man to sweate/and that some vse to seth thys herbe in oyle/ and anoynte all the bodye with it to driue awaye the colde of agues/and that it cutteth a sundre grosse humores.

Of Marygoldes.

Caltha.



nullis verruca-
si solis hoc est
se quidam quod
os caltha solis
vni sequatur.



Altha is called of the Herbaries Calendula/ in Englishe a Marygolde / in Duche Ringblo-
men/ in frenche Soullie: it is not yet fullye knowne / howe that this herbe Caltha was
called amonges the Grecians/ for it is harde to find any mention of this herbe purposedlye
described: Nowbeit I finde mention of Caltha in the description of Chrysanthemon/ for Dios-
corides after Ruellines translation / sayeth these wordes: Chrysanthemon aut Caltha non
nullis Buthalmos herba est frusticosa/ that is/
Chrysanthemon or Caltha / whiche some call
Buthal-

Buthalmus is a busshy herbe/ if this text were true/ we might be sure to knowe a Greke name for Caltha. For belye þ it were a Greke name it selfe/ it should be called also Chrysanthemon: but my Greke Dioscorides which Cornarius hath set furth/ hath calcas/ wher as Ruellius hath caltha/ which thinge maketh me doute whether the Grecians hath made any mencion of caltha or no/ for Chrysanthemon or Goldfloure may as well be called chalcas of the brasen colour þ it hath (for chalcas in Greke/ is brase in English) as it may be called buthalmus/ of the lykenes þ it hath of the oxepe/ Caltha is but skenderlye described of the Latin authors/ for Virgil doth only call it reed yelow caltha/ and Pliny amonge yelow violetttes and other yelow floures/ maketh mention of caltha/ and sayth þ it hath a stronge sauour/ of which places we can onelye gesse that oure Marygold should be the Latin mens Caltha.

The properties of Marygolde.



Marygolde floures dronken/ draw doune weomens sycknes/ & so doth the iuyce of the herbe/ which is a present remedye for þ toth ake/ if þ mouth be washed with it: some vse to make their heyre yelow wyth the floure of this herbe/ not beyng content with the natural colour/ which God hath gyuen them. A perfume made of the dyed floures of thys herbe/ and put to the conuenient place/ bringeth doune the secondes. Some vse thys herbe to prouoke sweate in þ pestilence/ sodden in posset ale/ or whyte wine.

Of Hempe.



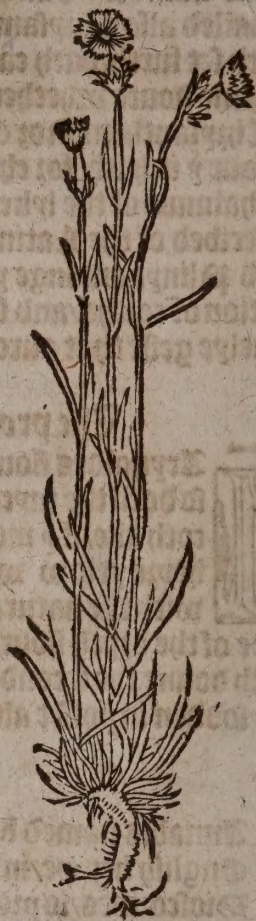
Hannabis named both of the Grecians and Latines/ is called in English hempe/ in Duche hantse/ in frenche chanure. Hemp sayeth Dioscorides/ is profitable for many thinges in mans lyfe/ and specially to make strong cables and roopes of. It hath leaues like an Ashe tree/ with a stronge sauour/ longe stalkes and round sede.

The properties of Hempe.



Hempede taken largely in meate/ wasteth by the natural sede/ the iuyce of grene hempe/ is good against the ake of the eare/ if it be poured in. Simeon Sethy writeth/ þ hemp sede if it be taken out of mesure/ taketh mens wittes from them / as Coriander doth/ & þ the pouder of þ dyed leues of hemp/ maketh men drunken. Pliny writeth that the iuyce of hemp put into ones eare/ killeth wormes and all beastes that are in the eare/ but it maketh the head ake/ & þ hempe is of suche a nature/ that it can congele the water/ and make it go together/ & þ therfore it is good for beastes matres/ dronken in water. The roote sodde in water/ maketh softe the ioyntes þ are shronken together & goutes/ & lyke diseases. He sayth that it is also good to be layd vpon burned places/ but þ it must be oft changed that it dye not. Dioscorides maketh mencion of an other kinde of wilde hempe / whiche some reken to be Eupatorium vulgare: but þ can not be/ for it hath nether sedes lyke vnto Marrysh mallowe/ nother may a man make ropes of the barke of it/ which thinge belonge vnto wild hemp/ wherfore it can not be wilde hempe.

Of wilde



Diverse learned men haue iudged the herbe þ
 we call in English Gelouer or a Gelyfoure/ to
 be Uetonica in Dioscorides/ but seynge þ place
 out of which they gather their opinion/ is pro-
 ued to be but bastarde/ and set to by some other
 to Dioscorides: they haue no sure grounde of
 their opinion. And where as some alledge/ þ
 Paule maketh two kindes of Betonye/ þ their
 opinion might take place: yet it is nothinge to
 the purpose/ for the leues of the one Betony are
 indented lyke an Oke/ and the other is lyke
 Peny ryal/ and their Betonica hath leues ly-
 ke a Leeke or broad grasse/ so that thir Betonica can be nether of Paulis
 Betonies. And where as Pliny is alledged to haue two kindes of Betonica
 or Uetonica/ it can not be founde so in Pliny/ that is right corrected: there-
 fore they haue no fundation to buylde their opinion vpon. I thinke that oure
 Gelouer is Cantabrica in Pliny/ for he describeth Cantabricam thus: In þ
 selfe Spayne was founde Cantabrica/ of the people of Cantabria/ in the ty-
 me of Augustus. It groweth euerye where with a risly stalke a fote height/
 wherebpon are longe floures/ in long vesselles after þ forme of a Lily floure/
 that

that is to witte/little at the setting on/and broder euer toward the ende: and in this is very smal seede. This description of Pliny semeth vnto me to agree very well vnto the herbe called of the Poteraries Tunica/ and in Englishe/ wilde Gelouer/ for it hath a smal stalke lyke vnto an rishe/ both in color and quantite/ and hath suche a long vessel vpon the top as represented the forme of it/ called in Latin Calathus. The gardin Gelouers are made so pleasaunt and swete with the labours and witt of man/ and not by nature.

Cantabrica.



The Vertues of Gelouers.



THE iuyce of wild Gelouer/ as the later writers do hold/ is good to breake the stone/ and to bring furth/ and is also good for the falling sycknes. The roote of the gardin Gelouer is good against the plague: and therefore some vse to make conserues of the floures/ and vse in the tyme of pestilence: they holde also that it is good agaynst the shakinge of a quartane ague/ and that the iuyce of it is good for the tothake/ holden in ones mouth fasting/ and that it is also good for synewes that are cut/ for the ache of the goute/ & for the bytinge of a madde dogge/ if it be layd vpon the bitten place/ brosed/ or the iuyce of it.

Of Fumie

Of Sumitorie.

Capnos.

Capnos phragmites.



Fumitorie is called in Greke Capnos/ in Latin fumaria/ of the Bothecharies fumus terre/ in Duche Erdrauch/ or Dumenkeruel. Fumitorie is a busshy herbe and very tender/ and lyke unto Coriandre/ but it hath whyter leaues/ and them in great number/ which are as though it were of an ashe colour and purple floures. In the top of the herbe are litle rounde knoppes after the floures begon. It groweth in the coyne in gardins/ in vineyardes/ in hedges/ and in all plowed and digged places. Fumitorie is hote & drye in the second degre/ and of a manifest bitternes/ which is a witnes of the herte of the same.

The Vertues of Sumitorie.



The iuyce of this herbe/ whiche in dede is sharpe/ maketh clere eyes and teres to come furth/ wherefore it hath the name/ layed to with gumme/ it will not let the double heynes of eye liddes to growe agayne. The herbe eaten/ driueth furth cholerike water.

The later

Of Capers.

109

The later wyrters vse Fumitorye/ to purge and make cleane mennes blood/ and gyue it in whaye / or other liquozes agaynste scabbes and scourye diseases / and suche other lyke/ whych come of Melancholey and burnt choler. Pliny maketh mention of another Capnos/ which is named of Theophrastus Capnos phragmitis/ that is to saye/ fumitorye of the hedges. This herbe hath leaues lyke Coriander/ but greater : a purple floure in the toppe of the stalke/ and sometyme whyte/ the roote is rounde and hollowe/ and bitter/ wherefore it hath y propertye for to open/ and to breake in sundre grosse humozes. It groweth in great plentye in the hedges about Bon in Germaue/ and it is called in Duché Hollwozte / and it maye be called in Englishe howelwurt or hollowe wurt.

Of Capers.



Apparis is a Greke worde / whyche the Latines vse as their owne also : and Capparis is called in Theodorus Gaza in Latin inturis/ and it is called in Englishe Capers/ in Duché Cappres/ in frenche Capres. Capers is a prickye bushe/ which lyinge vpon the grounde/ stretched furth vnto a rounde circle/ and hath prickes as a bramble/ crokinge in / after the fashon of a hoke: It hath rounde leaues lyke vnto a Quince tree/ and a fruyte lyke an Oliue/ whyche when it gapeth and is opened/ sheweth a whyte floure/ and when it is shaken awaye/ there is a thinge founde in it/ lyke a longe Alcorne/ which when it openeth/ hath cornes lyke vnto the cornes of Pomgranates/ litle and red: The rootes are hard gfeat and manye. I haue sene Capers growe in diuerse gardins of Italy/ but not in the feldes that I remembre of.

The Vertues of Capers.



Capers as Simeon Sethy wyrteth/ are hote and drye in the seconde degree/ but they are of diuerse and sundrye qualitees/ one is bitter / wherewith they clenge/ purge/ and cut in sundre. Another is bytinge sharpe/ wherewith they heate dryue abroade and make thynne: The thirde is astringente / or byndinge together / wherewith they drawe together and binde : wherefore they helpe harde miltes/ both taken in/ and also layd wythoute wyth vine gre or Drymell. Caperes also prouoke weomens syckenes: thesame sodden with wi

wyth wyne and vinegre are good for the toth ake. But the roote is stronger in all these cases then the leaues/the stalke/and the fruyte are. Caperes do make softe the hardnes of wenches and kernelles/ and suche other lyke harde lompes: The iuyce of Caperes killeth the wormes of the eares wyth vinegre: they do open the stoppage of the lyuer and milte/ and of a certayne naturall propertie/ They are speciallye good for the milte/ they are also good for the Sciatica/ but they hurte the bladder and the kidneys. Dioscorides writeth that both the stalkes and also the fruytes of Capperes are laid by in pickell to be eaten/ and that they trouble the bellye/ and are euell for the stomake/ and ingendre thyrst/ and that the fruyte of them dronken in wyne fourtye dayes/ wasteth awaye the milte/ and dryueth furth bloodye water. But they saye also/ they are good to be dronken againste the palsey/ and agaynst burstinges and places drawen together.

Of Archychocke.



Arduus called in Greke Scolimus after Galene/ Aetius and Paulus/ is a sundrye herbe from Cinara. But other autours make onely thys difference/ that Carduus shoulde be wild Archychock/ and Cinara shoulde be the garden Archychock. Archychock is very skenderly and to shortely described of Dioscorides: for he describeth it no largelyer then thus: It hath leaues of Chameleon/ or blacker then the whyte thistel/ and thicker. It hath a longe stalke/ and full of leaues/ wyth the heade full of prickes/ and a black roote and a thicke. Theophrastus sayeth that Archychocke is marked to haue thys propertie by it selfe/ that the roote is good to be eaten both rawe and sodden/ and that it is also very good when it flourisheth/ and that when the roote waxeth harde/ it sendeth furth a whyte iuyce lyke milke. Pliny writeth that it is a maruel to see/ howe that in the kindes of Archychock some bringe furth floures al the hole summer/ some do conceyue/ and some bringe furth fruyte. Archychocke when it is verve yonge/ it hath verve sharpe prickes: but when it is olde/ it hath no prickes at all. Thus farre haue I rehearsed the wordes of Dioscorides/ Theophrastus/ and Pliny/ which are sufficient to declare that oure Archychocke is the herbe that they call Scolimus and Cinara. But besyde there description/ for the better knowledge of thys herbe/ it is to be added/ that the leaues of Archychock are very deeply indented/ euen to the verve synewes/ whiche departe the mydleauies. And the fruyte of Archychocke is muche lyke vnto a Pyneappel nut: but the thicke

Of Archychokes.

III

the thick leaues of the head / whiche after the maner of scales lye one vpon an other / are a great Deale broader and thicker / then they that are in pyne apples. The wilde Archychock hath a great Deale narrower leaues / then the other / and muche longer and sharper prickes then the gardine Archychock hath. And the fruyte is al pricke and verye sharpe.

The Vertues of Archychock.



Etius writeth that the roote of Archychock sodden in wyne and dronken / dryueth oute muche stynkinge vyne. And therfore that it healeth the stynkinge of all the hole bodye. He sayeth that it is hote in the beginninge of the thyrde degree / and drye in the seconde / whiche qualities in the Archychokes that we haue in Englande / I coulde neuer yet perceyue. Galene sayth that Archychock hath a nough-ty iuyce / and geueth and maketh euell nourishment to the bodye / specialllye if it be harde / for then it hath in it a cholericke humore in greate plente / and hath the hole substance harde / in so muche that of it is ingendred a melancholyke nourishment / and of the iuyce of it is ingendred a thynne and a cholerike humor. Wherefore it is beste to eate it sodden wyth oyle and wyth wine. Plinye writeth / that thys herbe taken in wyne / sturreth by the luste of the bodye. But he affirmeth that Hesiodus and Alseus wytnesse / that lyke wyse as thys herbe prouoketh lust in women / so it abateth thesame in men.

Of Caruwayes.



Caruwayes is called in Greke Caros and karon / the Latin men call it Carum and Careum / the Potecaries call it Caruwy / the Duchemen call it Matkumell or Wishe kumel / and the Freses Hofcumine. It groweth in greate plente in Freseland in the medowes ther / betwene Marien hosse and Werden / hard by the Sea banke. Caruwayes hath manye squared stalkes and hollowe / coming out of one root. And oute of the toppes of the stalkes groweth sedes after the maner of fennell or Dille / and it hath whyte floures and leaues lyke wilde carrot: The rootes are longe / small / and yellowe / and pleasant in taste. The
 k ij sede is

seede is hote and drye almost in the thyrde degree/ but the roote and the herbe are not so hote.

The vertues and properties of Carumayes.



Carumaye warmeth the bodye/ and prouoketh vyne/ and is good for the stomacke/ and maketh one haue a swete breth. It helpeth also digestion/ and it is mixed amonges preseruatiues/ and suche as easely goeth thorow one. It maye be vsed in the stede of Anis/ and it is good against winde/ both in the stomake and in the guttes. The stalkes when they come first by/ are wonderful pleasant eaten in a sallet vnsodden. And the herbe serueth to make swete and well sauored potage.

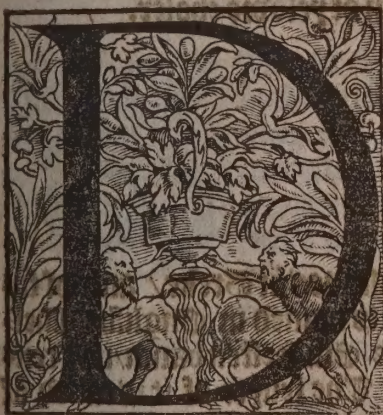
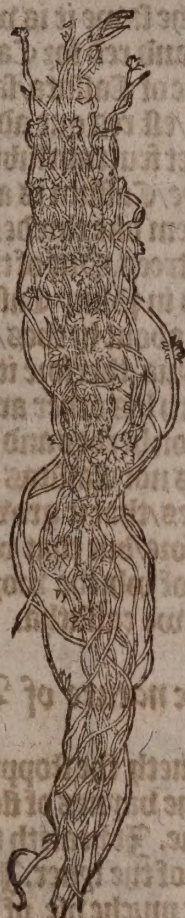
Of Segge or Sheregres.



*Plin. vocat 'o'z'us
lib. 27. cap. 12.*

Alex is the Latin name of an herbe/ whiche we call in Englishe Segge or Shergres/ whereof I finde no mention/ nether amonge the Grecianes/ nether amonge the Latines/ sauinge that I haue rede of it in Vergil/ and in Calphurnius. Calphurnius writeth thus of this herbe: Ipse procul stabo/ vel acuta carice tectus. I wil stande far awaye couered wryth the sharpe segge. Vergil also in his Georgikes maketh this Shergres to be sharpe/ and in his Egloges he maketh it to growe thicke together in bushes/ in these wordes: Tu post carecta latebas. Thou lurkedest behinde the segge bushes. Thys herbe that I do take to be carer/ groweth in fennes and in water sydes/ and hath a shorte roote/ red withoute/ and manye litle stringes at it. The leaues as they come oute first/ are thre square/ afterwardes they do go abroade/ and represente a long smal knyfe/ but not without certayne squares. And the edges of thys herbe are so sharpe/ that they will cut a mannis hande/ and haue a certayne roughnes/ whiche maketh them to cut the soner/ of the whiche propertye the Northen men call it Sheregres. It hath a longe stalke/ and thre square/ and in the top of that is a sort of litle knoppes/ in stede of sedes/ and floures much lyke vnto oure gardine gallingal. I haue not red anye vse of thys in Physicke. The people of the Fenne countreys vse it in for sother/ and do heate ouens with it.

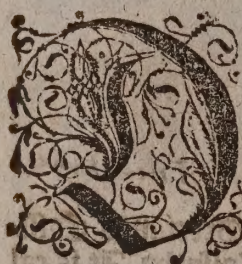
Of Dodet.



Doder is called of some of the Grecianes Cassitas / of the later Latin men Cassutha. It is called of the Potecaries and comon Herbaries Cuscuta / and podagra liny: the Duche men call it siltzkraut / Doder and wrang / in frech it is named Goute de Line. Doder groweth oute of herbes and small bushes / as Muscelto groweth oute of trees: and nother of both growe oute of the grounde. Doder is lyke a great red harpe stryng / and it windeth aboute herbes / folding nuiche aboute them / and hath floures and knoppes / one from another a good space / wherein is sede. This herbe hath nother leaues / nor stalke / nether root in the grounde. The herbes that I haue marked Doder to growe most in / are flaxe / and tares / and nettels. we call in Englande Sauery / that hath Doder growynge on it / laced sauery: and Tyme that hath the same / laced tyme. The laces that go about Tyme / is Epithymum of Dioscorides / Galen / and other olde writers. I haue sene it in Germany and in England in plenty. Matthioli s semeth to iudge / that there is no mention made of Cassuta in Pliny / because he maketh his Cassutas to growe in Syria / and because he

maketh it to winde about trees/when as our Cassuta groweth out of Syria/and groweth not about trees/but onely vpon herbes and busshes/and be cause in all the Plinyes that he sawe it is written/not Cassitas but Caditas. They that corrected Plinye/and red for Caditas Cassitas/did not wythoute a cause/for Serapio writunge of Cassuta/sayeth thus/as he is translated in Latin chasuth/id est/cassuta/est res que adheret herbis inuoluens eas sicut fila/sed in summitatibus habet fructum subtilem/et ipsa crescit in arboribus. That is cassuth/that is to saye/Cassuta is a thinge that cleueth to herbes/foldinge and winding about them like thredes/ but in the toppes it hath a smal fruyte/and it groweth vpon trees. Out of this place of Serapio/a man may gather that it ought to be red in Pliny Cassitas and not Caditas / and that Cassuta groweth not onely about herbes/but also about trees. It foloweth not/Cassitas groweth in Syria/therfore it groweth only in Syria as Matthiolus gathereth. As litle doth his other argumēt folow/our Cassuta in these countres groweth only vpon herbes and busshes/therfore it groweth nowhere vpon trees/therefore it is not Cassitas of Plinye. When as the Arabians confesse in their writings/that it groweth in there countres also about trees. There is no cause therfore/but that we maye iudge that our Cassuta is called in Pliny Cassitas/out of whiche worde when as y is pronounced after u gallicum/maye easely growe cassutha.

The nature of Doder.



Doder openeth the stoppinge of the lyuer and milte. It discharged the haynes of flegmatyke and cholerike humors by the vyne. It healeth the iaundes that cometh of the stoppinge of the lyuer. It is good for childer that haue the ague. But muche vse of it/hurteth the stomake/ but that hurt is taken awaye by puttinge a litle Anis vnto it/with wormwood it purgeth a man of yelowe choler.

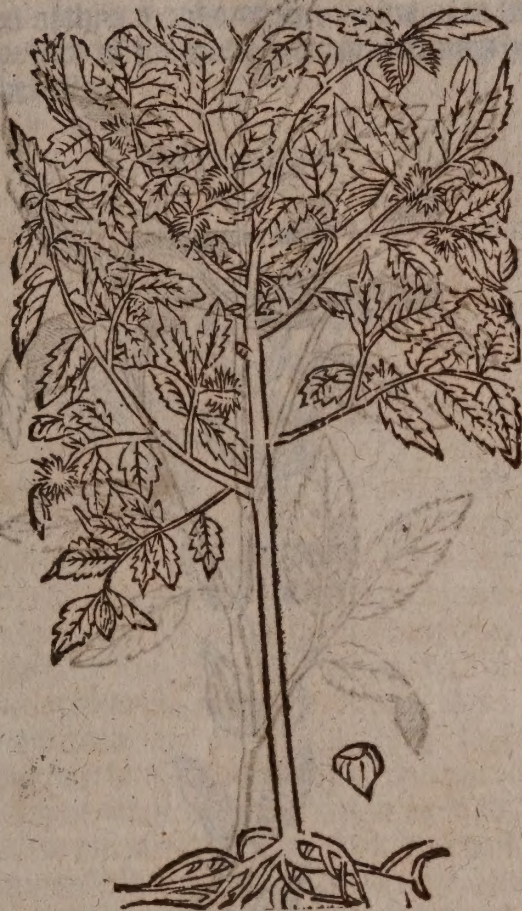
Of Chesnut tree.



Astanea called Castanos in Greke/ and of some Dios balanos/ is named in Englishe Chesnut tree/in Duche Ein Kestenbaum/in frenche Castaigney. The fruyte of it is called of some Glans sardiana/ that is a Sardinian acorne. Chesnut tree is a great tree/and hath leaues longe and indented lyke a Nettel/The huske of the fruyte is all roughe wythoute/and wythin it hath a browne skinne/ and whyte meate wythin. Chesnut trees growe plentifully in Kent abroade in the felde/and in manye gardins in England.

The

Castanea.



The Vertues of Chestnuttes.

Simeon Sethi writeth that Chestnuttes are hote & drye in the first degree/and nourishe the bodye much. They are longe in goynge doune/ and in digestinge: and ingender grosse humors/and are full of winde/ and stoppe the bellye/ but if they be perched or dyed/ they put away a great deale of the hurte that they wold haue done rawe. Dioscorides sayeth that the browne skinne nexte vnto the meat/ stoppeth mightely/ and that the meat of Chestnuttes is a remedye agaynst the poyson of the herbe Ephemerum.

Of Nettell tree or Lote tree.



Elitis is named in Greke Lotos/ it is called in frenche/ as Gesner sayth/ Algisiez or Ledomier: but howe that it is called in Englishe and in Duche/ I can not tell: for I neuer sawe it/ neither in Germanye/ nor in Englande/ but I haue sene it in Italy. It hath a lese lyke a Nettel/ therefore it maye be called in Englishe Nettel tree or Lote tree.



Pliny writeth thus of Lotus: Africa in that parte / where as it turneth to-
wardes vs / bringeth furth an excellent tree called Lotus or Celtis / whiche
also groweth muche in Italy. It is of the bignes of a Pere tree. Howbeit
Cornelius Nepos maketh it a shorte tree / the leafe is indented much / ellis it
might seme to be the leafe of Jler. The fruyte of thys is of the bygues of a
Bene / and of the color of Saffrone. Before it is ripe it hath manye diuerse
coloures as grapes haue. It groweth in Africa thicke as Myrtelles do / and
not as Cheryes do in Italy. It is so sweet meate / that it dyd gyue a name
vnto the people there where it groweth. They saye that the bellies of them
that eate that / shall fele no syknes: it is better without the inward kyrnels /
the which in a certaine other kinde seme as hard as a stone. There is also
pressed oute of thys fruyt wyne lyke vnto honyed wyne: the whiche / as it is
sayde / can not endure lenger then ten dayes. We haue red / sayth Pliny / that
hole hostes of men in Africa haue ben fed with this same fruyte. The wood
hath a black colour / and is muche desyred of men for to make pypes / to make
knyffe bestes / and suche other lyke thynges / of the rootes of it. Dioscorides
describeth an other kind of Lotus / which he sayth is of a wonderful bignes /
and bringeth furth a very bigger then pepper / sweete and pleasant in meate / &
easy for the stomake. Of these autours we do gather / & there are two kindes
of Lotus / of the which I haue sene but the one kinde / and & in Clauenna a lit-
le cytie / as we enter in at the foote of the mountaines / besyde an old castel.

The Ver

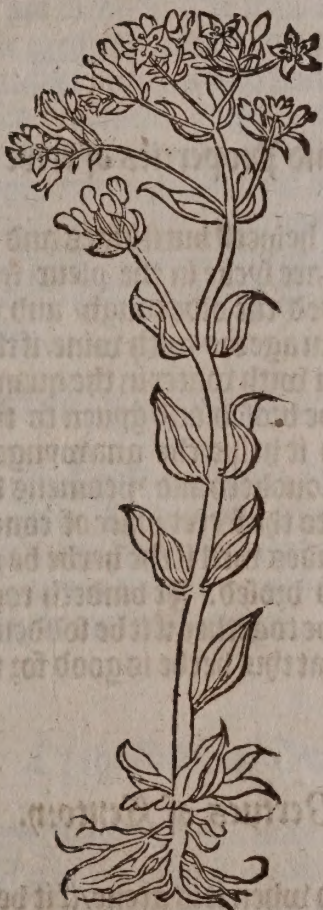
The Vertues of Lotus.



L E berries stoppe the bellye / the broth of the shauinges oz shyuers of thys woode/ether in wine/oz in infusion/helpeth the bloodye fire of the mother/it maketh ones heyre red/and stoppeth the bellye.

Of Centory.

Centorium minus.



Centaurium is of two sortes/ the one is called Centaurium magnum/ and it is called of the Potecaries Raponticum/ and in Englishe Rapontike. It groweth onelye in gardines: I neuer sawe it/ sauing onelye in Italye and Germanye. The seconde kinde is called in Latin Centaurium minus/ in English Centorye / in Duche Tausent gulden/ in French fel terre. Great Centaury / otherwise called Raponticum/ hath leaues lyke vnto a Walnut tre/ something longe/ of the grene color of cole/ indented round about/ it hath a stalk like vnto a docke
 ij. or iij. cubits of height in y top/ of y which are hedes like vnto poppy/ round & long. The

sed falso pr
 Rapontico h
 tur. si. Iunio
 dico. credimus

The floure is blew/ the fede is lyke wilde saffrone/ wrapped in certayn flockes lyke wolles/ the roote is thicke/ heauy and sounde/ of the fote longe/ and full of iuyce/ bytyng with a certeine astringtion/ and some sweteness/ the color of it is red. There growe manye bastard stalkes out of the roote/ belyde the principal stalk. Centaurum minus/ that is the lesse Centaury/ which is oure common Centory in Englande/ is an herbe lyke vnto Organe/ or wild Marierum/ or saint Johns wurt. It hath a stalke full of corners a spanne longe and more/ with a floure lyke vnto rose Campion/ that is to witt crymesyne/ turninge toward purple. The leaues are lyke rewe/ long/ and small: y fruyte of it is lyke vnto wheate. The roote is very small/ smoth/ and of no valewe/ but it is bitter.

The Vertues and Properties of rewe Pontike.



THE roote helpeth burstinges and drawynges together/ those that are sycke in the pleur: sye/ and them that are shortwinded/ the olde cough/ and them that spitt bloode without an age we with wine/ if they haue an age we/ if it be taken with water in the quantite of two drammes/ so that it be brosed and gyuen to the patient. So lykewyle doth it helpe the gnawynge and payne of the mother. It prouoketh also weomens sycknes/ and dryueth furth the chylde/ if it be put into the secret place of conception/ and the iuyce doth the same/ it healeth woundes well if the herbe be grene and brosed/ or if it be drye/ and then steped and brosed. It bindeth together and healeth by woundes/ the fleshe will growe together if it be sodden and brosed wyth this same herbe. Plinye writeth that this herbe is good for the diseases of shepe.

The Vertues of Centory.

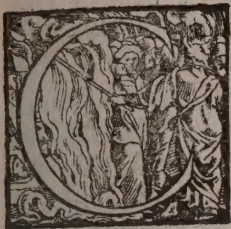


THE herbe brusled when it is grene/ if it be layd vnto woundes/ it doth ioyne them together agayne/ it scoureth olde sores/ and couereth them with skynne/ it dryueth out choler and grosse humours thorow the bellye/ if it be sodden and dronken. The broth that it is sodden in/ is good to poure in agaynst them that haue the sciatica/ for it draweth the blood/ and easeth the payne. The iuyce is verye good for to put in the medicines for the eyes/ for with honye it purgeth awaye the darcknes of the eyes/ The same layd in with wolles into the naturall place/ bringeth doune weomens sycknes. The iuyce dronken/ healeth properlye the diseases of the synewes. Centorye is good for the stoppage of the milke and the lyuer/ for the colyke it killeth wormes/ and healeth the ake of the mother/ some do wyte also/ that it doth let the spittinge of bloode/ It is also good to laye wythoute vpon a harde milke/ to make it soft agayne.

Of Gude

Of Gudweed or Chafweed.

119



Centunculus named in Greke Gnaphalio/ is named in Duche Rurkraut/ and in Englishe in some places Cartaphilago. Howbeit there is an other herbe whiche is y true Cartaphilago/ is muche differinge from this same herbe. Centunculus called in Forke shyre Gudweede/ and in Northumberlande Chafweed/ because it is thought to be good for chafinge of anye mans fleshe with goynge or ry-

dinge. Gnaphalio whiche is described of Dioscorides and Pliny/ at the first sight/ is lyke vnto the herbe which is called of the Potecaries Stechas citrina/ and in Duche Rindblome. But nether the floures are so bryghte yellowe/ nether the leaues are so longe: The leaues of Centunculus haue both withoute a whyte wolfe or cotton. Besyde this kinde that Dioscorides describeth/ there is also another kinde/ which hath a rough thyng lyke woll/ both without and within the leaues. Thys hath leaues lyke vnto Rosmary/ but longer/ and all the stalke thorowgh is full of broune floures/ growynge thicke together in knoppes/ hauinge leaues al about them/ but specially in vnder the floure/ the former kinde groweth much in heathes and mores/ the second kind groweth in watery places/ and specially there where as turfes haue ben digged. And Matthiolus iudgeth well me thinke/ this seconde herbe to be impiam in Pliny.

The vertues of Gudweede or Gudwurte.



Gudwurte or Chafweede/ is good sodden in tarte wyne agaynst the common fire. It stoppeth also weomens floures/ It is also good to be putt into the fundament agaynst the voyd delver of goynge to stoole/ when that man can do nothinge/ it is good also to laye vpon rotting sores to heale them withall.

Of the Kindes of Onyons.

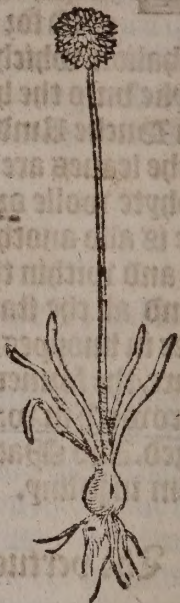
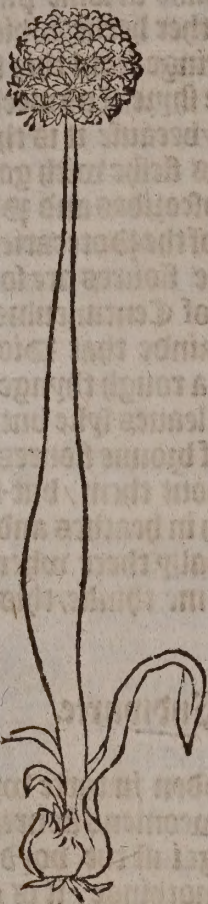


An Onyon was ones called of the olde Latines Unio/ because one herbe dyd growe vpon one roote/ and nowe it is called cepa or cepe/ The Grecians call it Crommion. The Duche men call it zwibbel/ or sepel/ the frenche men call it oignon. There are diuers Kindes of Onyons/ the first kinde is our common Onyon/ which hath long holowe leaues lyke pypes/ a rounde holowe and smoth stalke/ in whose top groweth a great knop al full of sedes/ the roote is rounde lyke a rape: but that it is not so thicke/ and hath a rede skinn about it/ this kind is called commonly in Latin Cepa or Cepe. The seconde kinde is called in Greke Crommion ascalonion/ in Latine Cepa ascalonia/ and in Englishe ascalion. Ascalion differeth from an Onyon/ in that it hath a great deale lesse heade/ and a longer neck/ and thycker.

Theophras

Cepa.

Scalyon.



Theophrastus in the vij. boke of the story of plantes/ and the iiii. chapter wryteth thus of the kindes of onyons: Cepe fissiles (which hath their name that one is clouen from another) and Alscalonie/ which haue their name of Alscalon/ a place in Jewery/ differ amonges themselves both in dressing in y^e gardine/ and also in nature. The gardiners do leaue the clouen onyons in winter/ as of no effect with their leaues. In the springe tyme they take of the outwarde leaues/ and trim the rest/ when that this is taken awaye/ other do bude agayne/ and then are they clouen beneth/ wherof they haue their name/ and be called clouen onyons. Thus far hath Theophrastus/ whose wordes we maye playnelye gather/ that the herbe which is called of him cepa fissilis/ and in Greke Cronmion schiston/ is it that we call in English Holleke/ and the Duche men call Sere or Suer/ and in freseland Suerley. And the same opinion maye be confirmed by the auctorite of Pliny/ in the xix. boke and vij. chapter of his natural history/ in this wordes: They leaue the onyon/ called Schiston cronmion/ in winter with his leaues/ and in the spring they do take of the leaues/ and other ryse by in vnder agayn with the same diuisions/ where vpon they haue their name: Thus far Plinye. The onyons that we call Hollekes/ are of thys nature/ y^e if one be set alone/ that their will a great sorte within a shorte space growe of that same roote/ withoute any sowynge/ and if ye take one of the cluster of/ where as there are a dosen together/ and set it in harness in the grounde alone/ that one shall bringe you a dosen/ if the grounde be fruytfull the nexte yeare. Wherefore seynge this herbe lasteth in the ground

the grounde all winter/it were better to call it winter onyon / then holleke. Plinye also putteth a very playne difference betwene the Scallyone and the Holleke in these wordes: This is the proper nature of Scalliones / they are barren in bringinge furth by the roote/therefore the Grecianes haue consel- led to sowe them/and not to set them: These are Plinies wordes whereof we gather that one kinde of Onyons is plenteous/and maketh increase by þ roote. But seying that nether the common onyon nor the scallione bringeth furth by the roote/nether any other kind of onyon/sauing the Holleke/ it fol- loweth that it must onely be *Cepa fissilis*. Matthiolus sayth that *Cepa fissi- lis* is called in Ietruria *Cepolla maligia*.

Cepa Fissilis.



The Nature of Onyons.

Onyons as Galene sayth/are hote in the fourth degre/and substance is of grosse partes/wherfore they open þ emro- des / both laied to/ & after þ maner of an emplaster/ & also as an oyntment w vinegre. Dioscorides writeth þ if it be put in as a supolctory/ þ it openeth þ emrods/ & such other places as extremētes vse to issue out by. The long onyon is sharper then þ round & þ yelow sharper then þ white/ & the dyre sharper then the grene/ & the rawe sharper the þ sodde or the roasted.

A

Per

Net do they al byte and ingendre winde. The iuyce of onyons layd to wyth hony/heleth the darcknes of the eyes/and dulnes of sight/the hawes & cloudes of the eyes/shoting of blood in the eyes/when they begin/they are good for the quinsy/if the place be anointed with it:the iuice driueth out weomes sycknes/and purgeth the hede/poored in at the nose thylles:it is good to laye to the biting of a dogge:with rawe honye and vinegre/it is good for the chafing of ones foote with his shoe/layd to wich capons grece: it is good to lay vpon their heades whose heyre falleth of. Onyons eaten in meat largely make the head ake/when they are sodden/they prouoke moze plētuously vyne/they make them forgetful/which in the tyme of their sicknes vse them out of measure. Onyons sodden with rasins and figges/make rype swellinges and burste them verrye quicklye.

Of the herbe called Cepea.

Cepea Brooklyme.

Sea porcelline.



Cepea as Dioscorides writeth/ is lyke vnto porcelline / but it hath blacker leaues/and a small roote. Plinye sayth that Cepea is lyke Porcelline/but it hath a blacker roote & nothing worth / growynge in sandye sea shores with a bitter taste. Dioscorides maketh Cepea lyke vnto porcellaine/ saying in blacknes of leaues. And Plinye makinge Cepeam also lyke vnto Porcelline/ writeth that the difference whiche

which is betwene them/is in the blacknes of the roote/wherefore if þ bokes be true/Cepea Dioscoridis & Pliny are not all one. I haue sene þ herbe þ Pliny describeth oft in Freselande/except I be far deceined/ by the sea syde with in the sea bankes/in such places as the sea commeth/to euery springe tyde/ it maye be called in English sea porcellaine:the leaues are very lyke porcelline/ and are moze salt then bitter as oft as I haue proued. I found the same herb of late beside the Ile Dorbeck. But when as Dioscorides semeth to make one Cepeam/and Pliny an other/there must be two kindes of Cepea. As for it of Pliny/I haue spoken of it before:but as touching the Cepea of Dioscorides/I haue thoughte that a certaine kinde of small broocklyme was Cepea/ but afterwarde I sawe in Freseland in watery places/ and oft in poules þ were ful in winter and dyed vp in summer an herbe/which looked much liker vnto porcellaine/then broocklyme doth. It had leues like porcelain/ but much lesse. I dout which of these two I should take for the right Cepea. Fuchsius which taketh broocklyme but not truely/for Sio/in þ ende of the chapter of Sion saith/that the herbe is vsed this day of horseleches to swage swellings and to heale scabbes of farcies of horses. Tragus hath thesame meaning and telleth also/ þ if it be fryed with butter and vinegre/and ofte layd to/ and taken of a rennyed agayne/that it healeth not only any swelling/ but also sainte Antonies fyre/or such inflammationes. I haue proued it my selfe by experience/that broocklyme is very good for a decease that reigneeth much in Freseland called the Scourbuch. I sod the herbe in butter milke/the chese and butter taken away/and gaue the pacientes it so/I made them eate it diuerse wayes/ whereby they were within a shorte tyme healed. But I neuer proued as yet/ what vertue the other herbe that groweth in poules hath. Matthiolus setteth oute in dede an herbe not vnlike vnto porcelline/ but he nether telleth where it groweth/nether what colour it hath/ nether what taste nor smell it hath/ nether what vertue it hath/ nether what the Potecaries name it/nether the comon people. Wherefore no man can learne of him how to find it agayne/except a man wil go to the Physiciane which sente him the herbe. For the figure of an herbe maketh it not alone/ but the qualities also that belonge thereto. As with diuerse other learned Physicianes/ Matthiolus refuseth herbes hauing a conuenient figure/ yet for lack of the vertues and qualitees þ þ herbe should haue with the figures/ and will not suffer them to be taken for the herbes which other of lighter iudgemēt take thē to be only for the figure and fashions sake. Wherefore I had leuer take Broocklyme for Cepea/ though it be not so like porcelaine as other be/ because it is tried to heale scabbes as cepea of Dioscorides doth. Amatus Lusitanus who taketh in hand to declare Dioscorides/ beyng belyke moze cunning in the Duch tonge/then in his owne/or ellis hauinge moze helpe of the Duch writers/then of the Spanyards or Italians/giueeth to Cepea nether any Spanish/nether Italian name/ but a Duch name/and he calleth it in Duch wild purtsel. But wild purtsel as Tragus a duch writer of herbes saith/differeth nothing from þ gardin porcelaine/ but that it hath lesse leaues and floures/and rinneth and spedeth it selfe vpon the ground/when as the gardin porcelaine hath broader leaues & groweth righter vp. This wild purtsel did I finde thissame yeare in the montaynes of Wilsenburgh/a litle frō a vineyard/ & I am sure þ it was a righte kind of porcelaine. Then whē as Cepea is not in Dioscorides a kind of porcelaine/ but is only lyke porcellaine/Amatus giueeth a wronge Duch name to Cepea.

Experimē

lephiu
 Therefore let not the Duche men gyue any credit vnto him in this matter: The same maketh Telephium wild porcellaine/ & y third kinde of sedi wilde porcellain/ and Cepeam wild porcellaine. It is maruel that he that hath bene in so manye landes/ and professeth to teache so manye names/ in so manye tonges can finde for thre diuerse herbes all differing in name one from an other/ but one name which is in Latin Portula syluestris/ which is named in Duch wild purtsel. And in his enarration of Cepea/ which is the 165. he sheweth no more but y this herbe groweth chesely about the sandye sea shores/ where as the wild purtsel of the duche men groweth not as Fuchsius and Tragus in their Herballes beare witnes. Therefore his enarration is contrary vnto his nominatio/ & of very final effect/ as y moste parte of al his enarrations be.

The Vertues of Cepea.

The leaues dronken in wine/ help the strangullion/ and them y have scabbes in their bladder/ and that doth it cheselye/ if it be taken in wine wherein the rootes of wild sperage is sodden.

Of Chamecyparissus.



Chamecyparissus is supposed of some men to be the herbe that we call Lauender cotton/ whose opinion thought it is not worthye to be condemned with checkes. Yet I found an other herbe in the mountaines aboute Bonne/ whiche beyng in all poyntes muche more lyke a Cypres tree then Lauender cotton is: me thynke y it is rather Chamecyparissus/ it maye be called in English Heth Cypres/ because it groweth among Heth/ or dwarse cypres.

This herbe that I speake of/ is litle more then a span longe/ and hath leaues as ye shall se in the picture very lyke to a Cypres tree/ and litle knoppes in y toppe lyke vnto a Cypres nut/ but some thing longer for their quantite/ The leaues are plaine astringent withoute anye heate at al. This herbe groweth in a Heth beyond Bon/ in the syde of a mountaine/ but I neuer sawe it anye where ellis/ sauinge there in all my lyfe. Tragus calleth this herbe sabina syluestrem/ and Matthiolus wrytinge vpon sabine/ sayeth that some in Italy are deceyued in the knowledge of the right sabine/ and take this herbe for it. He sayth also that he hath iudged this herbe to be Silago in Pliny/ whiche he maketh like vnto sabine. Nowe when as Dioscorides sayth that sabine is lyke cypresse/ and diuers take this herbe for a kinde of sabine/ and is but of a small height/ me thinke I iudge not amisse/ that this is Chamecyparissus/ namelye/ when as it hath a striction besyde y figure/ lyke vnto Cypressus. Matthiolus graunteth that Lauender cotton is in Dioscorides Abrotonum femina/ and intreating of the cypres tree/ sayeth that it is also Chamecyparissus Plinye/ whiche I thynke can not be true/ seynge that Plinye nether intreatinge of Abrotonum/ calleth anye kinde of it Chamecyparissum/ nether wher as he speaketh of Chamecyparissus/ sheweth that it is also called Abrotonum/ whiche maner he oft times kepeth/ when one herbe hath many names.

The vera

Chamæcyparissus.

Chamæcyparissus Fuchsj.



The Vertues of Chamecyparissus.

TH E herbe of Chamecyparissus/which maye be called ground Cy-
pres or Heth cypres/dronken in wine/ is good agaynst all poyson of
all serpentes and scorpiones/other properties I finde in no autoure
of this herbe/wherefore I dare not geue vnto it al the properties of the Cy-
pres tree/as some men do/because it hath some qualitees lyke Cypres tree/ &
hath the name of Cypres tree/and this worde Chame/ which betokeneth by
the grounde or lowe/for as Chamemelun hath the name of Chame and me-
lon/and one qualite of an appel/that is to witte/ the sinelle/and yet hath not
the nature of an appel.And as chame daphne/ which hath the name of cha-
me and daphne/that is a lowe bay tree/and hath leaues lyke a bay tree/and
yet hath not the vertues of a bay tree:euensō it foloweth not/ that because
Chamecyparissus hath the name of chame & cyparissus/ whiche is a Cypres
tree/and hath some qualitees of the cypres tree/ that whatsoeuer properties
the cypres tree hath/that chamecyparissus shall haue thesame/ thys therfore
haue I gyuen you warninge of/to rede all newe writers with iudgemente/
and to trye their saynges before ye put them in practise.

Chame daphn.

crenata, serrata

Germander/whiche is also called in Cambridge shyre Englishe Triacle/is called in Greke Chamedris/ in Latin/ Trillago/ in Duche Germanderlen/ in French Gelimandrie: It is called of the Potecaries Chamedrios. Germander groweth in rockes of Germanye/ouer agaynst Bünge/ besyde Erenfels/ and in the mountaines of Wilsenburgh. In Englande I sawe it no where/ sauinge one/ lye in gardines. It is hote and drye in the thirde degre/ it is a litle bushe/ of a span hygh and more/ and hath litle leaues and bitter/ in forme and indentinge of the leafe lyke vnto an Oke leafe. The floure is litle/ and almost a purple colour. It is best tyme to gather it/ when as it is full of floures/ redye to bringe furth seede.

Chamædrys vera.



Chamædrys foemina Fuchsj.



Chamædrys vulgaris famina Fuchsj.

Chamædrys vulgaris mas Fuchsj.



The Vertues of Germander.



René Germander sodden in water and dronken / is good
 for the cough / for the hardnes of the milke / and for the stop-
 ping of the water / and dropsyes that are in the beginning.
 It prouoketh also womens sicknes to come doune / and
 the same dronken woth vinegre / wasteth awaye the milke.
 It is also a special remedye with wine both dronken / and
 also in maner of an emplaster agaynste the bytinges of ser-
 pentes. It scoureth also olde sores with honye / the same layde on woth oyle /
 driueth awaye the darcknes of the eyes. It cutteth in sunder all grosse hu-
 mours / and openeth all the inwarde partes. The leaues of Germander / as
 Theophrastus writeth / broken and layd in oyle / are good for burstinges / and
 against woundes and consuming sores. The fruyte of Germander dra-
 weth oute choler. The leaues also broken in oyle / are good for the whyte
 hawe / or the pearle in the eye.

L iiii

Of Cha



Chameleuce called also populago / farfagium / and farranum is not all one herbe in Dioscorides and Aetius / for Aetius semeth to make of Chameleuce and Bechion al one herbe / for he writinge remedies against y cough / geueth the same properties vnto Chameleuce / y Dioscorides geueth vnto Tussilago or Bechion / & where as Galene & Paulus write in two several places of Bechion & Chameleuce / Aetius maketh no mention at all of Bechion / comprising or holding it also vnder the name of Chameleuce / as far as I can se. Pliny also in hys tyme sayth / y ther was some y toke Chameleuce and Tussilago to be al one. And in the names that were added vnto Dioscorides / Tussilago was called Chameleuce: howbeit in Dioscorides they are two contrary and diuerse herbes: for he writeth contrarie description of the in two sundry chapters. Chameleuce hath leaues bowynge inwarde / and hath certeine branches: but Tussilago hath plaine and streight leaues / and wanteth al kinde of branches / for euery leafe commeth out by it selfe out of the root / and not of y stalke. Dioscorides sayth y Chameleuce is a grene herbe with leaues bowyng inwarde / & y certeine braunches / y a floure lyke a rose / wherevpon it foloweth / seyng y Tussilago hath whytish leaues and streight / and no braunches / nether anye floure lyke a rose / y they can not both be of one herbe. This herbe y I thynke most lyke of all other to be Chameleuce / vseth to grow commonly about water sydes and in watery medowes: The proportion of the lesse is muche lyke vnto a water rose / other wise called nenufar / but y leafe is sharper and many partes lesse / and there growe many leaues on one stalke / and in y top of y stalke is a yelow floure lyke vnto the kingcup / called ranunculus: but y leaues of y floures are thicker / and turne inwarde againe / in the maner of a knop or litle belle / so y they differ nothing to loke to from y floures of the second nenufar y the yelow floure / but y they are lesse / and turne a litle more in ward as I do remember / but I am sure not much. But there is one thinge / y wil not suffer this herbe / y I cal Lucken gollande / to be Galenis Chameleuce: and y is / y this herbe is cold / when as Galene maketh his Chameleuce hote almost in the thyrde degre. When as Matthiolus a man wel sene in Simples / and as some iudge best learned in them / of al other new writers / and bozne in a countrey / which is very plētuous and ful of al kindes of good herbes / which may haue comyng to it out of Candy / Turky / Alexandria / and out of Inde al kindes of herbes that growe not in Italy there: and hath the helpe of very manye learned men in Simples (as hys boke in many places doth witnes) can not tell what herbe is Chameleuce in Dioscorides / it is no meruel that I a poore man without helpe / dwellinge in a bare and barbarous contrey in compari son of Italy / know it not. He compleyneth of the shortnes of the description of this herbe in Dioscorides. The description is shorte / but not so short as manye other be / for he sheweth thre markes / whereby he mighte haue knowen it / if he had sene it / that is the grennes of the leafe / the bowinge of the leaues in ward / and the lykenes of the floure vnto a rose. But if this description had bene so shorte as it is not so longe and large as nede were / it that wanted / might haue bene fulfilled by it that is written moze largely of Pliny. For Pliny

Pliny in the 24. booke of his naturall history/ and the 15. chapter / Describeth Chameleucen thus: Chameleuce with vs is called *Farranum* or *Farfugium* it groweth by water sydes with a leafe of a Popler tre/ but greater. And in the 26. booke and 6. chapter / he writeth thus of Chameleuce: *Bechion* stilleth the cough/ which is also called *Tussilago*. There are two kindes of it/ the leaues of the wilde are greater then Iuyce leaues / fyue or seuen towarde the grounde whytish/ aboue pale without stalke / floure and sede/ and it hath a small roote. Some reken that the herbe whiche is called with an other name Chameleuce/ is *Bechion*. Hetherto Pliny. Now when as besyde the notes aboue marked in *Dioscorides*/ Pliny hath put to these markes aboue rehersted/ me thinke that *Matthiolus* hath no suche cause to compleine so much as he doth of the shorthe description of Chameleuce.

The vertues of Chameleuce.

I can not find in *Dioscorides* any other properties that Chameleuce hath sauinge onelye that it is good for the ake of the loynes.

Of Chamepeuce.



Chamepeuce as Pliny writeth/ hath leaues lyke vnto a larch tree/ which is called in Latin *Larix*. I can finde no mention of this herbe in any *Autoz*/ which hath written of herbes / sauinge onelye in Pliny/

Pliny / & he describeth it no largelier then ye rede before. wherfore it is harde to tell which is the herbe which Pliny meaneth of. Gesnerus rekeneth the herbe which is called in Duche Berentopen / & of other called pata bylina / shuld be Chamepeuce the herbe he supposeth to be chamepeuce / groweth in the top of the alpes / & it is of a finger length and a halfe / bowinge somethinge doune / like a fether he standeth in ones cap: and it is set about euery wher fro the roote vnto the top with litle grene leaues / whereby it doth wonderfully represent an eare of corne: This / whose figure ye se forner in order grewe in the top of the alpes / wher as I gathered it my selfe: but ther is a much lesse kinde then this is / which groweth in the mountaines of Germany and wales / and it crepeth hard by the ground / al rough and full of smal leues. The vttermoost braunches whilse the herbe is not full growen / represent a Crowisfoote / and euery ende alone is lyke a smalle eare of grene corne. But at the fartherest ende of the herbe / when it is growen as muche as it will growe / there cometh out of the one of the braunches a litle stalke / litle more then an inche & a halfe long / which is full of smal ioyntes / and euerye iointe hath litle hore / & tuffes coming out: Out of the ende of the stalke cometh two rough fruytes / much like vnto the longe blomes he come furth of the Haselnut tree in winter: but they are a great deale smaller and yellower / then the nut blomes are / & somthing rough. It maye be called in English Heth Crowfoot / or Heth firr / or creping pine. Amatus Lusitanus wryting vpon Chameleuce / sayeth the Chameleuce is called in Latin Chamepeuce / and in his enarration he sayeth / although thys chapter be red indifferently of Chameleuce & Chamepeuce / the Pliny maketh mention of them as of two diuerse thinges. I wold are of Amatus / of what one auncient wryter / is the chapter of Chameleuce indifferently red of Chameleuce and of Chamepeuce both? If there be no auncient autor that doth so / what newe autor is there / that redeth the chapter so: who oughte not to gyue place vnto the autorite of Pliny / whiche maketh two diuerse herbes of Chameleuce and Chamepeuce? But Amatus folowing Matthiolus / the autorite of Pliny despised / concludeth in these wordes: Chamepeuce beyng like in leaues to the Larche or Larix tre leaues / is good for the ache of the loynes and ridge bone / which herbe agreeth much in those thinges he are spoken of Dioscorides / so that we may iustly say the Chamepeuce Plinij is the herbe that Dioscorides intreateth of in this present chapter / he is to say Chameleuce. So far Amatus. If the Chamepeuce agre w those thinges he Dioscorides gyueth to Chameleuce / then hath Chamepeuce leues bowyng in ward certain braunches & a floure lyke a rose. Chamepeuce hath leues like a Larch tre / nowe where is there one thinge that Dioscorides gyueth to Chameleuce that Chamepeuce hath / sauing that it is good for the ache of the loynes / and who sayeth the Chamepeuce is good for the loynes? Is it not Pliny? If it be Pliny / why doth not Amatus beleue Pliny in making Chameleuce and Chamepeuce two diuerse herbes / as in saying the Chamepeuce is good for the ache of the loynes. If Plinye lese his credit / and be not worthy to be beleued in the one thing / he leseth it also in the other / and so when Pliny is not to be beleued that Chamepeuce is good for the ache of the loynes / in what one thinge doth Chamepeuce of Pliny agre wyth those thinges that Dioscorides giueth vnto Chameleuce / sauinge that they begin both in Chame / and end in euce.

The

The properties of Chamepeuce.

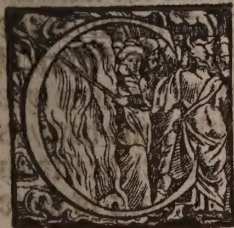
Aliny sayth that Chamepeuce is good for the ache of the loynes and of the ridge bone/ they vse it in Denmarke & in East Freseland with olde wine or milke / agaynst the scuerbuch/ which is called in the Northcountre the scrub by ill/ or the crepel ill/ and in Germanye men put it vnto wyne/ when it is longe/ or ropinge/ or hanginge/ & with in fewe dayes as they saye/ it amendeth the wine againe.

Tragus calleth this herbe *Muscum terrestrem* in Latin/ and in Duch Beerlay/ and he sayth that it is knowen by experience / & thys herbe dronken with wine/ breaketh the stone. Some both in Duchland and England abuse thys herbe for *Spica celtica*.

Of ground Pyne.

Aiuga prima.

Chamæpitys secunda.



Chamepitys in Greke/ is called in Latin *Aiuga* or *Abiga*/ and of the Potecaries *Iua muscata* and *Iua arthritica*/ in Duch Jeleneger ie lieber/ as fuchsius sayeth/ but other reprove him in that/ and say & the name belongeth vnto an other herbe/ & in French *Iue muscate*: & it may be called in English Ground pyne. Chamepitys is of thre kindes/ the first kind hath leues like vnto stone crop/ but much thinner rough



rough and fatt/and thicke about the boughes/and hath the smell of a Pyne tree. The floures be yellowe or whyte/the rootes are lyke Succore rootes. This herbe crepeth vpon the ground/and somethinge croked. The seconde kinde hath braunches of a cubit height or length/bowing in after the fashion of an anker/and smalle/with leues lyke the other/and a whyte floure/ and a black sede. The third kinde is called the male/and is but a litle one with smal leaues/white and rough/with a rough and a whyte stalke/ with yelow floures/and a sede comming out at the setting on of the leaues. All these thre kindes haue the smell of a Pine tree/I neuer sawe that I remember the two firste kindes/but I haue borowed their figures of them/that saye that they haue sene them. As for the last kinde I haue sene it in very great plenty aboute Wormes/and in manye other places of Germany. It groweth also in good plenty in Kent/and as I thynke/it groweth in diuerse other places of England. But I mervel that Matthiolus maketh this that I make the laste/the firste kind/when as this kind hath in no place that ever I was in any/white floure. Also it that he setteth furth for the last/as he hath set out the figure of it/is more like vnto the first kinde of Diopozides/for it hath leues more lyke vnto the lesse semperbino/which is called thurst/then the thirde kind hath/as any man may also se that Aiuga tertia of Matthiolus hath/which he setteth furth his owne selfe. Let learned men iudge which of our opinionones is more worthy to be allowed.

The Properties of ground Pyne.

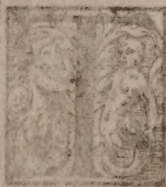
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Pleaves dronken seuen dayes in wine/ heale the iau-
dies/ and the same dronken xl. dayes w mede made of ho-
nye and water/ helpe the sciatica: they are also good for
stoppinge of the water/ for y diseases of y liuer & kidnes/ &
y gnawynge of y belly: some vse y broth of this herbe as a
preseruatiue against the popson of wolfes bayne & leopar-
des bayne: some vse to put barly mele and y broth of thys
herbe together/ and kneade them together/ and vse them
for the purposes aboue reherfed. The same herbe beaten into poulder / & made
into pilles with a figge/ and then taken/ softeneth the belly. Ground pyne put
into the mother w hony/ driueth furth such thinges as hurt the mother. It dri-
ueth awaye the hardnes of the pappes/ or y brestes: it closeth woundes toge-
ther. It stoppeth also/ if it be layd to w hony/ sores that do run at large / and
consume the fleshe. Pliny also sayth/ that it is good against the biting of a scor-
pion. If it be dronke/ it draweth out cloddy or clotted blood. It maketh men
to sweate if they be anointed with it. It is also good for a newe cough latelye
begon. Some do write that this herbe sodden with vinegre / and dronken/
will dryue out a dead chylde out of the mothers wombe.

Of Gume succorpe.

Chondrylla.



Chondrylla.



Chondrilla is not in Englande that I haue sene / it is muche in hygh Germanye / and because it hath leues lyke succorpe / and stalke lyke rishes / it maye be named in English Rische succorpe / or Gume succorpe: because it hath a clammy humor in it. There is mention made of two kindes of Chondrilla in Dioscorides / of which the former kind is thus described: Chondrilla which is called of some men Seris / and of other Succorpe / it hath a stalke / floures and leaues like Succorpe: wherefore some call it wilde succorpe / but it is hole together smaller / in whose stalkes there commeth furth a gume lyke milke / in a lumpe like a beane. There is an other kinde of Chondrilla / with a longe leafe indented / as it were gnawen rounde about / spredinge it selfe vpon the ground / & stalke is full of milky iuyce / the roote is small wel lykinge yellowe and ful of iuyce. The seconde is it that I haue sene in Germanye: The leaues of this herbe are spred vpon the ground / and are indented much lyke vnto Dandelion: the stalkes and braunches are smal / and in the top of euery braunche is a yellow floure / which when it fadeth / is turned into whyte downe.

The Properties of Gume succorpe.



The leaues and the stalke of Gume succorpe haue the poure to digest. The iuyce boweth back againe the heare of the eye browes / that stande not in order. It groweth in ranke and manured groundes / some do reckon that it is good against the biting of a serpent / because it is knowen by experience / that when the feld mouse is hurte / she doth eate it.

Of Chrysanthemon.



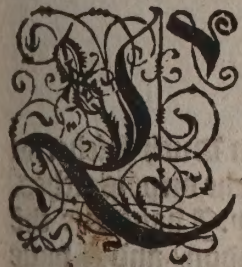
Chrysanthemon is of two kindes / one of them is spoken of in the intreating of Camomil / and it is called in English yellow camomille. The other kind is it wherof I intreat now of. The herbe which I take to be Chrysanthemon / groweth plentiously vpon the walles of Andernake in Germany / it hath smal leues after the figure of Tansey: but manye partes lesse and much indented / it is ful of braunches / & euery braunche hath yellow floures / and wonderfull bright. Dioscorides describeth Chrysanthemon thus: Chrysanthemon or Calchas which is called Bupthalmus of some / is a tender herbe and ful of braunches / & bringeth furth smoth stalkes and leues / cut or indented: it hath floures wondrously shynning yellowe / and resembling the apper of an eye / wherevpon it hath gotten the name of orey: it groweth besyde townes / The herbe maye be called in English Goldenfloure.



The properties of Goldenfloure.

The floures of golden floure broken and mixed with oyle & ware/ are supposed to dryue away the fat that is gathered vnder the skin/ after the maner of a lompe/ they heale the iaudies / and restore a man to his color shortly/ if a man after the longe vse of the bath drinke of the/ after he is come furth oute of the bath.

Of Cicerbita called Sowthistel.



Sicerbita is named in Greke Sonchos/ in English Sowthistel/ in Duche Hasenkeel or Gens distel/ in French La teron: it groweth comon inough in al contres. There are two kindes of Sowthistel/ ther is one y is a wild one/ & hath more prickes vpon it: & the other is but soft & tender/ much desired to be eatē in meat/ w a stalke ful of corners & holow vbin: somtyme red w leaues indented about y edges of them. The other Sowthistel is yet tenderer/ after the maner of a tre/ hauing brode leaues / y leues departe y stalke which groweth out into braunches. The kindes of Sowthistels are common in euerye countre / wherefore I nede not to tell nether their description largelier then Dioscorides hath done/ nor their natural places of growinge.

¶ ij

The



The Vertues of Sowthistel.



THE vertue of both is to coole and binde/therfore they are good for the hooie stomake/and also for inflammations/ if they be laid vnto the place: the iuyce of them swageth the gnawinge of the stomake if it be dronken: it prouoketh also milke if it be layde to in woll. It helpeth the gatheringe together of mater that is about the fundament and the mother. Both the herbe and the root is good for them that are bitten of a Scorpion/ if it be layde to in the maner of an emplaster.

Of Ciche or Ciche peepe.



Cicer is called in Greke Crebinthos/ in Duch Kicherens Kicherbs/ and zisserne/ in frenche Ciche ou pois ciches. Cicer is much in Italy and in Germany. I haue sene the in the gardine of the Barbican in London/ and I haue it in my garden at kew. Cicer may be named in English Cich or peepe/ after þ frēch tonge: Cicer is described nother of Dioscorides/ nether of Theopra. nether of Pliny/ sauing that Pliny sayth/ Ciche hath a round cod/ but other pulse haue longe and broad

Cicer.



And broad, after the figure of the seede. Theophrastus sayth that Ciche hath the longest roote of any pulse/ and that Cicer differeth from other pulses by many properties/ first in that it is longe in bringing furth the floure/ and doth hastely bring furth the fruyte/ for within xl. dayes after that it is come vp/ it maye be made perfit as some saye. It is also very fast and harde as wood: it is very ill for newe fallowed ground/ by the reason that it wasteth it vpon/ it killeth all herbes/ and most & sounest of all other ground thistle/ euerye ground is not fit for this pulse/ for it requirereth a black and a grosse ground. Ciche also as Pliny sayeth/ cometh well by with saltines/ and therefore it burneth the ground. Cich ought not to be sowe excepte it be layed in stepe a daye before. There are diuerse kindes of Ciches/ one is called Cicer Arietinum/ which hath the name of the likenes of a rames head/ and this is the most comon Cich/ and most vled now a dayes. Ther is another kinde which is called Cicer nigrum/ that is black Ciche/ and I haue I sene in Germany/ but seldom. There is an other kinde that is called Cicer album/ that is whyte Ciche/ much lesse and rounder then the comon Ciche: This also haue I sene diuers tymes in Germanye. There is another kinde which is called Cicer columbinum and venereum/ which kinde I do not remembre that I haue sene. These be the fragmentes whiche I haue gathered oute of Theophrastus and Pliny/ to supplie pately the roume of a description. But I will describe it as I haue sene it. The comon Ciche hath a very harde stalk/ and somthinge rough/ and at the firste sighte it loketh lyke a pease/ but the

leaves are a great deale smaller/and lightly indented about/ there growe of euerye branche two orders of leues/ but they stand not wingwise/ that is one right agaynst an other/ but one hygher then another/ the braunches and the standing and forme of the leaves/ are not vnylike vnto Lichozes/ the floure is most comenly purple/ but somtyme whyte/ the code is shorte and rounde/ the roote is lyke the colour of the earth/ and not very longe.

Of the propertyes of Ciche.



Iche as Galene writeth/ is a windye pulse/ and nourisheth muche/ and good for the bellye/ conuenient to prouoke water/ and to ingendze milke and fede. It prouoketh also weomens floures/ but it that is called rames Ciche/ doth more effectually prouoke vyne then the reste: the broth of it breaketh the stones that be in the kidneyes. The other kinde of Ciche hath the same power of drawinge to/ of making ryppes/ of cuttinge in sundze/ and in scouring away/ for they are hote and measurably moyste/ and haue some bitternes/ by the which strenght they scour the milte/ the lyuer/ and the kidneyes/ and clesge awaye scabbes and leynes/ and foule scurf that is vpon the skin. They also awaye impostumes about the eares/ swellinges/ and hardnes of the stones: with hony also they heale sores almost vncurable. Dioscorides writeth that Ciches amende a mannes color/ and they helpe also the byrth to come furth. Simeon Sethy writeth thus of Ciches. All kindes of Ciches are hote and moyste in the firste degre/ and are hard of digestion/ and ingendze superfluities. They prouoke pleasure of the bodye/ and nourish more then beanes do: but they open and purge and driue doune weomens floures/ and they haue some salt & swete qualite with the saltnes. They louse the bellye with their sweetenes/ they prouoke a man to make water/ they ingendze wind/ increase milke and do scour. But the blacke Ciche is a good medicine against venome and poyson/ and most of al/ prouoketh vyne/ and breaketh the stones of the kidneyes and bladder/ the whiche thing no other pulse can do so wel/ and speciallye the black & litle one/ and that thinge doth the broth of them more mightelye/ the whiche pulse for all that aboue al other pulses hurte the sores and exulcerations. But the red Ciche is hotter then the whyte/ and ingendzeth grosse humores. Ciches steepe in water a night/ and then taken/ kille wormes in the bellye. But he that hath taken them/ let him faste sixe houres after. The broth of Ciches is good for the iaundies/ if black Ciche be sodden with radishe and parselye/ and the broth be taken with Almonde oyle/ it purgeth effectuallye and dryueth oute the stones of the kidnes and bladder. But if it be taken with beanes/ it maketh a good plyte and fatt fleshe. Grene Ciches are verpe windye/ hard of digestion/ and make men haue an euell color.

Of Ciche



Cicercula seemeth to be a diminutive of Cicera/
and not of Cicer for then it shoulde be named
Cicerculum. Cicera is founde in Palladius/
whiche sayeth that Cicera differeth onely in
this from Cicercula that the colour is displea-
sant and blacker. Cicera is called in Greke
of Theophrastus Ochros and he sayth that it
is hote and drye / and therefore can preserve it
selfe from corruption: Cicercula as Columella
writeth hath sedes lyke a peece but full of cor-
ners. Pliny sayth that Cicercula is of the kind
of Ciche which is not equal but full of cor-
ners as a peece. Theophrastus rekeneth Cicerculam among eruelles and peece/
whiche haue a stalke falling vpon the ground other markes or tokens wher-
by Cicercula maye be knowen haue I not rede of: it is called in Greke La-
thyros and it maye be called in English a Cichelinge. Cicercula which I ha-
ue sene growyng hath very longe and narrow leaues and a stalke al full of
corners and crestes and greater and shorter coddies / for the quantite of the
pulse then peece haue: The seide is whyte & full of corners. It groweth muche
aboute Hussenborff about thre English myle about Bon.

¶ iii

Of Hem.

Cicuta.



Cicuta is called in Greeke Koneiou/ in Englishe Homloke or Hemloke/ in Duche Schierlinge/ in frenche Cigne or Secu. Cicuta as Dioscorides writeth / hath a stalke full of ioyntes or knees/ as fenel hath/ great and full of bowes in the top: the leaues are lyke vnto fenel gyant/ or herb Sapapene/ called ferula/ but narrower and stinkinge. There growe oute of the top both braunches/ and also a spokye top and sede whyter then anise: but Pliny sayth grosser and thicker/ the roote is hollowe & nothing worth. Pliny sayth that the stalke of Cicuta is

smoth and ful of ioyntes/ and somthinge black/ higher then two cubites/ and that the leaues are smaller then Coriander leaues. Here I thynke it worthy to be noted that the herbe whiche we call Homloke/ hath leues not very wel agreynge vnto the description of Dioscorides/ for Dioscorides writeth & Cicuta hath leaues like vnto ferula/ and ferula hath leaues like vnto fenel/ sauing that they are much sharper/ and somthinge broader: But oure Homloke hath leaues lyke vnto persely/ & in al poyntes vnto fenel/ wherfore Dioscorides knewe an other kinde of Cicuta then we knowe. Howbeit the de-

ferula

on they come
it forth though
y be somewhat less
afterwards

the description of Cicuta in Pliny agreeth in al pointes with oure Homloke/ for Pliny maketh the leaues of Cicuta lyke vnto Coriander/ but smaller and thinner/ which a great deale bigger then the leaues of Ferula/ as ye shal perceyue when ye compare them both together: therfore I think that this Homloke that we haue here/ is the true Cicuta of Plinye. Some wolde reckon that therfore it shoulde not be the true Cicuta/ because it hath not suche perillous properties/ as auncient autours giue vnto Cicuta/ to whom I am sure/ that al herbes haue not like vertues in all places/ for Aron in some places is eaten/ and in other it is so sharpe that it can not be eaten as Galene sayth in his booke de facultatibus alimentorum. Helleborus is not alwayes a lyke good in euerye place as Dioscorides writeth/ and Theophrastus writing of Cicuta/ sheweth that in some places Cicuta is much stronger then in other som: Cicuta is strongest in susis/ and in al colde and shadowy places. Therfore if it haue not al the hole strenght that it hath in Susis/ yet it ought not therfore to be iudged for any other herbe then Cicuta. Howebeit this same/ if that it were ordered as I knowe howe that it mighte be ordered/ it wold do harme moze then inough. Plinye also writeth that in some places men vse to eate the yong stalkes of Homlokes in sallates. But I wil counsel no man to do so/ for feare of it that maye folowe.

The Properties of Homloke.



If that anye man be afrayd that he hath eaten or dronken Homloke/ let him drinke pure hote wine/ whiche is not to subtil. The maner of kepinge of the iuyce of Homloke/ is this: Take the toppes of Homloke/ before the sedes and leaues were harde/ and bruse them/ and presse out the iuyce/ and set it in the sunne/ and let it harden with sunne/ and when it is harde/ laye it vp and vse it. This is good to put vnto eye medicines/ to quench the ache withal. It quenicheth the outrageous hete/ called saint Antonis fyre/ and runninge sores whiche sprede abroad verye

much. The herbe wyth the leaues broken and layd vnto a mannes stones/ stauncheth the imaginations & dreameing of the bodely pleasur/ which chanse vpon the night: but it febleth the member of generation. The same layd vpon a lately deliuered womannes pappes/ wasteth awaye the milke/ and if it be layde vpon maydens brestes in the tyme of their virginite/ it holdeth them doune/ and suffereth them not to growe. Homloke of Candye is of moste strength/ and it of Magara/ after them it of Athenes/ and they that growe in Cio and in Cilicia.

Of the

Of the Sea gyrdel.



Alga which is a common name vnto a greate parte of Sea herbes/ and is commonly called in English/ Sea wrack/ and in Greke phycos/ is deuided into diuers kindes/ and euerye one hath a sondry foyme from another. Virgil maketh mention of Alga/ where he sayeth: Proiecta villosa alga. Vntil the y cast out Sea wrack. Among all other kindes Theophrastus describeth one after this maner: There is a certeyne kinde of Sea wrake with a broade leafe/ of a grene color/ to the whiche some gyue the name of a leeke/ other call this gyrdel. The roote is rough/ and without it is ful of scales/ within verie longe and thicke/ and not vnlyke vnto the herbe called syue onyon. This kinde maye well be called in English Sea gyrdel/ it is called in Latin cingulum/ and in Greke Zoster. Thys herbe is plenteously sene in Durbek by the sea syde/ after a great tempest hath ben in the Sea/ which commonly louseth such sea herbes/ and dryueth them vnto the syde. Dioscorides maketh thre kindes of fucus or Sea wrake/ one broade/ and other kinde longe and rede/ & the thyrde kind whyte/ I saw the Sea gyrdel this yea in July with all the properties that Theophrastus requireth in his Sea gyrdel/ in the forsayd place/ the rootes was lyke vnto Garleke/ manye chyues makinge one great heade/ and the leues had the foyme of a leke/ but they were a fadom longe.

The Properties of Sea wrake.



Dioscorides writeth that all the kindes of Sea wrake do coole/ and helpe not only the goute/ but also hote burninges/ called inflammations. If they be layde vnto the places greued/ yet grene and moyste after the maner of an emplaster. In the Bishopricke of Durram/ the housband men of the countre that dwel by the Sea syde/ vse to fate their lande with Sea wrake.

Of Cirision/ called Languet de bese.



Cirium/ called in Greke kirision as Dioscorides writeth/ is a tender stalke of two cubites longe/ and thre squared/ the litle leaues that come out beneth/ resemble in lykenes a rose/ the corneres are full of pricks/ and it is soft in the spaces that are betwene. The leaues are lyke vnto the leues of Buglossum/ mesurable rough and longer/ whyte in vnder/ full of pricks in extremities or edges. The top of the stalke is rounde about and rough/ and in that are purple heades which wast awaye into doune at length/ Pliny describeth Cirision thus: Cirision is a ten-

is a tender litle ſtalke of two cubites longe lyke vnto a triangle compaſſed about with prickye leaues. The prickes are ſoft/ the leues are lyke vnto ore conge/ but leſſe/ whyte in vnder/ and in the top are purple heades/ which conſume into downe. we haue no herbe in England that I knowe/ to whom al this hole deſcription doth agree. They do not agree vnto oure common Bugloſſe/ for beſyde that the floure is not reſolued into downe/ the order of prickes in the leafe doth not agree. I knowe no herbe in Englande wherevnto theſe deſcriptions do agree better/ then vnto oure Langue de beſe. Howbeit/ it wanteth certain tokens/ that the deſcription doth require/ that is purple floures/ for oures hath yellowe floures/ and a threſquared ſtalke/ and as ſome reckon that the leues that are vndermoſte/ reſemble not a roſe. As for the color of the floure/ I paſſe not ſo muche of/ ſeynge that it is conſumed into a down/ for I knowe manye herbes whiche by nature ſhould haue blew floures/ and yet haue whyte floures/ as Cichoꝝ violettes and Borage. As for the threſquared ſtalke/ it maye be ſo that at ſome tyme of the growing/ it hath a threſquared ſtalke which Dioſcorides hath marked/ and not many other/ or it maye be threſquared/ where as Dioſcorides hath ſene it/ and not here in England/ as haue marked in our Engliſh Ebulo in Cambridge ſhyre/ that ſtalke was rounde and not fourſquare/ which thinge Dioſcorides requireth in his countrey Ebulo. Dioſcorides doth alſo require in his Elder purple blackiſh berryes/ yet all the Elder berryes whiche I ſawe in the alpes and in Italia/ were as rede as ſcarlat/ Dioſcorides requireth in his leſſe Centoꝝ creme ſin floures turning into purple/ I haue ſene an hole felde full of whyte Centoꝝ. Then where as all the other propertyes and tokens do agree/ and no other kinde can be founde here ſo lyke Cirſion as this herbe is/ I reken that the colour of the floure/ and the ſquares of the ſtalke (which is yet ſquared in dede) ought not to put furth our Langue de beſe/ out of the kinde of Cirſion/ althoughe it be not all the beſt. As touching the litle leaues whiche ſhoulde repreſente the forme of a roſe/ I reken that Dioſcorides meaneth that the leues ſpreadinge on the grounde/ ſhoulde haue a certeyne lykenes vnto the figure of a roſe/ whiche thyng this oure Langue de beſe doth not wante. For Dioſcorides maketh mention twiſe of the leaues/ and compareth them vnto two herbes nothing like at all that is vnto a roſe and to borage: wherefore to ſaue Dioſcorides from contradiction/ we muſt ſaye y in y former place he meaneth not of enery one leſe ſenerally/ y it ſhould be lyke vnto a roſe leafe/ but y al y leues ſpred abroad y are about y rote on the ground/ ſhould reſemble a roſe in their faſſion & maner of growing out together. If anye man vnderſtand not what I mean/ let him loke by y herbe which Matthiolus ſetteth out for cinogloſſa/ & he ſhal vnderſtande me. Here is to be noted for the y rede Dioſcorides in Latin of Ruellius tranſlation/ y they truſt him not ſo muche wout y Grek text/ for he traſlateth in y deſcription of Cirſion macrotera maior/ whē in other iiij. herbes he traſlateth y ſame word logiora. It is alſo not to be paſſed ouer in ſilence y Pliny hath here/ where as Dioſcorides hath macrotera/ and Ruellius maior/ minor/ that is leſſe leaues/ ſo that Plinye meaneth y Cirſion hath leſſe leaues then bugloſſum hath. Matthiolus ſetteth out the figure of an herbe/ y my maſter Lucas Giniſ ſent vnto him/ whiche he taketh for the right Cirſion/ but he nether telleth the Italian name of it/ nether the name of Herbaries/ nor of the Apothecaries/ nether deſcribeth it ſo/ that if a man ſe it agayne/ by his deſcription he mighte knowe it.

And be

And because he doth lightly passe ouer it/nether the taste nor smell/nor the vertue of the herbe told/we can nether iudge it to be the true Girsion/nether perfittly confute him in sayinge that it is the true Girsion. But by the figure that he setteth out/ye maye be so confuted for holdinge of that herbe to be Girsion/as he confuteth other that hold that Buglosse is the true Girsion/for he confuteth him thus. The litle prickly leaues that come furth from belowe/resemble not the likenes of a rose in the comon Buglosse/therfore it can not be Girsion. And euen so maye Matthiolus be confuted/the leaues of the herbe that are be lowe nexte the grounde in his figure resemble not a rose / sed longa et continua prodeunt. Matthiolus knoweth these his owne wordes wel/therfore by his owne reason the herbe that he setteth oute / can not be Girsion. Loke vpon his figure when ye will/and ye shall finde that it is true that I saye. The herbe which I take for Girsion/are at leste for a kinde of it / groweth commonly in gardines in England/and also abroad in the feld in great plentye betwene Sion and Bransford.oure cookes holde that it is a good pot herbe/and so it is in dede/if Buglosse and Borage be good potherbes/for in taste it is very lyke them/and rather pleasanter in taste then they be. The fede of the herbe is rede drawinge towarde yelow. Amatus erreth in this herbe as in manye other:rede his confutation of Matthiolus/and ye shall finde that he sayeth/ but nescienter / amonges other reasons/to proue that Buglosse is Girsion: Ex buglosse floribus nescio quid enanescit. Out of the floures of Buglosse/I woot not what vanisheth out or away. If he can not tel what vanisheth away/then he can not tel what herbe is Girsion. He shoulde haue said/if he had knowen it as Dioscorides sayth: Soluuntur capitula purpurea in lanuginem. But how should he saye so/except he lyed/for he neuer sawe nether anye other man/the purple floures of Buglosse vanished awaye in to downe/for no honest man wil saye that euer Buglosse had any down. wherfore Amatus writeth of it that he neuer sawe/onlye solowynge the iudgement of other/hauinge none at all in this herbe that we now intreate of.

The Properties of Girsion.



Dioscorides sheweth that Andreas the Herbarie wrote/that the roote of Girsion bounde to the sicke place / swageth the ache of the great heyres whiche beynge to muche enlarged/ send to manye humores to one place.

Of Girsion

Of Cistus.

Cistus mas.

Cistus foemina.



Cistus is named in Greke *kistos* / *kitharos* & *kissaros* / of the common Herbaries *rosago* & *rosa canina* / & in frenche *rose canine* as *Gesner* sayth. I haue sene it in Italy in certaine gardines / and ones in Englande in my Lordes gardine at Sion. But if that I sawe at Sion / hath broader and longer leaues then it which I sawe in Italye. I haue not heard as yet any Englishe name for Cistus / but for lack of other / it maye be called *Cist bushe* or *Cist sage* / of the lykenes that it hath with *sage*. Cistus as *Dioscorides* wyrteth / is a thicke

bushe and full of braunches / and groweth in stonpe places / ful of leaues / but not hygh / the leaues are rounde and tarte / wyth a certeyne bindinge / and tough. The male hath a floure lyke a pomgranat / the female hath a whyte floure. Pliny also sayth that there are two kindes of Cistus / the male with a floure lyke a rose / and the female with a whyte floure. It that I sawe in Italye was the male / and it that I sawe in England was the female.

The Pro

The Properties of Cistus.



Cistus is astringent/wherfore his floures dronken troyse on the daye in tarte wine/stop the bloodye fire/they layd to by them selues/stop sores whiche eate by the fleshe/the floures mixed and made with were after the maner of a treate/heale olde sores/ and the places that are burnt wth the fyre. Hypocistus called of the Pothecaries Hypoquistida/groweth about the rootes of Cistus/and is lyke vnto the floure of Pomgranat/some of them are yelowre/some grene/some whyte. The iuyce is melted out and made thicke as Acacia is/but some dye it/and stepe it when it is broken/and seeth it/and do all other thinges that is done with Licio. It hath the strenght of Acacia/but it dryeth somthinge more and bindeth: but dronken and put in/it is good for the bloodye fire of weomen.

Of Cistus ladanifera.



Ther is (as Dioscorides sayth) an other kind of Cistus/ called of some Ledon/which is a bushe/and groweth as y^e other Cistus doth/but it hath longer leues and blacker/which in the spring of y^e yere haue a certain fatnes. The nature of y^e leues is astringent/ & is of as great strenght as Cistus is/ of this is made gum/which is called ladanū: for when as the gotes & gote buckes eat the leaues of Cistus/they gather manifestly the fatnes with their beardes/ and carpe awaye with their clammienes it that cleueth vpon their heary and rough fete. The whiche the inhabitants of the countre combe of and

of/ and streyne it/ and make it in lumpes together/ and so laye it by / other pul ropes thorowe the bushes / and with them take of the clammines/ and make Ladanum of it. It is moſte commendable that ſanozeth well/ and is ſomthinge grene/ and is ſoune ſofte and fat/ not full of ſande/ or euell fauored/ and full of Roſin as it of Cyprus is. It that commeth out of Arabia and Lybia/ is viler then the other be.

The Nature of Ladanum.



Ladanum as Dioscorides ſayth/ hath the propertie to bind together/ to warme / to make ſofte and to open the mouthes of the beynes. But myrre and myrtell oyle and wine vnto Ladanum/ and it will holde ſtill the heyre that goeth of. Wyth wyne layd vpon ſcarres of woundes or ſores/ maketh them loke better fauored. Ladanum poured into the eare with honyed water or roſe oyle/ healeth paine of the eares / and theſame in a fumigation / draweth doune the ſecondes. Ladan put into the mother in a peſſarye / or in a long faſhion of a ſuppoſitory / healeth the hardnes of the mother. It is good to be put into medicines for the cough and in ſofteninge emplaſters. Ladan drunken with olde wyne/ ſtoppeth the bellye/ and prouoketh vyne. Ladanum is full hote in the firſte degre / as Galene ſayth and reacheth nere vnto the ſeconde.

Of Perwinckle/ or Peryswinckle.



Clematis is ſo named of Dioscorides without anye addition/ of other it is called Clematis Egyptia / becauſe it groweth plentiuouſlye there. It is called of Plinye in ſome places Daphnoides/ in other Chamſedaphne / in other Vinca peruinca. It is called in Engliſhe Perwinckle / or Periwinkle / in Duche Ingrien/ and in frenche Dulifferon. Clematis is named in Engliſh Perwinckle/ and it groweth in fatt and well bearinge groundes / It hath litle braunches of the bignes of a riſhe. The figure and colour of the leaues / are lyke vnto a Laurell or Bay leafe/ but they are leſſe a great deale. Thus doth Dioscorides deſcribe Clematis. It hath pretty blew ſloures/ and the herbe crepeth vpon the grounde very thicke/ one braunche wouen about an other.

N. iij

The pro



The properties of Perwinckle.



THE leaues and stalkes of Perwinckle dronken with wine/stope both the bloodye and other flire/ with milke and rose oyle or pynnet oyle/thesame put into a pessary / or mother suppositoꝝe/ relese the payne of the mother. Perwinckle chewed/ staunched the tuth ache. Thesame is medicinable to be layd vpon the places that are bitten of serpentes. Perwinckle groweth wild in many places of Germany/and it groweth plentiously in Englande in gardenes/and wild also in the west countre.

Of Clematidis.



Clematidis putteth furth a long branche / something rede/ and tough/ the leafe is bitinge in taste/ and maketh blisters/ it crepeth vpon trees as Smilax doth. I neuer sawe this plant/ nether in Germany nor in England/ wherfore I know nether the English nor the Duch name of thys herb/ but it may be called in English Bush perwinckle/ or byting perwinckle. I sawe this in a garden in Ferrara/ it had leaues not vnlike vnto the leaues of Clematis daphnoides. But they were longer and longer and

Clematis altera.



longer and sharper at the ende/and very lyke vnto the smal leaues of the by-
 ting vynde/called in Latin of som *Vitis sylvestris*. Ruellius ioyneth in hys
 translation of Dioscorides *Clematis* and *Clematitidis* together/and setteth
 them in one chapter / when as my Dioscorides in Greke describeth *Clema-*
tis in the beginninge of the fourth boke/ and *Clematitidis* in the ende of the sa-
 me boke. Which thinge Galene maketh mention of in the booke of Simple
 medicines/where as he checketh Damphilus the Herbarie/ for confoundinge
 these two herbes together/whose nature were diuerse. Furthermore seynge
 that the names are also diuerse / and the herbes are described in diuerse pla-
 ces/it shoulde not belonge vnto a translator to make of *Clematitidis* *Clema-*
tis/and to take an herbe out of the place/where as Dioscorides hath set it / &
 bring it by force into an other place where it shoulde not stande/if he foloweth
 hys Greke example/that led him to that whiche he dyd/he is excusable: but
 if he dyd it of his owne head/ he is worthy blame/ and not to be folowed.
 Matthiolus hath now in hys Latin commentaries vpon Dioscorides/ mar-
 ked the same thinge that I noted longe before I sawe his commentaries.
 But he maketh another herbe then I do to be *Clematitida*/for he maketh þ
 wind with the downy thinge in the top about the sede/ to be *Clematitida*/If
 the plant that I set furth/crepe vpon hedges and trees/as the other of Mat-
 thiolus doth / doubtles it is more to be taken for *Clematitidis* then the other
 is/ but

Of Clematitis.

is/ but I dare not holde that it doth crepe vpon bushes/ like as Smilar doth/ for I neuer sawe it/ but at one tyme in one place. But as far as I remember it did crepe vpon other bushes/ as Smilar doth. Thys am I sure/ that when I compared the leaues of my braunches that I brought from Ferraria with the hozy vinde/ I found no difference betwene them at al/ sauing that myne had hote leaues withoute anye cuttinge/ and the other was indented about the edges.

The Nature of Clematitis.

The seede of Clematitis broken/ and dronken in honied water / dyueth furth thynne flemme and choler. The leues layd to leynes/ scoure them awaye. Some vse to condite thys herbe wyth Dittany to eat it. Galene sayth that thys herbe is hote in the beginninge of the fourth degre.

Of Clinopodium/ called Horse Tyme.

Clinopodium.





Clinopodion called of the Latines Clinopodium / maye be called in Englishe Horse tyme / because it is lyke vnto wilde tyme / but a great deale greater. Clinopodion is thus described of Dioscorides / Clinopodium is a litle bythe full of twigges / hauinge the lenght of two spannes / it groweth in stones: it hath leaues lyke vnto wilde Tyme / and floures representinge a Bedfoote / and one standinge from an other / certayne spaces goynge betwene / as we se in Horehounde. Pliny describeth Clinopodium after this maner: Clino-

podium is lyke vnto wilde Tyme / full of braunches a spanne longe. It groweth in stonpe places / and with the rounde circle of floures / whyche go aboute the litle braunches / it resembleth Bedfete. Dioscorides and Pliny differ somethinge in the length of this herbe / as they differ in the lenghte of Onithogalon. For Dioscorides maketh thys herbe to be two spannes long / sayinge Chamnion esti dispithamon. And Pliny maketh it to be but one spanne longe. I haue sene this herbe diuerse tymes growynge in Germa ny: fyrste in the walles of Colon / harde by the RENE / and afterwarde in great plentye aboute Bonne by the Ryne syde amonge stones. But I neuer sawe it aboute a spanne longe. Wherefore the lenght maye seme to hinder it to be Dioscorides Clinopodium / but no other parte of the description. Yet if it maye not be Clinopodium Dioscoridis / it maye be right well Clinopodium Plinij. Besyde the tokens that Dioscorides and Pliny marke in thys herbe / I marke that it hath fouresquared braunches and somethinge rough / and the floures are purple wyth a certayne whytishnesse. The greatest leaues haue a litle indentinge aboute the edges / but not verye thick / nor orderlye set together: I found this herbe of late right ouer against Sion.

The herbe that Mattheolus setteth furth for Clinopodium / is the fyrste kinde of Calamint / for it hath leaues lyke vnto Basil / whyte vnder / squared stalkes / and a purple floure / and commonly groweth in mountaynes. But it is not Clinopodium / for it hath not leaues lyke vnto Serpillio / as hys figure of Serpilli wil proue / if it be looked vpon. Mattheolus sayth also / that his herbe is not onely lyke vnto Serpillio / but also vnto Calaminte montane. Whyche saynge can not be true / for Calaminta montana / which hath leaues lyke vnto Basil / is nothing like vnto Serpillio / as I wil be iudged by his owne figure / which he hath set oute of Serpilli / compared with the leafe of Heliotropij maioris / whiche is lyke as Dioscorides sayeth vnto Basil. Wherefore Mattheolus is deceyued in hys iudgemente / makinge one herbe lyke vnto two herbes / nothinge lyke / but one differinge from an other.

Of Clinopodium.

The Properties of Horsethyme.

Soth Clinopodium it selfe and the broth of it / is good to be dronken agaynst the bytinges of serpentis / agaynst places that are bursten and shonke together / and agaynst the strangury. It dryueth furth weomens sykenes / and if it be dronken certayne dayes / it putteth awaye hanging wartes. It stoppeth the belly sodden to the wasting of the thyrde parte of the broth that it is sodden in / in an ague taken with water / without an ague with wyne. Galene sayth that Clinopodium is hote and drye in the thyrde degre / but oure Clinopodium is not also hote / or ellis my tast sealeth me.

Of Limnenum or water Betonye.

Water Betonye.

Wood brounwurt.



Limnenum as Dioscorides writeth / putteth furth a foure squared stalke like vnto the right Bean stalke / but it hath leaues lyke vnto Plantaine / it hath litle sede cases aboute the stalke turninge one into another / not vnlike vnto the claspers or the fishe / called Polipus. This description of Dioscorides agreeth well in manye thinges vnto þ herbe which we cal in English water betonye / or Broun wurt /

the Duche

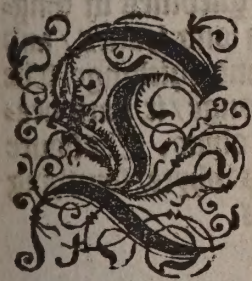
Of Climenum or water Betonye.

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The Duche men name it Braunwurtz/ and the Herbaries Scrophularia maior. But Pliny semeth to make an other kinde of Climenos/ in these wordes: Climenos is an herbe that hath the name of a kinge/ wth the leues of Iuy full of braunches/ wth an empty stalke compassed about with ioyntes/ it hath a stronge sauour/ and sedes lyke Iuy. It groweth in woddes and mountains. Ther is smal lykenes betwene Plantayne and Iuy/ Dioscorides sayth/ that his Climenor hath leues lyke vnto Plantayne/ and Pliny maketh his Climenos with leues lyke Iuy: therefore it appereth that they be not al one herbe. Pliny also confesseth after the description of his Climenos/ that the Grecians make their Climenos lyke vnto Plantayn. Dioscorides sayth that his best Climenor groweth in mountaines/ where vpon I gather that his Climenor groweth not alwayes in mountaines/ but in other places also. Yet in this he agreeth with Pliny/ that Climenos groweth in mountaines: The common water betony groweth commonly about water sydes. Howbeit I haue sene it also in other places. The herbe which I take to be Climenos Pliny/ and a kind of it that Dioscorides describeth/ and groweth muche in Germany/ in woddes/ hedges/ and hath leaues somthinge lyke long Iuy leues/ but longer and indented: and therefore more lyke a nettel. The sauour of this herbe is stronger then the other/ and hath reder color in diuerse places then the other. This Climenos of Pliny maye be called in Englishe wood brown wurt. Some of the common Herbaries call it scrophulariam. The fashion of the leaues of both these herbes that I set furth/ is more like vnto it & Pliny describeth/ then it that Dioscorides writeth of/ but the greater agreeth a greate deale better then the other/ but not so perfittlye as I do require of it. Wherefore I dare not gyue sentence that ether of them both is the righte Climenum.

Climenos p. 153

The nature of Climenum or water Betonye.



HERE is a iuyce pressed out of the hole herbe / whyche is verye good in drinke agaynste the spittinge furth of blood/ and the same stoppeth the reade issue of woemen/ and the flire of the bellye by coolinge. It stoppeth also the bloode that bursteth out of the nose. The leaues bruised or the sede cales layde vpon freshe woundes/ bringe them to a perfyte amendemente/ and cotter them with skinne. Pliny sayeth that his Climenos drunken/ maketh euen men barren/ and to be withoute childer. The common Herbaries write that Scrophularia healeth rottinge sores/ and the swellinge sores of the fundament/ called figges of some writers. The iuyce is also good for the deformatie of the face/ muche lyke vnto a laseres sycknes.

Of bastard

Cnecus.



Pecus or Cnecus is called in Greke **Knikos**/ in English **bastard saffron**/ in Duche **wild saffron**/ in frenche **Saffron bastarde**. It is named of the **Poteries** and common **Herbaries** **Carthamus**. It groweth muche in hygh **Germanye** and in certayne gardines in **England**. **Bastard saffron** hath long leaues / and indented aboute / sharpe and pyckinge. The stalke is a fote and a halfe longe / it hath heades of the bignes of a great olyue. The floure is lyke **Saffron**/ the sede is whyte/ something rede/long and ful of corners.

The Vertues of bastard Saffron.



The iuyce of the sede brused and streyned oute of honyed water/or with the broth of a cock/purgeth the bellye/but it is not good for the stomacke. Of **bastarde saffron** are made litle cakes by putting to the iuyce of it/almondes nitre/anise/and sodden honye/ whiche also louse the bellye. These are parted into foure partes whiche are of the bignes of a walnut/ wherof it is sufficient to haue taken two or thye before supper. The maner of temperinge of this confection

Of bastard Saffron.

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confection is this: Take of the whyttest seide of bastard saffrone one sextarye/ of perched almondes and blanchéd iii. cyates/ of anyse one sextarye/ of aphronitre one dram/ and the fleshe of thyrtye dyed figges. The iuyce of the seide maketh milke go together and to crud/ and maketh it more mete to soften the bellye. Mesue writeth that bastard saffrone purgeth thinne flume & water both by vomite and also by purgation if it be taken inward / and it doth it lyke wise put into the bodye by a clister/ and therefore it is good for the colyke and suche lyke diseases/ it scoureth the brest and the longes/ specialllye to this electuare that followeth/ and his owne oyle: wherefore it maketh the voice clere/ and by muche vsinge of it/ increaseth the seide/ it scoureth and openeth. The floure of it with honyed water/ healeth the saundies / and because it hurteth the stomake/ ye must mixe with it anyse or Galanga/ or Mastick/ or suche lyke that are comfortable for the stomake. Suche thinges that be byting and sharpe as Cardomomum/ Ginger/ and Salgemmy put vnto it/ maketh him worke souner/ and saue the guttes from harme: so ten drammes of the kernelles of bastard saffrone with a drame and a halfe of Cardomomum made into pilles of the bignes of smal peasles/ in the quantite of v. drammes purge sufficiently / the same kynelles bounde in a cloth/ and put into oxymel / and specialllye of squilla/ whilse it is sodden/ maketh it purge well. Take xviij. drammes of the kynelles of bastard saffrone/ sixe drammes of pennydies/ of Cardomomum/ of Ginger/ of eche a dramine and a halfe / make of these mixed together lumpes of the bygnes of a walnut/ and gyue one or ij. The same kynelles sodden in the broth of a cock or a henne with the forsaide spices/ haue the forsaide strength and operation. This seide is gyuen in medicine from foure drammes to fyue. The floure is geuen from one dram to iij. Galene sayeth that bastard Saffrone is hote in the thirde degree/ if anye man wil laye it withoute. Mesue sayeth that it is hote in the firste degree/ and drye in the seconde.

Of middow Saffrone.



geth furth leaues lyke vnto Bulbus/ but a great deale fatter/ it hath a stalke a span longe/ bearinge reade seide. The roote is blackish rede/ which when it is a litle bared/ and hath the btter skin scraped of/ is whyte and soft/ and full of whyte iuyce and swete in taste/ his round roote hath in the middes of it a

tyfte/

Colchicon/ otherwyse called Ephemerum / is named of the Potecaries/ but falsely/ Hermodactylus / in Duche zeitlos/ and herbstblum/ hundshoden and wild Saffran bloome / in frenche au chien/ it maye be called in English middow Saffrone or Dogge stones. I haue sene it muche in Germanye both in woodes and in middowes/ and I haue sene it growe in the west countre besyde Bathe. Colchicon as it is describeth in Dioscorides / bringeth furth a whytish floure lyke vnto Saffrone in the ende of Autumne / after that tyme it bringeth



ryft/out of the which the floure comineth furth/it groweth moſte in Metena
and in Colcus. The floure of this herbe is whyte blewliſh and not whyte/the
hulkes that holde the ſede/are lyke vnto dogges ſtones/wherfore the Duche
men call this herbe hunds hoden/that is dogges coddies or ſtones. The war-
ning that Matthiolus gyueth vnto Apothecaries/that they ſhoulde vſe no
more the rootes of Colchicon for Hermodactilis/is worthy to be hearde and
taken hede of/of al honeſt Apothecaries and Phyſicians to / that make anye
pilles or any other medicines of them. Let them that are ſyke in the gout/
take hede that they take not in the pillis of Hermodactilis/except other Her-
modactili go to the making/then the common Hermodactili they are ſterke
poyſon/and will kill a man with in one daye. Matthiolus geſſeth that an
herbe in Italy/called there commonly Palma Chriſti / ſhoulde be the righte
Hermodactylus:but he will not geue ſentence.

The Nature of wilde Saffrone.



It is good to knowe this herbe that a man maye iſſchewe it/ it
will ſtrangell a man and kyll him in the ſpace of one daye/ even
as ſome kinde of Tode ſkolles do. The roote is ſweete and pro-
uoketh men there by to eate of it/ if anye man by chaunce haue
eaten anye of thys/the remedye is to drinke a great draught of
cowe milke.



Colocasia called in Greke *Cyamos Egyptios* /
and in Latine *faba Egyptia* / maye be called
in Englishe / a beane of Egypt. I haue sene the
right Colocasia in Italye / and a kinde of the
same in Germanye / and ones growynge in
Englande. It that I sawe in Germany grewe
vpon thre English miles from Bon belyde Si
berge. Beane of Egypt hath large leaues lyke
vnto butter burr / called in Greke *Petasos* or
Petasites / a stalke of a cubit long / and an inch
thick / a floure after the lykenes of a rose / twise
as bigge as the poppy floure hath. And when
as the floure is begon / it hath litle vessels lyke vnto the honye combes or was
pes (as Ruellius translatheth *thylakiskais*) or lyke vnto litle places or cas
kettes / wherein anye thinge is layd. In them is a litle beane about the co
ueringe / comminge out lyke a littel belle / as ryseth on the water / The roote
is stronger then a rede roote is. The beane while it is grene / is eaten / and
when it is drye / it is black and bigger then the common beane.

The

Of Colocasia/ called Beane of Egypt.

The properties of Beane of Egypt.

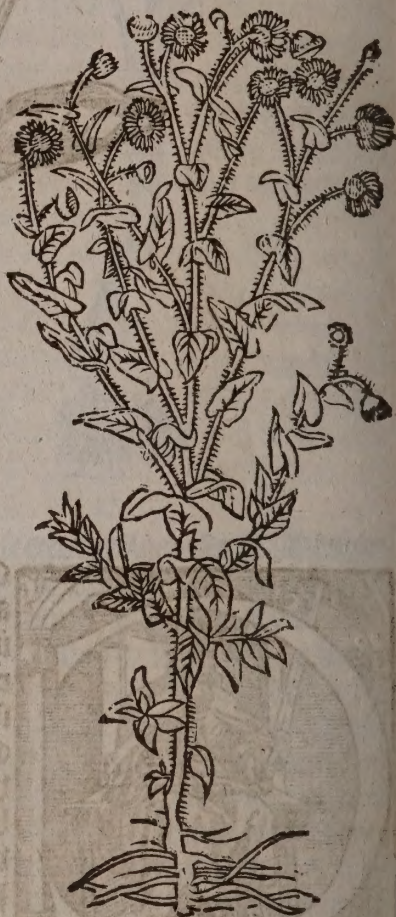


The nature of the beane of Egypt is to be astringent and binding. It is good for the stomack/ for the bloody fluxe/ for the other fluxe in the belly/ or the smal guttes taken with beane mele after the maner of gremel/ the barks sodden in honied wine/ if it ciates thereof be taken/ profit muche more for the same purpose: that grene thinge and bitter in tast/ whiche is in the middes/ if it be broken and sodden with rose oyle/ and poured into the eare / is good for the ache of the eare.

Of Coniza.

Conisa magna.

Conizza alia species.



Coniza is of two sortes/ y greater and the lesse. I haue sene both y kindes in Italy betwene Cremonia & Ferrara by y Padus banke/ y lesse groweth much in Germany by y Ryne/ it may be called in English Conise: the lesse of them hath the better sauour. But y greater is more bushy & hath broader leaues: both their leues are like vnto an oliue tre rough and fat/ the greater hath a stalke two cubites long/ and the lesse but one foote longe/ the floure is byttel/ and in colour yelowwe or redish/ whiche is consumed at length into a down: the rootes are nothing worth.

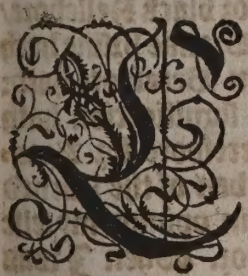
It is the same
as it is
called Conise.

The

Coniza parua.



The Properties of Coniza.



DE hole herbe ether strowed vpon the grounde/or in a perfume with the smoke of it/ dryueth awaye serpentes and gnattes and kyller flees. The leaues are good to be layde vpon the bytinges of serpentes/ and vpon swellinge lumps and woundes. Men vse to take the leaues and the floures/ and to gyue them in wyne to be dronken for to dryue doune weomens specknes/ and the birthe also if nede be. They are also good agaynst the strangurione/ and the iaundies/ and againste the gnawinge of the bellye. The same also dronken wyth vinegre/ is good agaynst the fallinge sicknes. If the herbe be sodden/ and weomen sitt in the water that it is sodden in/ it is good for the diseases of the mother/ if it be sodden in oyle and so layd vnto: It is good for them that shake for colde: the smalle one layd vnto the heade/ is good for the head ake. Coniza is both hote and drye in the thyrde degre.

D ij

Of Vere

Consiligo.

Consiligo syluestris.



Beresfoote is called in Latine both of Plinye and Columella Consiligo / the Duch men call it Christwurte / the frenche men call it Pate de Lionne. Some abused this herbe forz Branke bysine / and some haue taken it forz black Helleboze / but it is nether of both / forz Branke bysine hath far other maner of leaues then Beresfoote hath: But the lykenes of names in signification hath deceyued them that toke Beresfoote forz Branke bysine. There hath some ben of the learned sorte / whom I haue folowed in opinion my selfe

for a tyme / whiche haue taken Beresfoote forz black Helleboze. When I was in ferraria / the best learned that I coulede mete withall / taught me that the kinde of Beresfoote / that dyeth euery yeare wpyth the yellower and broader leafe / was black Helleboze / and that the smaller was Hellebozine. Howbeit by the communication that I had with a certayne wyse Germanye / yet vnlearned in the Latin tongue / and by more diligent examyninge of the herbe with the description of Dioscorides / I perceyued that nether of both those kindes of Beresfoote was Hellebozus niger / but Consiligo. Fuchsius also called both these kindes / false black Helleboze. But one Rissius not content with
Fuchsius /

Fuchsius holdeth that oure comon Beresfote shoulde be the true black Helleborus/ but because diuerse set much by his iudgement/ I wil examine his iudgement with Dioscorides. Hellebor the black in Dioscorides hath grene leaues lyke vnto the leues of a playn tree/ but lesse drawinge nere vnto the lykenes of Cow persnepe called sphodilion: but more diuided and blacker/ & something rough and sharpe. The stalke is also rough and sharpe/ the floures are whyte & purple. But oure comon Beresfote hath leues not lyke vnto a plain tree or to sphondylium/ but lyke vnto hempe or true Agnus castus of Italy/ wherefore our comon beresfote can not be helleborus niger. The Germane of whom I made mention of before/ when he perceiued that I was desirous to knowe herbes & the natures of the same/ asked me whether I knew an herb called in their tonge Christ wurtz or no. I sayd ye: But know you saith he/ all the properties that it hath. I shewed him of certain properties y^e it had. Well saith he: I knowe more properties y^e it hath besyde this/ & so he tolde me that a pece of the roote of this herbe which they cal Christes wurtz/ and we beresfote/ put in after a botken into a beastes eare a round circle made aboute the hole/ healeth the beast of any inward disease/ whose saynge made me cal to remembraunce it that I had reade in Pliny and Columella of Consiligo/ & so after that/ I had reade it y^e Pliny and Columella had written of Consiligo/ & had some conference with lerned men/ touchinge this herbe/ thought that it should be no more Helleborus niger but consiligo: this also did confirme my opinion/ & when I came into Englande/ & I dyd heare y^e diuerse housband men w^h whom I spake/ bled to put the roote of beresfote into beastes eares/ & called the putting in of it/ sytering of beastes/ and in some place called y^e herbe syterwurte. Matthiolus writinge vpon Helleborum in his commentaries vpon Dioscorides/ striueth stoutly against all men y^e hold y^e our comon beresfote/ which the Potecaries vse for Helleboro nigro/ is not the true Helleborus niger/ but that it is consiligo/ & he also holdeth/ that ij. other herbes wher of the one is called in Duche Leuszkraut/ and y^e other which I haue not sene in Duche land/ are also right kindes of Hellebori nigri. He answereth to the that say that y^e comon hellebor is not the right hellebor of Dioscorides thus: They vse no other reason: but this I thinke/ because Columella and Plinye haue written/ y^e consiligo put into a beastes eare/ healeth it/ and the hirdes of this time haue marked no other thinge y^e wil do the same/ sauing the comon hellebor/ wherebpon they gather that it is consiligo. But in my minde they are far deceiued/ for Absyrus and Hierocles hold/ that Hellebor y^e black will do the same. Pliny also teacheth the same lib. 25. cap. 5. Surely it were verye foolishnes to saye/ that Sauin were Calamint/ or Calamint were Sauin/ because they both bring doune a womans floures as nature were so niggishe & sparing y^e she had made but one remedy for euery kinde of disease. Nether haue I reade in any autour that I haue sene any description of consiligo/ nether any marke/ wherby it might be knowen. Therefore I can not se howe y^e the comonly vled Hellebor/ should be consiligo. To answer Matthiolus/ I thinke that he iudgeth wronge of them that hold that the comon Hellebor is consiligo. For I haue reade no man as yet that was lede into that opinion/ by y^e only relation of hirdes or cowleches/ for al the lerned men y^e I could ether speke w^h ether reade which held that the comon hellebor was consiligo first thought that the description of Helleborus the black in Dioscorides did not agre vnto the comon black hellebor/ and therefore seynge that it had the propertie and

vertue which belonge vnto consiligo/iudged that it was consiligo. For an ex-
 ample/Solerius thought þ this comon black Helleboz for lack of two thin-
 ges which Dioscorides doth require of Helleboro nigro/ was not the righte
 Helleborus niger in Dioscorides. The one is that it hath not þ head of vnion/
 the other was that it maketh not a mannis head ache/when it is digged by.
 Tragus writing vpon this herbe/sayth/ þ this is one cause why he thinketh
 þ the comon black Helleboz is not the right Helleborus niger in Dioscoride.
 It is not sayth he/so noysom as the black Helleboz/wherof the olde autours
 haue written/for I haue sene/sayth he/many take this herbe wout anye ieo-
 perdy/and the wiues in this countrey vse it comonly wout al peril. As for
 me whether I was only led by þ vertues of the herbe/to thinke þ it was con-
 siligo/the reason that I make against Rissius in my former edition/wil beare
 witnes. Wherfore Matthiolus iudged to lightly of vs/that we were so light-
 ly as he meaneth/brought to beleue/þ þ comon black Helleboz should be con-
 siligo. Whether his answer þ he maketh of the Bulbishe roote to Solerius sa-
 tisfice other men oz no / I can not tell/ but it doth not thowly satisfice me:
 for I neuer sawe as yet/nether in England/nor in Germanye any roote of þ
 comon black Helleboz/hauing any thinge like an vnion/ out of which þ smal
 black berdes springe out. For allthough I haue sene a longe knop oft tymes
 somthinge bigge in the common black Helleboze / yet I could neuer thinke þ
 it could be iudged like vnto a bulbe/ without a great perdon & a large inter-
 pretation of a bulbe. But þ letten passe/I se not yet how þ he hath answered
 sufficiently vnto the autores þ say þ black Helleboz can not be taken wout ieo-
 perdy/when as the comon helleboze is taken alwayes wout ieperdy. Theo-
 phrast writeth þ the black helleboz killeth horffe/ oxen & swine/ in these wor-
 des:Nigro, equi, boues & sues necantur, itaque cauent id, cum candido vescan-
 tur. Auerrois in these wordes folowinge/taketh both þ hellebozes for poison.
 Hellebori ambo sunt calidi & sicci in tertio gradu. Secūda eorum virtus est ab-
 sterfina, & ideo valent contra scabiem, ignem sacrum, & similia, & non est tutū
 eo vti, quia est ex genere venenorum, sed antiqui vtebantur nigro ad euacuan-
 dam melancholiam: sed est fortius in lādendo epar & pulmonem, sed noui po-
 nunt loco eius lapidem lazuti. Mesue although he doth prefer in holsonnes
 the blacke before the whyte helleboze/ yet he sayth these wordes of the blacke.
 Niger sumendus, omnium consensu præsertim castigatus natura & arte, solis ro-
 bustis & animosis dandus. The comon Helleboz is gyuen allwayes without
 ieperdy/as not only Phisicianes/ but old wluues and dayly experience do testi-
 fy. But the right Helleboz was not taken without ieperdy/ wherfore it is no
 argument to be laughed to scorne þ the old writers Helleborus niger/ & it that
 is vsed now for Helleboro nigro/ are not all one. Dioscorides as I said before
 maketh his black helleboz leaues/ lyke vnto a Plain tre lese / and most likest
 of al vnto the leaues sphondyli/ called cowe persnepe/ but lesse & w mo diui-
 sions/ sharp in vnder and blacker. The leaues of the Plain tre/ are lyke vnto
 the leaues of Aconitum alterum after Dioscorides / & after Plinye the lese of
 Sorbus torminalis/ called in Englishe/ a Seruice tree / is also lyke vnto a
 Plain tre lese. Dioscorides maketh also the lese Ricini/ called in English pal-
 ma Christi/ lyke vnto a Plain tre. But where hath Matthiolus sene the co-
 mon Helleborus lese lyke vnto the leafe of the second Aconito/ oz the leafe of
 the seruice tree/ oz lyke the leafe of palma Christi? If he hath not sene it lyke
 vnto anye of these/ where hath he sene it lyke vnto the leafe of Sphondyli/
 oz cow-

or coopersnepe/ but rough in vnder/ or somthinge rough blacker / and wyth
 mo diuiffiones or cuttes. If he hath sene no where anye fuche/ let him cease to
 faye that the comon Helleboze is the true helleboze. If he faye that the comon
 hellebozes lefe in al places of Italye is lyke vnto a Plaine tre lefe/ or to þ lefe
 of palma Christi/ or to the lefe of Aconiti secundi/ or if he faye that it is moſte
 lyke in all places vnto the leaues of ſphondylii / ſauinge that the leaues are
 leſſe/ blacker/ and moze cutted or diuided. I deſyre no other witneſſes againſt
 him/ but his owne figures of theſe fore wyrtten herbes/ whereof neuer one is
 lyke vnto the comon helleboze/ for it hath leues lyke vnto hemy/ or Agnus
 not to theſe. As foure fingers and a thumbe/ comminge from one palme/ ma-
 ke not fyue handes/ but altogetheer with the reſt of the hande/ out of þ which
 they cum make but one hande/ ſo although in the Plaine tre leues/ in the Ser-
 uice tre leues/ in the Aconite leaues/ and in the leaues of palma Christi / cer-
 teine long thinges like fingers come furth/ yet every one of them is not a lefe
 alone / though fyue or ſeuene come from one vnclouen pece/ but they make
 but al one leafe/ becauſe they are ioyned altogetheer vnto an vndeuided pece
 of leafe/ oute of the whiche they come. But in the Agno caſto and Hemy/ al-
 though fyue or ſeuene leaues come oute of one fote ſtalke : yet for al that/ be-
 cauſe they are not ioyned together at the botome/ and come not oute as it
 were of one palme/ or hole portion of a leafe/ euerye longe thinge is taken for
 a leafe alone. For Dioſcorides compareth the leafe of Agnus to an Oliue
 leafe/ and the leafe of Hemy vnto the leafe of an Aſhe tree/ which he wolde-
 not haue done/ if al the fyue or ſeuene longe thinges had made but one leafe.
 The leaues of the comon Helleboz come eleuen/ or there about all furth of
 one comon foote ſtalke. Wherefore there are ſo manye leaues/ for they are
 not ioyned together at the botom / nether come oute of one pece of leafe/ or
 thinge lyke a palme of a mannis hande. Alſo theſe leaues of comon Helle-
 boz ſeuerally taken/ are nothinge lyke a Playne tre leaues/ nor the leaues of
 ſphondylii/ nether al the leaues taken together/ are lyke vnto the leaues of a
 Plaine tre/ nor of ſphondylii/ for they are deuided one from an other/ when as
 the longe thinges lyke fingers in the Plaine tre leafe are not deuided awaye
 from the portion of the leafe/ out of the whiche they come/ if the leaues of the
 comon Helleboze leaues had bene ioyned/ as I haue aboue reherſed in the
 bottom / to one portion of the leafe / lyke as it were the palme of an hande/
 then I would haue ſayd that they had bene lyke to the leaues of the Plaine
 tree and of ſphondylii. But ſeynge they are not / I conclude that they are
 nether lyke vnto the Plaine tree leues/ nor to the leaues of ſphondylii/ and
 therefore that the comon black Helleboz is not the black Helleboze of Dioſ-
 corides. Then when as the comon Helleboz hath the vertues of Conſiligo/
 and no other herbe is knowen to haue the lyke/ ſauinge true Hellebozus/ and
 Hellebozus is not Conſiligo/ and this comon Helleboz is not Hellebozus ni-
 ger/ it is no wayne gatheringe/ that this herbe commonly called Hellebozus
 niger/ is Conſiligo.

The nature of Consiligo after Columella.



Knowe (sayth Columella) a present remedy of the rote/ which the shepherdes cal consiligo/ & groweth in greate plentye in Herlis mountaines / and it is very holesome for all cattel. They say it should be vled thus/ The broadest parte of the ear must haue a rounde circle made aboute it wth the blood that rinneth furth with a brasen botken/ and the same circle must be round lyke vnto the letter D/ and when this is done without/ and in the higher part of the eare/ the halfe of the forsaide circle is to be bozed thoro^{we} with the forsaide botken/ and the roote of the herbe is to be put in at the hole/ which when & newe wounde hath receyued/ holdeth it so fast that it wil not let it go furth: & then all the mighte and pestilent poison of the disease is broughte so into the eare. And whille the part which is circled aboute/ dyeth and falleth awaye/ & hole beast is saued with the lose of a verpe smal parte.

The nature of Consiligo out of Pliny.



The roote of the herbe called Consiligo whiche we sayde was found but of late/ hath his propertie to hele & disease of the longes of al beastes/ only put thoro^{we} & beastes ear/ it ought to be dronken wth water/ & to be holden continually vnderneath the tonge. we can not tel as yet whether & ouer partes of the herbe be profitable for any thing or no. Fuchsius writeth that Christwurt which we cal Beresfote purgeth the belly of fleme and choler/ & it is good for & falling sickness/ for melancolike persones/ or mad folke/ for the payn in the toyntes and the palley/ if it be put in a suppository to the conuenient place/ it bringeth downe weomens sycknes: The wilde kind killeth lyfe/ and not onely lyfe but also shepe and other beastes/ if they do eate it: wherfore men had nede to take hede how that they take it.

Of Withwinde or Bindwede.



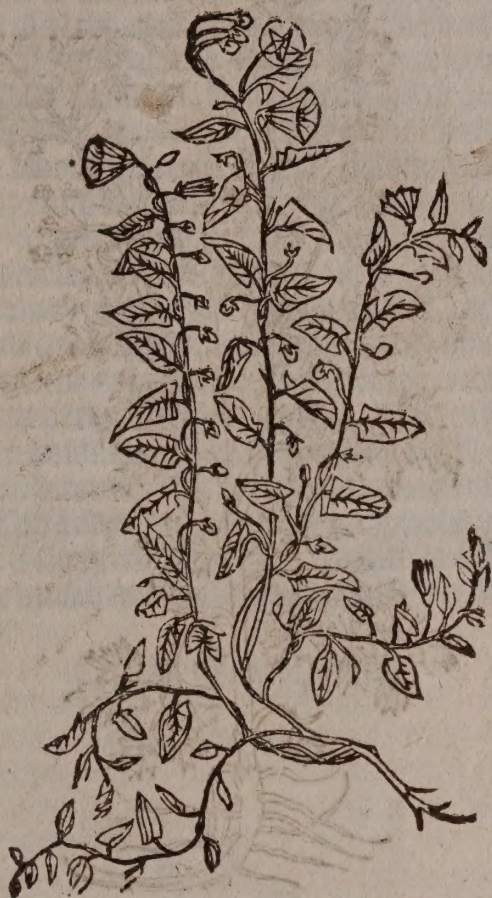
Conuoluulus is a kinde of helixine cissampelos/ is called of the Herbaries volubilis/ in English Withwinde or Bindwede/ in Duche windē/ in French Lizet/ Lizeron/ or Campanet. Helixine hath leaues lyke vnto Iuy/ but lesse & small twigges/ wherwith it claspeth aboute whatsoeuer stronge thinge it doth tuche. Pliny describeth conuoluulus thus: There is a floure not vnlyke vnto a lylle in the herbe/ whiche is called Conuoluulus: it groweth among shrubbes and busshes/ and hath no sauour nether anye litle chyues lyke Saffrone as a lylle hath/ only representinge a lylle in whytenes/ and it is as it were an vnperfyt worke of nature/ learninge to make lilies.

Desue

Of Bindweede.
Conuoluulus.

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Looke 2 booke . 14 . 82



*Italia huius flores vocantur
campanelle, a volaru spec.*

Hesue describeth diuerse kindes of Conuoluulus/ one kind sayth he is great and hath milke in it/ and it is called funis arborum/ with a whyte floure like vnto a belle: The seconde kinde is a litle one/ and hath both a lesse floures & leaues then the other/ and it crepeth vpon the grounde/ and the braunches of other herbes. The thyrde kinde is also ful of milke/ and hath leues somthinge whyt horpe/ vnmeasurably hoothe/ it cutteth and pulleth of the skinne / and in purgationes bringeth out blood/ wherefore as a venemous thinge it is to be auoyded: his fourth kinde is hoppes. The fifte kinde hath a roote lyke Bityone or rather greater/ as bigge as a great gourde/ hys stalke is two cubites longe/ the leaues are narrowe and litle/ and hath the forme of an arowe with fetheres on it.

The Properties of Bindweed.

The iuyce of needbinde purgeth the bellye. Hesue geueth foure vn-
ces of the broth of the fyrst needbinde/ and a hole ponde of the in-
fule of thesame in whaye.

*Looke booke in
description of
sea marina*

Of Cozian.

Of Coriandre.
Coriander.



Orizandrum or Corianum is called in Greke Corion and Corianon/ in Englishe Colander or Coriandre/ in Duche Koriander/ in French Coriandre. Coriander hath leues lyke the first kinde of Crowfoote/ and vnto herbe Robart with the smal leaues/ groweth in y woddess/ & vnto y third kind of Daucus/ and to the right Venus heire/ called Adianton. The leues beneth are some thinge bigge lyke vnto Venus heire/ and those aboue are very small lyke vnto fumitorye: the leaues are wonderfully strikinge when they are grene: the stalke is a cubit and a halfe of height/ full of litle braunches/ the floures are whyte/ and y seede is round & bare/ and whē it is drye/ it is of a good saour & a good taste.

The vertues of Coriandre outhe of Galene.



Orion or Corion/ or howsoever ye will call it/ the older Grecians call it Corianon/ y newer Physicians call Corion/ even as Dioscorides doth/ which sayth that the herbe hath a cooling nature/ but there he missed/ for it is made of contrary powers/ hauing most of bitter substance/ whiche we declare to be of subtile partes

partes/and of an earthly nature/nether hath it a litle of a waterpe moyster/
which is of a warme power:and vnto this is ioyned a litle astringtion or bin-
dinge together : oute of al the properties it worketh diuerselye all those thin-
ges/that Dioscorides writeth of/ but not by no cooling vertue that it hath.
Dioscorides writeth that Coriandre laid to with bread or barley meale/is good
for saint Antonies fyre/ & for sores y^e spede soze abroad/ it healeth also sores y^e a-
rise on y^e night y^e haue bloody mater in them / y^e inflammations of the stones &
carbuncles/with honye and rasynes. It dryueth away y^e beanes broke/hard
swellinges/kernels and wenues. The seede dryueth furth the wormes of y^e gut-
tes/dronken with maluesey. It increaseth the seede : but if it be taken oute of
measure/it doth trouble a mannes witt/ with greate ieopardye of madnes.
wherefore ye must not continuallye vse it/and out of measure. The iuyce of
Coriandre with whyte lede or lythargery and vinegre/rose oyle layd to/hea-
leth the inflammations of the vttermost skinnie. Auerris writeth y^e Corian-
der hath a propertie to holde meate in the stomake vntill it be digested / and
that it maketh fleshe wherewith it is sodden/to haue y^e tast of spice. Simeon
Sethi writeth that Coriander is good for the stomacke/ and when it is per-
ched at the fyre / that it stoppeth the bellye. In drinke it stoppeth the issue of
blood/and also if it be byused and layd vpon it that bledeth.

Of the Cornell tree.

Cornus foemina.





Qnus is called in Greke Crania / & in Duche Thierlinbaume / in French Corniez or Cornier: There are two kindes of Cornus / & male and the female. Cornus as Dioscorides sayth is a hard tree / bringing furth long berries / lyke an Olive / which first are grene / and after when they are ripe / are rede / or of the colour of ware: and this is the male kinde which is also described of Theophrastus / he writeth of both the kindes of this maner: There is one Cornel tree which is the male / and an other & female: it hath leaues like an almond tre / but that they be fatter and thicker / it hath a barke full of synewes and thin / the bodye of the tree is not berpe thicke / but the female putteth furth smal twigges / out of the syde as the right agnus castus doth / and it is fuller of braunches / they haue both knottes as agnus hath / both two one against another / and one meting with an other. The woode of the male hath no pythe (I call so the softe thing that is in any tree / as in Elder and such lyke) but it is sound and fast like vnto a horne / both in thicknes and strongnes. The female hath a pythe in it / and is softe / and made hollow / the length of the male is at the moste of xij. cubites / of which lenght the longest huntinge staues were of & were in Macedonia: the hole bodye of the tree is nothing excellent: They dwell in Ida beside Croye / holde that the male is barrone / and that the female is fruyteful / the fruyte hath a kernell lyke an olyue / & the fruyte is swete in eatinge / and pleasant in sauoure: The floure is lyke an Olive tree / and it blometh & bringeth furth fruyt after the same maner / so that out of one stalke growe many / they agree also in tyme: but the Macedonians saye that they bringe furth both fruyte / but the females fruyt can not be tasted / and & they haue a stronge roote out of the daunger of corruption as agnus is. It groweth in moyst places / and not onely in drye places / both by sede / and also by sticking in of slippes / which are slipped of the tree. I haue sene the first Cornus which is the male / plentifully in Germany / and the second whiche is the female / both in Germany and Englande: the male maye be called in Englishe a Cornel tre. The female is called of some Dog berrye tree: some call it Corne tree / some because bucherers vse to make prickes of it / cal it prick tree: it were best to call it with one common name / wild Cornel tree. The leaues are much broader then the Almond tree leaues are / & they are almost round / sauinge that towarde the ende they are small and sharpe. The male hath as far as I remembre / but one berry growinge vpon one stalke alone: but the female hath many growynge together.

The Properties of the Cornel tree.



Queles in meat do binde and stop / and are holtsome both for the bloody fire / and also for the other / whether they be geuen in meat or sodden in wine: they maye be kepte in byrne as Olives be: the matter that commeth furth of the grene tree or bowes / when it is in burninge / is good to laye vnto the scurfe lyke leper. Plinye sayeth that the sweete

Of herbe Jue.

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hesweete of a twigge of Cornel tre receyued vpon a burning hote plate of
iron/which the wood toucheth not/healet the scurvy euel in the beginning
of the rust of the yron be layd vpon the scurfe/ I haue kept the berpes of Cor
nel tree verpe longe in the iuyce of Corneles a litle sodden vpon the fyre: I
yeare saye that there is a Cornel tree at Hampton courte here in Englande.

Of herbe Jue.

other name is called Crowfoot

Coronopus.



Coronopus or Coronopodium is called in En
glishe herbe Jue or Crowfoote plantayn/in
Duche Rapsulz/in frenche Capriole/ou dent
ou chien/Theodoro Gaza/calleth it Silago/
it groweth muche about Shene in the hygh
waye/and aboute the sea syde in the bankes/
whiche are made by mans hande. Coronopus
is a litle long herbe/creping vpon the ground
with clouen or cut leaues/it is sodden with o
ther eatable herbes/ the roote is astringente &
bindinge:it groweth in vnmanerd groundes
in heapes of earth or stones/as are made to de
fend p sea bankes/ or p fresh water bankes/ fro overflowing & in high waies.

Silago

p

My Greke

My Greke Dioscorides hath en doomasi/ it appeareth by the translation o Ruellius/ that his Greke example had an choomasi/ and that lyketh me better/ for experience teacheth me that herbe Jue nether groweth about houses/ but very plentifullye upon artificiall bankes and heapes of earth or stones/ whiche are called in Greke Cheomata. Theophrastus rehearseth Coronopus among the herbes whiche haue only leaues from the roote/ and fro no other parte/ and so groweth herbe Jue/ and the stalke is lyke Plantayn/ and hath suche an head as it hath. The maner of dressinge this herbe / and puttinge it into sallettes/ when it is a litle sodden/ endureth yet still in Frenche / and in some places of England.

The Nature of herbe Jue.



Read of no other medicin of this herbe in Dioscorides/ but that it is astringent and stoppeth a lare. Paulus Egineta writeth that it is thought to be good against the cho lyke/ if the translation be true/ which I do partlye suspect both/ because Galene and Aetius saye/ that it is reckened to be good/ and not colicis cruciatibus/ but celiacis/ that is for them that haue the fire of the bellye/ which cometh commonlye of the longe debilitie of the stomacke.

Of the Hasel tree.

Corilus Auellana.

Auellana domestica.





Hylus is called in Greke Karyia pontike/ or Leptokarya/ in Latin Nuc pontica/ parua et auellana/ in Englishe an Hasel tree or an Hasel nutt/ in Duch Hasel nuss/ in French Noisette ou Anelme: There seme to be two maner of Hasel nuttes rather then two diuerse kindes/ the one is the gardine nutt tree/ called the fylberd tree/ and the other is the woodnut tree. The Hasel is so well knowen that we nede not anye description of it.

The Properties of the Haselnut.



Hasel nuttes as Dioscorides sayeth / are euell for the stomache / but they broken and dronken in honyed water / heale the old cough / the same rosted and dronken with a litle Beper / make rypp the catar or reume. The ashes of burned nuttes with hogges grese or beares grese / layd vpon a heade / from which the heyre falleth of / it wil restore the heyre agayne. There are some that holde that if nutt shelles be burnt and made lyke ashes / if they be layd to the hinder heade of the chylde that haue graye eyes / that they will make them black. Galene also graunteth in his boke de alimentorum facultatibus / that hasel nuttes nourishe but litle / and that they are worse for the stomache / then walnuttes are. The Hasel nutt as Galene sayth / hath a more earthly and colder substance then the walnuttes haue.

Of Arsmarte or Culerage.



Crateogonum hath leaues lyke vnto Melampyrum / and manye stalkes lyke Corne / comming furth of one roote / and manye knobbye ioyntes lyke knees / and a fruyt lyke Millet: it groweth in shaddye places / and amonge bushes. Galene also sayth that Crateogonum is lyke vnto Millet / and very sharpe on the tonge. Crateogonum sayth Pliny is lyke whete / and hath many strawes or stalkes comming of one roote / and hath many ioyntes like knees. Conradus Gesnerus thinketh that this herbe is it that we call in Englishe Arsmart or Culerage

with the spottes in it lyke half mownes / and the properties and description agree well / sauinge that our Arsmart groweth rather in watery places then amonge bushes.

I maruell muche that Matthiolus doth saye / that the common persicaria foloweth in no markes or tokens Crateogonum / when as it is clere as middaye light / that Persicaria hath stalkes like Corne / with manye ioyntes / and a fruyte lyke Millet / and a bytinge tast / as Crateogonum hath.

The vertues of Grateogonum.



Grateogonum is very hyting & hote/ some do write of this herbe/ that if a woman drinke fasting a scruple and an halfe of this herbe thysle on the daye/ in two ciates of wine/ for the space of xl. dayes/ after that she haue her sycknes/ and the man do likewise before he lye with the woman/ that the chylde which shalbe gotten/ shall be a man chylde.

Of Sampere.



Sampere is called in Greke Crithmō or Crithamon/ the Latin vble the same termes/ the comon Herbaries calle it Cretam marinam/ some reckon now

Crithmus.

without a iuste cause/ that it is also Batis in Plinye/ and I thinke y thys herbe is called in Columella Plus cordum/ it is called in frenche Bacil or Fenoyl marine/ in Italian Fenechio marino/ and santi Petri herba/ from whence we haue the name Sampere.

It groweth plentifully belyde Douer in Suffere and in Dorsetshyre/ by y sea syde. Samper is a litle bush herbe/ and of euery syde ful of leaues/ almost a cubite hygh. It groweth by the sea syde and in stony places. It hath fatt leaues and manye/ & something whytish lyke the leues of Porcellaine/ but thicker and longer with a saltish tast. The floures are whyte. The fruyte is as Rosemary fruyte is/ well smellinge soft/ round/ and suche as when it is dried/ will burst and open/ and it hath within it a sede lyke unto wheat/ the rootes are a finger thick in nombre about thre or foure/ & they haue a goodlye and pleasant sauour.



The vertues of Sampere.



THE roote/ sede/ and leues sodden in wine and dronken/ helpe them that can not make water/ and them that haue the iaundies. They brynge doune also to women their sycknes. Sampere both raw and sodden/ is eaten as a vourte/ or a common mete herbe/ that is eaten in sallet/ or otherwyle: it is also kept in byrre. This maner of keping of Sampere that Dioscorides speaketh of here/ is at this daye kept by the sea syde in England. But

Of Sampere.

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But dwelling in the farther of Summerfetthye/ not far from the sea syde/ where as I had good plenty of Sampere/ I found an other way of keeping of Sampere/ which lyketh me and all them that haue proue it/ muche better then the other. I seth th Sampere in whyte wine/ which is best or in water vntil it be metely tender: then I put it into so much whyte vinegre or veruayce (but vinegre is better) as will couer it/ and then take out of it as I nede. If it be so sharpe of the vinegre/ then stepe it a litle ether in white wine or warm water/ and it will take the sharpenes awaye. Galene sayth that Sampere is salt in tast with a litle bitternes/ wherfore it hath the power to drie & scoure away/ yet both these vertues are weyker in this herbe then they are in plain bitter herbes. Pliny wyrteth that Sampere is good against the strangury/ if the leues/ stalke/ or roote be taken w wine. The vse of it (sayth he) maketh a man loke fresher/ and it louseth the bellye with the broth that it is sodden in/ and it draweth moysture out of the kidneis.

Of Saffron. Crocus.



Saffron is named in Greke Krokos/ in Latin Crocus/ in Duch/ Saffran/ in frenche Safron. Theophrastus describeth Saffron thus. Saffrone is of the nature of the/ that are as I forsaide kindes of Narcissus are/ and commeth furth so. But it hath a narrow lefe/ for the leues come furth like heire/ it bloometh late/ it buddeth late or els to early/ howsoeuer ye take the time/ for it

p iii

floureth

floureth at the falling doune of the sterres/called Vergillie/that is about the xv. daye of October/and that but for a short tyme / and by and by it putteth awaye the leafe with the floure/ but rather souner. The roote is manyfolde and thicke and well liuinge/ it loueth to be trodden on/and so it thyrpeth the better if the roote be broken beneth. Therefore it commeth fairest furth beside pathes and fountaines. Pliny writeth thesame of Saffrone.

The vertues of Saffrone.



Hesalus was of that iudgemente/that he thoughte that Saffron shoulde onely be well smellinge. Other reken that the quantite of thre drammes dronken / doth kill a man / but doutles/ it hath the propertie to digeste/to soften/to binde together/ and to prouoke vrine/ it maketh a good colour in them that vse it wyth womans milke/ it stoppeth the runninge or watering of the eyes. It is conuenient to be put into the emplasters which are made for the mother and for the fundament. It prouoketh to the pleasure of the body. It swageth the inflammations whiche are in turninge vnto saint Antonis fyre/it is good for the gatherings that are in the eares. The roote dronken in seck/maketh a man make water well. Pliny writeth thus of Saffrone: Saffron driueth awaye all inflammationes / but speciallye the inflammations of the eyes with the whyte of an egge. It helpeth the suffocation of the mother. It is excellent good for the exulcerations and goyng of of the skynne of the stomacke/of the brest/of the kidnes/of the liuer/of the longes and bladder. It is also good for the cough and pleuresye: it taketh awaye iche: it is good for weake Braynes that can not well beare drinke: it prouoketh slepe. Simeon Sethi writeth these wordes of Saffron: Saffrone is hote in the second degre/and drye in the first: although some haue sayd that it was hote in the thyrde degre. It is good for the stomake/ and helpeth the meat to be souner digested. It hath the power to open. It healeth slegmatike diseases and the drouse or the forgetfull sycknes called Lethargus. It is profitable for the interalles or inwarde partes / and for them that can not well take their breth. If anye persone vse Saffron measurablye/it maketh in them a good coloure/but if they vse it oute of measure/it maketh him loke pale/ and maketh the head ache/and hurteth the appetite. But if it be mixed with opium or poppy iuyce/milke and rose oyle/ and the sete be anoynted therewith/ bete leaues layd vpon them/it swageth the payne of the sete. It is perillous to take to muche of it at ones. Auerrois sayth also that Saffrone comforteth the hert/and Auicenna sayth that it scoureth the morphew/and healed brode swellinges.

Of Cu

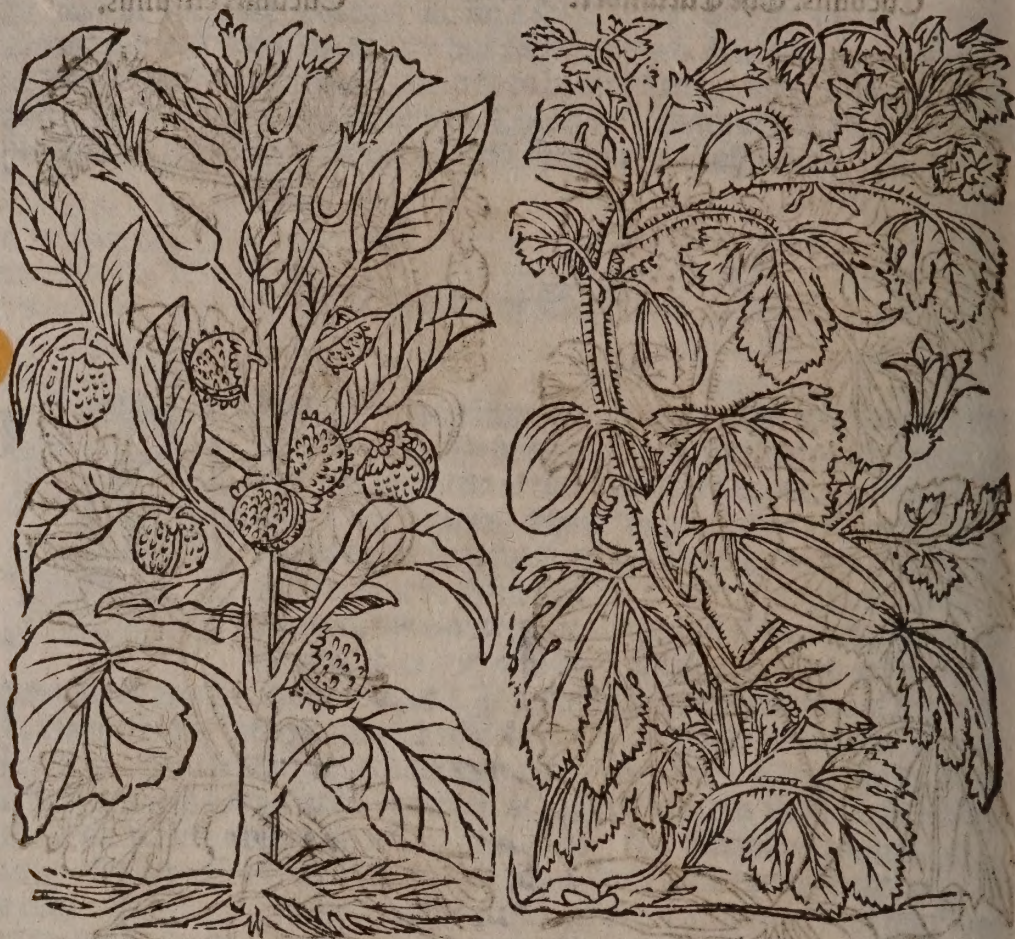
Cucumis. The Cucumber.

Cucumis citrullus.



Cucumber is called in Greke Sikios of Theophrast in viij. places / that I haue marked / sikna in thre places after the iudgement of Theophrast and of Galene / and also sikyos / of Aetius onis sikua / and onis sikuos. But I red not in any of these Sikys / as it is onely now in the common Greke text of Dioscorides: let them haue anye writte tettes of Dioscorides se whether it be in any of the also sikyos / as it is in all the other Greke autours aboue named. Simeon Sethi semeth to call the cucumbers sykys in the neuter gendyre / and also anguria. Wherfore

fuchsius writing that cucumbers are called also anguria / and that by the auctorite of Aetius / which I haue not yet rede in Greke in Aetius is vniuersally reprobued of Matthiolus for so doyng / it is called in Latine Cucumis or Cucumer / in Dutch Cucumeren / in frenche Cucumbre. Dioscorides maketh mention of Pepones in the intreatinge of Cucumberes / wherefore pepones are vnder the kinde of Cucumbers / as it doth appeare in the maner of his intreatinge of Pepones in the same place. But other autores make difference betwene Cucumbers and Pepones / as there is in dede. For Galene in seuerall chapters wyrteth of Cucumberes / Pepones / and Melopepones.



Theodorus Gaza wher as there are together siknos and sikna / commonlye turneth siknan cucumerem and siknon peponem / although he translateth commonly siknon cucumerem. The cucumbe is not described of Dioscorides in h chapter of cucumis / but in the chapter de cucumere sylvestri / a man may gather which knoweth it / how to knowe the gardin cucumbe / for he writeth of it thus: The wild cucumbe differeth in nothing from it of the gardine / sauinge in the fruyt which it hath not vnylike vnto longe acornes. It hath leaues and braunches like it of the gardine. The lefe is almost rounde / but about the edges full of nickes. The floure is yelow / the fruyte is longe / and without there are certeyne longe cutters that go from the one ende to h other / and certeine swellinges like rigges / where vpon growe certeine litle lumps like ploukes or scabbes. The common kinde of Cucumbe / when it is yonge / is grene / but when it is ripe / it is yelow. Theophrast writeth in the vi. booke and the xiii. chapter / that the vttermost parte of a Cucumbe is bitter / which thinge as yet may be true / so as yet I could neuer finde in those Cucumbers that I haue proued / specially when they are ripe. Theophrast & Pliny make thre kindes of cucumbres / howbeit they do not describe them or tel of any difference in likenes betwene one another. After Dioscorides tyme by handeling of the fruytes after diuerse fashones / there rose by Melopepones & Melones / and Anguria / whiche are all conteyned vnder Cucumis / as some newe writers iudge and haue there names of their forme / and bignes / and colour.

The ver-



The vertues of Cucumbers/Depones/and of all other that
are conteyned vnder the Cucumbe/ or that
be of lyke kinde.



Cucumber is good for the belly and stomach/
it cooleth/and it is not soun corrupted/it hel-
peth the bladder/it calleth agayne them wyth
the sauour of it which are fallen into a swoone.
The seede prouoketh vyne measurably wth milke
or swete wine: It healeth the exulceration or
rawenes of the bladder. The leaues layd to wth
wyne/heale the bytinge of a dogge / and wth ho-
nye the ploukes or wheles that arise common-
lye vpon the night. The fleshe or substance of
Depones taken in meat dryueth out water / &
thesame healeth the inflammations of the eyes/
if it be layd vnto them. The ouer partes of Depones layd vnto y^e hinder parte
of the head of a chylde/healeth his burning/called syriasis. Thesame layde v-
pon the forehead/turneth an other way the running or issues of the eyes. The
dye roote dronken with honied water in the quantite of a dramme/ maketh
a man vomite/ if anye man will vomite measurably after supper/ let him take
no more

Of Cucumbers and suche lyke fruytes.
no more but one scruple. If the same be layd to sores which are growen lyke
honye combes/it will heale them.

Dute of Galene de simplicium facultatibus.



THE eatable Cucumbe Depon/that is to saye rype/ is of a fyne
substance:but thesame vnrype is of a grosser substance. They ha-
ue power to scoure and to make shynninge/ but minche more is
the same brought to passe/ if the sedes be broken/ and beate into
pouder/and layd vpon the place that nedeth scouringe. Ther is
an abundant colde and moyste temperature in them/ but not so
much that they do excede the seconde degre.

Cucumis anguinus.



Dute of Galene de alimentorum facultatibus.

THE hole nature of Depones is colde with plentuous moyster: they
haue a certaine scouringe propertye by the helpe whereof they dryue
out brine/and go quicklier doune then gourdes and Melopepones:
but that they scoure/thou shalt evidently perceyue/ if thou rub the fouleskin
with them/wherefore if anye man haue anye scurfines in the face or anye fre-
kelles/ or anye mozphew in the vtter parte of the skin/ y pepones scoure them
awaye. But the sede scoureth more mightelye then the fleshe/ for it scoureth
awaye

awaye/so much that it is good for kydneyes that are vexed with y^e stone. Pe-
pones ingendre in the bodye a noughty iuyce/and that specially when as it is
not concoct or ouercummed of nature / by reason whereof it maketh men in
daunger of the choleryke disease/moreouer before it be corrupted if it be lar-
gelye taken/it prouoketh men vnto vomite/except they eate afterward some
other meat that hath a good and an holsome moysture or iuyce in it. Melope-
pones are lesse moyst then the Pepones are/niether haue they so euell a iuyce/
and they prouoke water lesse and go slowelyer downe / and they do not so
muche further vomite as Pepones do/lyke wyse they are not so soune corrup-
ted in the stomake/ when as an euell humor is gathered in it/ or any other
cause of corruption taketh it. Furthermore men vse to absteyne from it that
is nerte the sede in pepones/and eate thesame in Melopepones / and that is
good for them to prouoke them to the stole. They that eate onely the Melope-
pones fleshe/do not sone put furth by the place of excrementes it / as they do
the Pepones fleshe/Cucumbres also prouoke water as Pepones do/but lesse
then they/because their substance is to moiste / and therefore they are not so
sone corrupted in the stomake as they be/ye shall finde some that can digeste
them as manye other thinges that other men can not digest/by the reason of
a certeine familiaritie that is betwene their natures.

Dute of Simcon Sethy.



Cucumbers are cold and moyst in the seconde degre/ and
they make an euell iuyce and nourishment in a man. He
must chuse the least rather then the greatest kinde. They
which prouoke water if they be steeped in vinegre/ and ta-
ken into the bodye/ swage the heate of an ague/ and spe-
ciallye of them that come hastilye. The oft vsinge of these
fruytes minishe a maunis sede/ and quencheth the luste
vnto the pleasure of the bodye. But the sede of Cucum-
bres dyed/purges there by a certaine heate/and hath contrarye operations
to the moyst and vndryed partes/and prouoketh water much more. There is
an other kinde of the same/which is thought to be Languria/that is cold be-
hementlye in the second degre/and some reckon it should be cold in the third
degre. This kind ingendreth tough fleme in the stomacke/ which is spede a-
broad rawe by the veynes. Therefore they that eate oft of the great kind/ cal-
led Tetranguria or Languria/ in continuance of tyme haue in their veynes
and other hollowe places/ euell humores growen together whiche ingendre
longe agues. The sede of these/prouoketh vyne/but lesse then Pepones sede/
for it is souner corrupted in the stomache. But the best of these is it that hath
the lest sede. They helpe drye and hote stomakes/ if they be taken in a bur-
ning ague with vinegre/they are verye good and holsome. He must eate the
inner parte of this kinde/and not the outer parte/ for they are of euell iuyce/
and are harde of digestion and almost poyson. They haue also an other pro-
pertie/ that they call agayne them that haue fall into a swoune by the reason
of heate/ but if they finde anye fleme in the stomake/they ingendre a desyre
to vomite/and the colyke/and the disease in the sydes by the pappes.

Of the



Cucumis sylvestris / named of some Cucumis anguinus / of the comon Herbaries Cucumis asininus / is named of Dioscorides in Greke Sikys agrios / of Galene / Theophrast / & Aetius Sikys agrios / it maye be called in English wilde Cucumber / or of the propertie that the sede hath / lepinge or springinge Cucumber / for if ye tuche the fruyte of it / when it is ripe / it will burst / and the sede will springe all abroad out of the fruyte: it groweth plentifullye about Bononye abroad a litle oute of the towne / but in England it groweth onely in gardins.

Wilde Cucumber doth differ from the gardine Cucumber only in the fruyte which it hath a great deale lesse / not vnlike vnto longe acornes / it is lyke the gardine Cucumber both in leaues and in long runninge bzaunches / it hath a whyte roote / it groweth in sandye groundes / and in felde nere vnto houses / all the hole bulke is bitter.

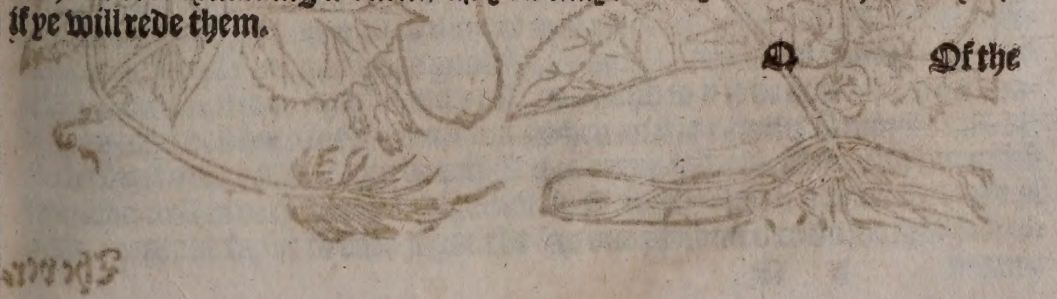
The Properties of wilde Cucumber.



SHE iuyce of the leaues of wilde Cucumbe poured into eares / swage the payne of them. The roote layd vnto any olde swellinge with barley mele after the maner of an em-plaster / dryueth it awaye. If it be layd to with Turpentine vpon hard swellings / it bursteth and breketh them. It is powzen in against the sciatica. If it be sodden with vinegre and layd to / it dryueth awaye the gout. The broth wherein this herbe is sodden / is good to washe a mans toth with / for the toth ache. The powder of the dried herbe / scoureth awaye the foule scurfynes / the leprosy and the whyte spottes that are depe in the flesh. It restoreth black scarres vnto the olde coloure agayne / & it scoureth awaye spottes that are in the face / the iuyce in the roote of fyue graines / and also in the barke in the measure of halfe an vnce / purge out choler and flemme / special-lye in them that haue the droopsey. It louseth the bellye without anye grese of the stomache / halfe a pounce of the roote is broken in ten vnces of wyne / and speciallye of Libya / and thre cyates that is about sixe vnces / are gyuen for the space of thre dayes / whyle the humoz maye be manifestly perceyued to be fallen. The Greke texte that Lacuna sawe / hath when ye haue taken halfe a pound of the roote / ye must beate it small with two sextarios / that is aboute two English quartes of swete wine / and speciallye of Egypte / and gyue thre cyates of it fasting vnto the pacient / for the space of thre dayes vntill the humoz sufficiently fall awaye. There is made of the fruyte of wilde Cucumer a medicine / which is called Clatherium / the maner of making of it / is largelye taught in Dioscorides / who so liste to learne it / let him rede these wordes of Dioscorides: The medicine called Clatherium / is thus made of the fruyte of wilde Cucumbe: Chuse oute wilde Cucumbres / which when as they lepe awaye / put furth iuyce / and let them lye one night / and on the nexte daye so-
lowynge

lowyng set vpon a cup a syue that hath very fyne holes/ and take in your handes euery Cucumbre by it selfe/ and diuide it with a knyffe/ hauinge the edge turned byward/ and presse out the moysture into the cup that is set in vnder/ presse also out that fleshy thing & cleueth vnto the syue that it may go doune. Cast as muche as is redy into the basin ordered ther to for the nones. Poure swete water vpon them which are in the vsy/ and presse and cast them away. Styrre the humor in the basin corner with a linnen cloth / and set it against the sunne/ and strayne thorow the water with thicke groundes vntill it stand/ and do this oft vntill the water that swimmeth aboue/ fall to the grounde/ which after that thou hast diligently streyned out/ breake in a morter & grosse groundes that remayne/ and make trociskes or balles of it. The best is smoth not heauy/ somthyng moyst/ with a certayne whytnes exceeding bitter/ which if it be put into a candel/ burned easelye. But that which is greene lyke a leke/ sharpe or rough/ or darke/ and full of ashes/ and litle thinges lyke litle peces/ is greuous and noughty. From the tyme that it be kept two yeres vntill it be ten yere olde/ it is good for purgations. The hole measure or dolis that may be geuen/ is xij. granes/ the lesse is vij. granes. A good big grane is inough for a chylde/ for if it be taken in anye greater quantite/ it is ieperdous. It driueth out flemme both bywarde and downewarde. It is a good purgation for them that are shortwinded. If ye wil purge the bellye/ put twyse as much salt and as much stibium as wil colour it / and gyue a pyll in the quantite of a litle pese. And after ward drinke an vnce and syue drames of warme water: But to prouoke vomite/ take the water that Claterium is steeped in / and stroke & inwarde parte of the tonge beneth with a fether/ which is dipped in the sty- pinge. And if anye man be harde to vomite/ resolue it with oyle or with oynt- ment made of floure deluce/ and forbid slepe. But wyne and oyle are conue- nient to be gyuen vnto them continually/ that are to muche purged/ for that helpeth them agayne. But if the vomite wil not stay or leue of/ ye must gyue colde water/ barley mele/ vinegre and water/ appels/ and such as in makinge thicke and fast together/ do streyght. Claterium helpeth weomen vnto theyr sicknes/ if it be put in the place of conception in a suppositoie. It healeth the faundies or guellought/ if it be poured into the nose with milke. It is verpe good agaynst olde head akes. It is verpe excellent good for the quinsley / if it be layd to with olde oyle and honye/ or the gall of a bul. Mesue sayth that the iuyce of Cucumber maye be genen from ten granes vnto the thyrde parte of a dramme/ that is a scruple. The pouder of the roote may be gyuen from fyf- tene granes vnto halfe a dramme: the broth that it is sodden in/ maye be gyue from two vnces vnto foure. It is hote and drye in the thyrde degre after Me- sue. But Galene sayth/ that it is extremelye bitter and lightlye hote/ so that it is hote but in the seconde degre. Dioscorides is contrarpe both vnto Theo- phrast and Plinpe in the nature of Claterium/ concerninge the puttinge out of the candel or making it burne/ as you maye easelye finde in their workes if ye will rede them.

Of the





Gourde is called in Greke kolokyntha/ in Latin Cucurbita/ in Duch kurbz/ in frenche Courge. A gourde hath long runninge braunches / whiche naturally endeouore bpwarde/ but for lack of strenght/ except they finde somethinge to staye and bpholde themselves by/ they crepe by the grounde. It hath a rounde leafe/ not vnlyke the leafe of Abur/ or Alarabacca. The floure is whyte / the fruyte is firste grene/ and after yelowre / after the lyknes of a peare. The barke of the fruyte when it is yonge/ is tendre and softe: but whē it is olde/ it is harde/ and some take the meat out of it/ and vse it in the stede of a bottell. Columella and Pliny write that by arte a man maye make diuerse formes and fassions of Gourdes. If ye will haue longe Gourdes / then take and sow the seede that is herte vnto the necke. If ye will haue gourdes that will stande/ and after that they are emptied/ fit to put wine or oyle in to serue in the stede of flackettes or bottelles/ then take the seede that is about the sydes in the middes/ and sowe them. If ye woulde fayne haue very large and greate gourdes / then take sedes that growe there/ and turne the ouer parte downewarde/ and let weomen nether touche the yonge gourdes/ noz loke vpon them/ for at certaine tymes in the moneth the only touchinge and sighte of weomen/ killeth the yonge Gourdes as these aboue named wyters beare witnes.

Cucurbita maior.

Cucurbita longa.



The vero

Of the Gourde.

Cucurbita minor.

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The vertues of the Gourde.



THE Gourde which men vse to eate/ brused and layde to after the maner of an emplaster/ swageth swellinges and impostemes. The stickes or braunches of Gourdes/ are layd vpon the moulde of chylders heades to relese y hete of them/ which is called Syriasis. They coole also the inflammations of the eyes and of the goute. The iuyce of y braunches brused by it selfe/ or with rose oyle poured in/ swageth the paine of the eares. If it be layd vpon the burning of the skin in hote agues/ it healeth it. The iuyce of the hole herbe warmed and pressed/ and dronken with a litle honye and saltpeter/ doth gentlye lose the bellye. If anye man make hollowe a rawe gourd/ and will put wine into it/ and set it abroad vnder the skye out of the house/ and then drinke it fasting/ it wil louse the bellye gently. The Gourde (sayth Galene) is of a colde and moyste complexion/ and is moyste and colde in the seconde degre. wherfore the iuyce of y braunches is good for y payne of the eares/ whiche is w an inflammation/ if it be layd to with rose oyle. And so if it be hole layd to/ it cooleth metely well hote inflammations. when as it is eaten it is moyste and drieth thyrst away. The Gourde whille it is rawe/ is vnpleasant and hurteth y stomake/ and is very harde of digestion in so muche that if a man for lacke of other meate be fayne to eate a gourde (as one presumed to do) he shall fele an

Q u heauye

heauy weightly in his stomake/and shall turne by his stomake/and be desyr-
 ous to vomite/ from the which grefes a man can only be delyuered by vom-
 iting: Therfore men vse to eat this (as they do with all other vndurable fruy-
 tes) ether sodden or fryed in a frying pan/ or roasted: The gourde (as much as
 lyeth in it) geueth vnto the bodye a moyste and coold/ and therefore smal no-
 rishment/ but it goeth easely vnto the bottom of the stomake/ both by the rea-
 son of his slyperines and also moysture. Furthermore it is not harde to be di-
 gested/ if it be not corrupted before. And that chaunceth vnto it when it is
 noughtely dressed or any euell humor is gathered in the stomake/ and somtyme
 because it tarpyeth to long in the stomach/ which thinge chaunceth vnto al
 other vndurable fruytes y are of a moyst complexion/ for they putrefy quick-
 ly in the stomake/ except they come fyrst vnto the bottom of it. Therefore e-
 uen as the gourde as much as is in it/ hath a iuyce that can not be discerned
 by any sence what qualitie it is of/ and is easy to be distribute into the hole bo-
 dy/ so when as it is mingled with anye other thing that hath any great nota-
 ble qualite/ it is made lyke it very easely/ as if it be taken with mustarde/ the
 iuyce which commeth of these two mixed and diuided/ and sent into the bo-
 dy/ shal be sharpe or byting with a notable heate. Euen by the same reason if
 it be eaten with anye salt thinge/ it will ingendze in the bodye a salt humore.
 And so is it a verpe pleasant meat if it be dressed with y salt fishes of pontus/
 which are called in Greke mela. But if it be sodden and seasoned as it ought
 to be with quinces/ it wil haue an excellent tarte taste in the distribution. If
 it be fryed or roasted/ it putteth a greate deale awaye of his owne moysture.
 Therefore because it is so moyste if ye will boyle it/ it is best to boyle organ or
 wild mergerum with it. For al suche as thys fruyte is/ had nede to be mixed
 with other thinges that are byting/ or sower/ or tarte/ or salt/ if ye wold haue
 them delectable in eatinge/ & not to make one to be redy to vomite. Simeon
 Sethy sayth that the gourde prouoketh vyne/ and maketh a man go to the
 stole/ and it is good for hote and drye complexions. It stancheth the burning
 heate of the stomache and liuer. It hurteth them that are flegmatike and wa-
 terishe/ and it is euell for the colyke. And if it finde euell humores in y stomach/
 it is corrupted therewith/ and is made hollsom nourishment. It dryueth away
 the desyre vnto lechery/ and minished sede and engendzeth thin bloode. It is
 good for the brest/ for the longes/ and the bladder.

Of Coloquintida.



Coloquintida is called in Greke Colokinthis/ in Latin
 Cucurbita sylvestris/ the Potecaries call it Coloquintida/
 it groweth only in gardins in England and Germanye.
 Coloquintida putteth furth braunches and leaues lyke a
 Cucumbe/ creping by the ground diuided a round fruyt
 lyke a balle/ exceedingly bitter/ which ye must gather whē
 it beginneth fyrste to be turned into a pale yelowishe co-
 loure.

The ver-

The vertues of Coloquintida.

Coloquintida.

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The inner parte of the fruyte of Coloquintida hath the nature to purge / if ye take two scruples / made in pilles with honyed water / sodden honye / myrre / and nitre / or salt petre. The balles dyed and broken / and poured in by clister / are good for the palsey / the sciatica / and the colyke / for it pulleth furth cholet and fleme and shauinges / and somtyme also blood. It taketh away the tuth ache / if a man purge it and couer it with clay and heate it with vinegre and nitre / and walhe his tethe with the broth that this is sodden in. If anye man sethe in it honyed water or swete wine / and drinke it after that it is cooled without the doze abroad / it purgeth awaye grosse humores of the bellye / and thynges lyke shauinge or scrapinges of the guttes. It is exceeding hurtful vnto the stomache. If it be put into a suppositoze / it will pull furth the excrements of the bellye. The iuyce of the grene Coloquintida is good to be rubbed vpon the place that is bered with the sciatica. Plinye writeth thus of it: Coloquintida poured in by a clyster / healeth all the diseases of the guttes / of the kydnes / loynes / and the palsey also / if the sedes be casten out. The fleshe of Coloquintida with salt and wormwood / healeth the tuth ache. The iuyce of Coloquintida made warme wyth vinegre / maketh fast / louse teth. The same heleth the payne of the ricke bone / loynes and hyppes bone / if they be rubbed with it / and with a litle oyle: let them that vse the fruyt of Coloquintida / take hede that they beate it into very fyne poulder / or ellis it will scete the guttes verpe soze.

¶ iii

¶ Of com-



Cummyne is called in Greke Kymion/ in Duche Kummine/ or Comin/ in frenche Cumine. The sede of gardin cummyne is well knowen in Englande/ but the herb groweth not with vs that euer I could se. Dioscorides describeth not the gardin cumyn/ belyke because it was so well knowen in his countre: but he describeth two kindes of wild cummyne/ the first after thys maner: wilde cummyne hath but a small bushe/ and hath a stalke a span long and small/ oute of which come out foure or fyue litle leues/ lyke as they were indented after the maner of Gingidium. It hath in the top fyue or sixe rounde and softe litle heades/ wherein is chaffye sede/ hotter in taste then the gardin cumyn. It groweth in litle hilles. The seconde kinde of wild cumyn is not vnylike vnto the gardin cumyn/ it putteth furth of euerye floure longe hornes where in is sede like vnto Sit or Nigella romana. The former kinde of wild cumyn haue I not sene that I can remembre: but the second kind I suppose I haue sene. Some there be in Italy which thinke/ the pale nigella to be the second kind of wild cumyn/ other reckon the litle black nigella (which is common in the stobble in Germany after the cozne be caried awaye) to be the seconde kinde of wild cummyne. But nether the pale nigella/ nether the other wild kinde can be wild cummyne/ except the gardin nigella romana be also wilde cummyne/ for they are all of one figure in leaues and sedes/ and of lyke smell. The second kind of wild cummyne putteth furth of euerye floure longe hornes/ wherein are sede lyke vnto nigella. The kindes of nigella haue hornes in dede/ but no sede in them/ for their sede is conteyned in the middes of the head/ one nombze diuided from an other by thin partitions: Therefore nether the wilde nigella/ nether the pale can be cuminum syluestre alterum. I rather holde with Conradus Gesnerus/ which thynketh that the herbe/ called of the herbaries Consolida regalis/ of the Duche Ridders spoken/ and in English Larkis hele/ is the seconde kinde of wilde cummyne. The leaues of that herbe are lyke nigella/ the floures are blew/ and there cometh furth of it a longe whyte thinge lyke a litle horne: when the floure is gone/ ther cometh out a litle vessell lyke a shorte horne/ where in is black sede conteyned lyke vnto nigella. It groweth in Germany commonlye amonge the stuble & the cozne/ but it is not rype vntill the cozne be caried awaye/ and a good whyle after.

The vertues of Cummyne.



Cummyne as Dioscorides writeth/ healeth/ bindeth/ & dryeth. It is good for gnawynge & for wind/ both sodden & put into oyle/ or laid to after the maner of an oyntment w barly mele. It is gyuen to them that are shortwinded/ in wyne and water: and in wyne to them that are bitten of a serpent. Cummin layd to with rasynes/ or the floure of Darnel/ or with a litle were after the maner of a salve/ helpeth the swellinge of y stones. It stoppeth the ouermuch abundace of womens natural sicknes. And the same broken & laid to in vinegre/ to the nosethilles

nosethilles/stoppeth bloode: it maketh the coloure of them that vse it muche pale. Simeon Sethy wyrteth that cumyn both dyed & also springeled wth vi negre/dryeth a moyft stomache & stoppeth laxes/and p^r it is good to lay vpon weomens pappes/which haue clustered or clodded milke in the. Som write p^r to muche vse of this/ingendzeth the stone/and p^r the smoke of it/driueth away gnattes. Pliny sayth that cumyn is good with honyed vinegre for the falling sicknes. Cumin is hote and drye in the third degre. The second kind of wild cumin is a remedy against the bitinges of serpentis/it helpeth the that haue the stone or strangulian/and them that pisse clodded blood/ but persely fede made hote must be taken afterwardeg.

Of the Cypress tree.



The Cypress is called in Greke Cyparissos/in Duch ein Cypresenbaum. Dioscorides doth not describe this tree/ for he telleth onelye the properties of it: the tree is of a good hyght / but it is not all of one pece/as the fyre tree is/ but it diuideth it selfe into diuers braunches of this syde of the top/ and it is not streight as the fyre tree is/ but oft tymes croked/ not withstanding as Pliny writeth and experience teacheth vs. The tree from that parte wher as it hath firste leaues vnto the toppe / hath the figure of a steple/ that is great beneth/ and the hygher vp / the smaller it is.

The leaues are lyke vnto the leaues of Sauin/ specially when they are yong: but the sauour discerneth them/ and the sharpnes of leafe/ and so doth y^e heate lyke wise/ for Sauin hath a more pricking/ stinking and hotter lefe then cypres hath. The lefe of Cypres neuer falleth/ but is euer grene/ it hath a fruyte lyke vnto a Pyne tree/ but manye partes lesse/ and somthing longer in figure. Pliny maketh two kind of Cypres trees/ one with sharpe steely top/ whiche is called the female/ and an other with braunches spred abroad at large/ whiche he called the male. The female groweth right plentiuously in the gardine of Sion/ but I do not remembre that euer I sawe the other.

The Vertues of the Cypres tree/ oute of Galene and Dioscorides.



The leaues of Cypres tree/ the budde and the freshe and softe apples ioyne and bind together great sores in harde bodie/ whereupon it is euident/ that it hath the power to drye without anye sharpnes/ or biting heate/ as euen the tast doth testifie. For there appeareth in a certaine light bytinge sharpnes/ but much bitternes/ & much more harrish tartnes. But it hath so much bytinge sharpnes & heate in it/ as is able to lede his tartnes into the depnes/ and yet worketh it no bytinge or heate in the bodie. Therfore it eateth oute and consumeth safelye/ and without anye ieopardye/ in rotting diseases/ moystures that are depe in the bodie. But when as they that heate and drye/ do consume the humores that are conteyned in the bodie/ yet with ther bytinge sharpnes and heate/ they drawe vnto them other. And therfore it helpeth the that are bursten/ and haue the guttes fallen into their coddies/ for it dryeth & gyueth strenght vnto the partes of the bodie/ which are to loose by the meanes of to muche moysture/ and that cometh to passe/ because binding goeth to the ground by the helpe of the heate that is mixed with it/ which leadeth it thither/ and kepeth such a measure that it can heate without anye byting. The Cypres tree (as Dioscorides writeth) cooleth and bindeth/ the leanes of it drunken with bastarde and a litle myrre/ helpe the issue of the bladder and strangury/ but the Cypres apples broken and drunken wyth wine/ are very good for the bloodie fire/ for the other fire/ and against the issue of blood/ & against the stoppage of the bryeth/ when as a man can not take his wind/ excepte he hold his neck right by/ & against the cough. The broth wherein they are sodden/ haue the same effect. If they be brused with a figge/ they soften hardnes/ and heale the stinking disease of y^e nose called Polypus. And if they be sodden in vinegre/ and broken with lupines/ they bringe awaye scabbie nayles. They heale also the burstinge that falleth into the coddies/ layd to as an emplaster/ the leaues haue the same strenght. The leues broken and layd to in an emplaster/ ioyne and drawe woundes together: they stop blood/ and y^e same if they be mixed wth were/ & laid to y^e stomach/ do strenghten it. Theophrastus writeth y^e the boordes or y^e dore of Dianas temple/ endure iii. ages/ wherfor it is good for to take of y^e wood of it/ to put in such hobbles or implemtes as ye wolde haue to last long tyme wout corruption. Pliny also writeth that y^e Cypres tree nether rotteth/ nether is in anye ieopardy of age/ and that y^e leaues of Cypres brused/ and layd vpon sedes/ kepe them from the wormes.

Of the



Blewobottel/ otherwise caled Blewblawe / is named in Greke Kyanos/ in Latin Cyanus/ or Ceruleus/ in Duché Blaw cornblumen / in Frenche au fioin or blaueole/ or bleuet/ some herbaries call it baptifecula / or blaptifecula/ because it hurteth sicles/ which were ones called of olde writers seculae. Blewobottel groweth in y^e corne/ it hath a stalke full of corners/ a narrow and long leafe. In the top of the stalke is a knoppy heade wherebpon growe blewe floures/ about midsummer the chylde vse to make garlandes of the floure. It groweth much amonge Rye/ wherefore I thinke that good ry in an euell and vnseasonable yere doth go out of kinde in to this weede. Thys kind and other which groweth only in Germany in gardines like vnto this/ sauing in al pointes it is greater and namely in the leaues.

*Barbadoe, f.
Zacharia*

The Properties of Blewobottel.

Blewobottel is of a cold nature/ for it sheweth no token of hete in it: The later writers hold that this herbe is good for the inflammation of the eyes/ and other partes / whiche are oute of tempre by the meanes of an inflammation/ other properties haue I not read that blewobottel shoulde haue.

Of



yt groweth by bines
rastell in Amolus hys
in a great meadow under
rastell.

Sawesbread
Cyclamen



Sawesbread called in Greke Cyclaminos/ is also in Latin Cyclaminus/ rapum terre/ umbilicus terre/ et panis porcinus/ of some tuber terre/ in Duche Sewbrodt/ in french Pain de porceau/ I haue not sene it in England/ wherfore I knowe no vsual name for it/ but least it should be nameles/ if ether it shuld be brought in to England/ or be found in anye place in England/ I name it Sawesbread/ or rape violet/ because the floure is lyke a violet/ and the roote is lyke a rape. Dioscorides describeth Cyclaminum thus: Cyclaminus hath leaues lyke vnto Iuy/ purple/ and of diuerse colours/ wherein are by a down somthinge whyte spottes/ a stalke foure fingers long and bare/ out of which come purple floures lyke roses/ and a black roote/ somthinge broade lyke vnto a rape. I haue Cyclaminum both in Italy and also in Germany: but there was great difference betwene them/ for the Italian was thysle as big as the Duche was/ and much longer/ and lyker vnto Iuy. The Duche Cyclaminus according to his name/ had leaues as round as Asarum hath/ but muche lesse/ and the floures drawe nerer the lykenes of a violet then a rose. There are many deceyued in England/ whiche abuse tryfing other herbes for Cyclamino/ as Erthnut/ and suche lyke which nether agree with Cyclamino in vertue/ nether in description.

The ber.

The vertues of Sowesbread.



THE roote of Sowbread dronken with mede made with honny and water/dryueth out beneth flene and water/and ether dronken or layd to/ it dryueth doune weomens natural sycknes. It is perillous for weomen with chylde to go ouer this roote. The same layd vnto a woman in a conueniēt place/helpeth her moze spedely to bringe furth hyr byrth. It is dronken agaynst dedlye venom with wine/and specialle against the fishe/ whiche is called in Latyn *Lepus marinus*/that is to say/the sea hare. It is also a remedy agaynst serpentes/if it be layd vnto the place. If it be put in wine/it maketh a man dronken/it dryueth awaye the yelowie iaundies/taken in the weight of thre drammes with bastarde/or wel watered honied wine. But he that shall drinke of this/must be in a warm house well couered with many clothes/ that he may the better sweete/for the sweat that cummeth furth/is of the coloz of gall. The iuyce is put into the nose with honny to purge the head. It is put in wol to the fundament/to driue furth the excrementes of the belly. The same layd vpon the nauell/ and the nether parte of the belly vnto the hockelbone/softeneth the belly. The iuyce layd to with honny/helpeth the perle or haw of the eye/ and the dulnes of sight. The iuyce layd to the fundament with vinegre/restoreth it agayne to the naturall place/when it is fallen doune. The roote is beaten/ and a iuyce is taken out/and made with seething as thicke as honny: the roote scoureth and purgeth the coloz of the skin/ it holdeth doune the bursting oute of wheles:and it healeth woundes with vinegre by it selfe/ or with honny. If it be layd to after the maner of an emplaster to the mist/it will wast it away: it amendeth the euell colozed scurfines that is in the face/ and fallinge of the heyre with the rede scalles. It is also conuenient that niemmbres out of ioynte and goute memmbres/ the litle sores of the heade and kybes be bathed in the broth of thys roote. The roote made hote in olde oyle/healeth bp sores/ & bringeth them to a scar/ if that oyle be layd vpon them. The roote made hollow/ is filled with oyle/and set in hote ashes/ somtyme a litle ware put vnto it/ & it maye come vnto the thickenes of an oymment/is good for the kybes or monles. The roote is sliced/and layd bp as scilla is. *Cyclamenum* groweth much in shaddowy places/and mozte vnder trees.

Of Dogges tonge.



ALthough Dioscorides writeth but of one kind of Dogges tonge / yet it is euident by Pliny & there are thre kindes of Dogges tonge. For Dioscorides describeth his Dogges tonge to be withoute anye stalke/ which kinde I could neuer se that I remembre in all my lyfe. *Matthiolus* and *Pliny* describe two kindes/ which both haue stalkes and sede / for he getieth stalkes and sedes vnto them in the xxv. booke and viij. chapter: but the latter kinde that he speaketh of / semeth vnto me to be oure common Dogges tounge/ for he sayeth thus:

Est alia



Est alia similis ei & quæ ferat lappas minutas / that is / There is an other lyke it which beareth also litle burres. The common Cynoglossum hath longe leaues lyke vnto a Dogges tonge and a long stalke / in whose top are the rough thinges that cleue vnto a mannes clothes ioyned altogether to a litle pricke / which is in the middes / the form of all together is lyke vnto a four leued claue with a pricke in the middes. The roote is somthinge rede and long with al / and astringent. This is the same herbe which is called in Dioscorides Lycopsis / whose description is this: Lycopsis hath leaues longer then lettes / rougher and broader / and thicke / fallinge downe agayne vnto the heade of the roote / a longe stalke / streight and rough / with many to growers / a cubit longe / the floure is litle and purple. The roote is rede and astringent / it groweth in playne groundes.

The vertues of Dogges tonge.



The roote layd to with oyle / healeth woundes / with barly mele it healeth saint Antonies fyre: the same if a man be anoynted wth it and with oyle / prouoketh sweate. Fuchsius giveth these properties vnto the common Dogges tonge / which I reckon to be Lycopsis. It healeth the almost incurable sores of the mouth & of other places. It is good for the bloodye fire / therefore it ought to be

Of Dogges tonge.

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to be vsed againſt all ſores and woundes / and againſt the french pox / & ſuch
like diſeaſes. It helpeth alſo the iſſue of ſede and catarres / wherefore thys
herbe is put into the pilles / which are good for euery catar or reume. Nowe
ſeynge that the properties that Dioſcorides gyueth vnto Lycopſis / are lyke
vnto them that the common Doggis tounge hath / and the lykenes do verie
well agree. We maye the more boldely ſaye / that Lycopſis is oure common
Dogges tonge. But of this matter we will ſpeake more at large in the intre-
tinge of Lycopſis.

Lycopſis droſ-
is the common
gloſſa.

Of Eglentine or ſwete briere.

Rubus canis.



Eglentine is named in Greke kynorhodos / in Latine
Rosa canina / in Duch wild roſen / in french roſe ſauuage /
or Eglentier. The Eglentine is muche like the common
briere / but the leues are ſwete and pleaſant to ſmel / as the
briere or heptree leues are not. There is commonly a ſpon-
gious ball found in the Eglentine buſh / as Pliny writeth. Cynobatos
I reken that this buſhe is nothing ellis but a ſwete kinde
of Cynobatos.

R

The ver-

Of Eglentine or swete biere.
The vertues of Eglentine.



Linny writeth in the xrb. boke of his natural history that y root of Eglentine is good against the byting of a mad dog/ and y spongyous bal that groweth in the bushe burned into pouder/ is good to fill vp that is fallen from the head by y red scall. Eglentine semeth to haue ben firste called in Greke kynorhodos/ because the rote heled them that were bitten of a mad dogge.

Of Adders grasse.



Anos orchis is called in Latine testiculus canis/ in English Adders grasse/ or goukis mear/ or dogges coddess/ in Duche Knaben kraut/ in frēch La coil au chien. Testiculus canis hath leues spede flat vpon y ground/ which growe aboute the stalke and the nethermoste parte of this herbe/ lyke vnto the leues of a softe olyue tree/ but smother/ and narrower/ and longer. The stalke is a span long/ out of which spring purple floures. The rootes are rounde & somethinge longe/ two together smal as an olyue/ the one is hygher vp/ which is the fuller/ and

the other which groweth lower/ and is softer and fuller of wrinkles. The other testiculus whiche is called serapias/ hath leues lyke a leke/ somethinge longe/ but broader and thicke/ bowynge in the hollowe places betwene the leaues and stalke. The stalk is a span long/ the floures are somethinge purple/ the rootes are lyke vnto dogges stones/ both these kindes with diuerse other not muche differinge from them/ growe plentuouslye in the middowes in euerye quarter of Englande.

The vertues of Adders grasse.



The first kinde of dogges coddess hath two stones/ wherof the ouermore eaten (as it is supposed of men) maketh boyes and the other more eaten of weomen/ maketh wenches. The weomen of Thessalia eate the softe roote with gotes milke to prouoke pleasure to venery/ and the wythe red one to swage the same appetite. Galene writeth also as Dioscorides doth/ that this herbe prouoketh the appetite of venerye. The seconde kinde with the smaller & longer leaues as Dioscorides writeth/ prouoketh also the lust of the bodye. The rootes of this herbe layde to after the maner of an emplaster/ driueth awaye soft swellinges/ scoureth sores/ and hindereth them to spede anye further/ it wasteth awaye fistulas/ and if it be layd to inflammations/ it swageth the/ the dyed rootes stop consuming sores for to spede any further/ and they hele putrefactions and rottinges/ and the olde and almoste incurable sores of the mouthe/ if they be dronken in wine/ they stop the bellye.

Of English Galangal.

Cyperus.

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*Cyperus Babylonicus, vulgaris
galanga*



Ipeirus/ called also Cyperus/ hath leues lyke vnto a leke/ but longer and smaller / & a stalke a cubit longe or longer/ with cornes in it lyke vnto squinantum/ in whose top litle leues with sede springe out. The rotes are somthinge long lyke vnto an olyue or round / one cleuinge vnto an other/ blacke in coloure and swete in sauoure/ and bitter in taste. Although this common Galangal of oures/ be a kinde of Cyperus/ yet it aunswereth not in al poyntes vnto the description / for although the rootes haue in them certain knobbes lyke vnto Oliues/ yet

are they not such as Dioscorides describeth. The true Cyperus is now common in Rome and other partes of Italy / wherevnto the hole description of Dioscorides agreeth. But we maye vse this Cyperus that we haue wel withoute ieoperdye/ in the stede of the other/ for it is of the same kinde and vertue that the other is of.

The vertues of Cyperus.

This herbe is hote in operation/ louseth y^e mouthes of the baines/ and prouoketh vyne/ it is good to be dronken against y^e stone & y^e dropsye: it is a remedy against y^e bitinge of a scorpio/ it is good for y^e coldnes & stopping of y^e mother if it be bathed wth it.

R. Q. u. It

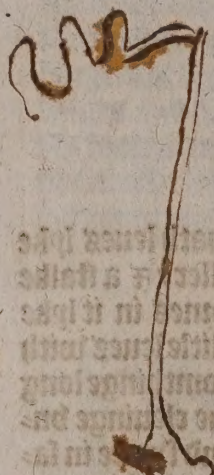
It dryueth also doune weomens natural sycknes. The pouder of this herbe is good for runninge sores in the mouth/although they eat and wast þ flesh. The roote of this herbe which is onely vled in Physick/ is custumablie put vnto hote softening emplasters and the thicknes of oyntmentes. There groweth an other kinde of Cyperus in Inde/which is iudged to be Curcuma of the common writers by the consent of the beste writers that write of herbes in this tyme: and it is lyke vnto Ginger/and when it is eaten/it is lyke Saffron: in the taste it is bitter/and if it be layd to any place/it hath the power to pull of heyres.

Of the Cytisus tree.

Cytisus.



figure resemblith but a bramyhe sedge
Cytisus and not he hole herbe for
it is a shrube or high bushe
this semeth to be the figure of
folij 3 in the 2^d of this herbe
Deafe 158.



Thomas

Thomas



Sitistis as Dioscorides writeth / is an hole whyte bushe as Rhamnus is / spredinge abroad braunches longer then a cubit: wherevpon growe leaues lyke vnto the fenegreke / or thre leued Lotus / but lesse / the back of the leafe strikinge oute: the leaues broken sauoure lyke rocket / and in taste they resemble a Ciche. I neuer sawe this bushe any where ellis growyng naturally wout setting or sowing / sauing

sauiug in the mount Apennine besyde Bonony/where as I sawe great plenty of it:but I haue had it growyng ones at Collon/and now I haue it growing here in my gardin at Wilsenburg. The bushes were lyke litle trees/ & were as hyghe as a man/ the braunches and twiggess was whytish/ and had a whyte hore on them / there growe litle coddess in the braunches lyke vnto tares/ but shorter as I remembre.

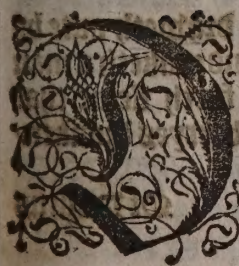
The vertues of Cytisus out of Dioscorides.



Cleaves do coole/and in the beginninge dryue awaye swellinges if they be broken and layd to with breade. The broth of them dronken prouoketh vyne. Some do sow them besyde beehyues/ because they allure bees to come to them. Varro/ Virgil/ Pliny and Columel wyte all with one consent/ that Cytisus is good for bees: but Columella wyteth more largelye of Cytisus after thys maner: It is verye expedient to haue muche Cytisus in the felde/ because it is wonderfully good for hennes/ bees/ bullockes and al kindes of cattel/ for by the eating of it/ they were shortlye fat/ and it maketh shepe haue muche milke: ye maye ple it viij. monethes grene for meat to your cattel/ and afterward drye. Moreover it taketh roote shortly in anye felde/ be it neuer so lene. It can not lightlye be hurt with anye iniurye. If weomen haue scarlenes of milke/ ye must take the drye Cytisus/ and stepe it a night in water/ and take thre pintes of the water that it is stepe in/ and put wine to it/ and then gyue it to drinke/ then shall the nurles be lustye/ and the chylder stronge. The tyme of sowyng of Cytisus is in Autumne/ about the xiiij. of October. Pliny wyteth almost the same sentence after this maner. Cytisus also is a bushe or a shrub/ greatlye commended of Aristomachus the Atheniane to be sode for shepe/ and when it is dryed for swyne. It hath the same profit that Drobus or bitter fitch hath/ but it filleth soner/ and the beastes were fatt with a litle / so that the cattel had rather haue it then barley/ for they leue barley and take it: There cometh of no other meat greater plenty and better milke then of Cytisus/ nether is there any better medicine then the same for cattel taken al manner of wayes. He commanded also the same to be sodden in water/ when it is dryed/ and to gyue the decoct or broth of it with wine vnto nurles/ whē they want milke: and he sayth that there by the chylder growe greater and longer. Paulus Egineta wyteth that Cytisus is a warme and temperate nature/ as the mallowe is/ and doth lightly dryue awaye.

De Lauri

Of Lauriel or Lowry.



Daphnoides is called of some Herbaries Laureola/ in Englishe Lauriel or Lowry/ or Lozell. I neuer sawe the true Daphnoides in Germany/ wherfore I know not his true Duchename. Daphnoides is a bushe of a cubit hyght and hath many braunches/ whiche are tough/ and bowe muche/ and in the toppes they are ful of leues. The barke couereth the bowes/ is exceding tough & hard to breake:

R iij

The lea



The leaues are lyke a baye/ of a Laurel tree / but they are tougher, which set in fyre their mouthes that taste of them. The floures are whyte: the berrye when it is ripe / is black, the rootes are nothing worth. It groweth in mountaynes and hilly places / hether to Dioscorides. Some abuse the berryes of this bushe for Mesereon / some for Coccognidium. This bushe groweth commonly in Englande in hedges / as beside Cambridge / Barkway / & at Sion I haue sene it growynge.

The vertues of Lauriel.



Laurielles leues ether grene or drye dronken / draweth oute by the belly waterye flemme / prouoketh floures / and maketh a man vomit, the same chewed in the mouth / bringe furth flemme that waye / and it maketh a man nefe: fyften of the berryes dronken / make a purgation.

Of Daucus

Daucus.

Daucus alter.



Daucus in Dioscorides is of thre kindes/ in Pliny of foure kindes/ but Galene/ Paulus Egineta/ and Aetius/ make but two kindes. Theophrastus seemeth to make thre kindes after the interpretation of Gaza/ whiche he disseuereth onely by the coloz of the roote / he maketh one kinde grene lyke a Baye tree/ and other kinde redish yelow after the colour of Saffron/ and the thirde kinde black or rather redish black/ or as it is in Greke *ερυθρον*, that is rede. Simeon Sethi maketh two kindes/ the yelow and the black / and he putteth no other difference betwene them/ sauinge only by coloure of the roote. Theophrastus and Simeon Sethi seme to me to vnderstande vnder the name of Daucus/ the kindes of Carot/ for it is euident/ that at the leste there are two kindes of Carottes/ the yelow and the black whiche are taken for Daucus of them. Gregorius Gyraldus the interpreter of Simeon Sethy turneth Daukion in pastinacum into Latin/ which is called in Englishe a Carot. Theodorus Gaza the translator of Theophrast turneth Daucon into pastinacum/ Galene sayth & some call Daucus/ staphilinos/ and Paulus foloweth him. Aetius doth not only say that Daucus is called staphilinos/ but also writing of Staphilinos sayeth that Staphilinos is called Daucus/ and although all these thre make

Staphilinos

Pipinella maior.

Pipinella minor.

case two figures are
one sett, and shown
in the third parte
to be where pipinella
is located of.



two diuerse chapters of *Daucus* and *pastinaca* / yet they giue lyke vertues vnto both the herbes / that is the nature to prouoke floures and brine / wherefore although *Daucus* and *Staphilinos* were to sundry herbes and diuerse in forme / as I denye not / but they be: yet for as much as they agree in vertue / the error of them can not be great / which take the one for the other / speciall ye serunge that *Aletius* writeth that *Daucus* is called *Staphilinos* / and *Simeon* / *Daucus* is oure Carot / howsoeuer *Dioscorides* do separate *Staphilinos* and *Daucus* . *Daucus creticus* as *Dioscorides* writeth hath leues lyke fenel / but lesse and smaller / a stalke a span longe / a whyte floure bytinge / hote sede and that whyte / rough / and of a pleasant sauour / when it is in eatinge / the roote is a finger thicke / and it groweth a span longe . It groweth in stonye places / and where as the sunne cummeth . There is an other of the same kinde / lyke vnto wild perselye / byting / well smellinge / hauing the smell of spice / and hote in taste . The best is in Candy . The thirde is set furth with leaues lyke *Coriandye* / with whyte floures / with a head and sede lyke *Dill* / with a spoky top lyke *Carot* / with long sede as *Cumin* hath / and that biting . These thre kindes are thus described of *Dioscorides* . *Matthiolus* although he talk of iij. kinds of *Daucus* / he setteth furth but one figur which he telleth not whether it be of the first or seconde or thirde kinde . But it varieth not from the description of the firste kinde / if it haue the taste and other vertues belonginge vnto *Daucus* .

If Mat.

Of Daucus.
Daucus tertia species.

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This is not the right figure.

If Matthiolus had tolde vs the Italian name of his Daucus / it had bene muche easier for vs to come by it / and also to iudge whether it were the true Daucus or no. As for the firste kinde of Daucus that I remember / I neuer sawe it. For I reke that Berwurtz is not Daucus criticus / but rather Beon Dioscorides. As for the second kind I know no herbe that agreeth with the description of it better then the herbe doth / which is called in Duche Bibernel / and of some Duche writers Pimpinella Germanica / and of some Italia nes Sarifragia / although they geue that name vnto an other herbe. It may be called in Englishe Pimpinell or rough Sarifrage. But I dare not saye that it is the true Daucus of the seconde kinde: As for the thirde kinde of daucus / I can not surely tell what herbe it is.

The vertues of Daucus out of Dioscorides.

THE seede of all the kindes drunken / heateth / prouoketh floures and vyne / and helpeth to bringe furth the byrth: it healeth gnatwyne in the belly / it swageth y old cough / it is good drunken in wine against the bytinges of a feld spider / and y layinge to it driueth away swellings. The vse only y seede of other kindes / but they vse y rote also of it of Candy / & y specially in wine against venemous beastes

The ver-

The vertues of Daucus oute of Galene.

Daucus the wilde/whom some call Staphilinon / that is Carot/is lesse conuenient to be eaten then the gardin daucus/but in all other thinges stronger/but it of the gardin is more fit for to be eaten / but it is weaker and hath the power to heat / and therefore to extenuat and make subtile. The roote belyde the forsaide vertues / hath a windpe propertye in it/ and prouocature to venery. The sede of the gardin daucus hath a certeine propertye also to prouoke pleasure. The sede of the wilde daucus hath no windines in it at al / & therefore it prouoketh floures and vyne. The sede of Daucus hath a behemente poure to heate/so that among the chefest/it is able to prouoke vyne / & weomens floures. If it be layd withoute/it will greatly dryue furth by euaporation. The herbe it selfe hath a lyke nature/but weaker then the sede/by reason of the mixture of a watery mixture/for all that is hote.

Simeon Sethy of the nature of Daucus.

Arotes whiche he called Daukia/ are hote in the seconde degre/and moyste in the fyrste. These nozise lesse then rapes:they prouoke vyne and pleasure of the bodye / and ingendze winde/and are hard of digestion/and that specialle if they be eaten rawe. They moue the belly to the stole and bring doune floures/but they ingendze not very good bloode/they make a mannes sede thin/and hete the kidneys. The black are better then the yellow/ wherfore they haue a measurable heate and sharpenes to breake / & to cutte in sundre grosse humores. The sede maketh meene make muche water/ and with hony it bringeth doune weomens sicknes. It is good of speciall propertie (as some men wyte)for the legges/but it hurteth the bladder.

The properties of Pimpinell / or rough Saxifrage/ oute of the later writers.

Pimpinellis iuyce is good to be dronken againste the biting of serpentis/and the same dronken in wyne / breaketh the stone. It swageth also the strangurye. The water of Pimpinell is good against the darcknes of eyes. Some do holde that the iuyce of Pimpinell taketh freckles and spottes oute of the face. The vertue of this herbe is so great agaynst all venome and poyson/that the roote only holden in a mannis mouth/ defendeth him wonderfully agaynst the poyson of the pestilence/ as men of good experience do testifye. Nowe seyng that Pimpinell doth both agre with the second kind of daucus in description/and also in vertues/for both Dioscorides and the later writers do gyue lyke vertue vnto these/my opinion can not be bayne/whiche do suppose that Pimpinella is the seconde kinde of Daucus in Dioscorides.

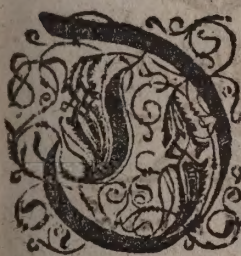
Of Dictamnne of Candye.

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Dictamnus is named in Greke Dictamnus/of some Poet
caries Diptamus/it is called of Pliny Dictamus. I haue
sene it growynge in England in Maister Riches garden
naturally/but it groweth no where ellis that I know of/
sauing only in Candy:therefore I knowe no English na-
me for it. I thinke it is best to name it Dittany of Can-
dy. Dictamnus is an herbe of Candy/bytinge fast/smooth/
and lyke Penryal. But the leues of it are greater/ which
haue a certaine thick downe vpon them lyke as Gnaphalium (called of some
Cudwede) hath. It bringeth furth nether floure nor seede as Dioscorides writ-
teth: belyke he sawe it at that tyme/when it had nether floure nor seede. But it
is knowen this daye to bring furth floure and seede/ both in England & Ger-
manye/places much colder then Candy is. And Theophrast older then Dios-
corides writeth euidently/that Dictamus hath floure and fruite/and Virgil
the nobelst of all Latine Poetes writeth the same in the booke of Eneidos.
Manye haue abused Fraxinella for this herbe/and some haue taken Lepidi-
um/which the common people called Dittany for this herbe / but their error
is manifest.

The vertues of Dittanye of Candye.

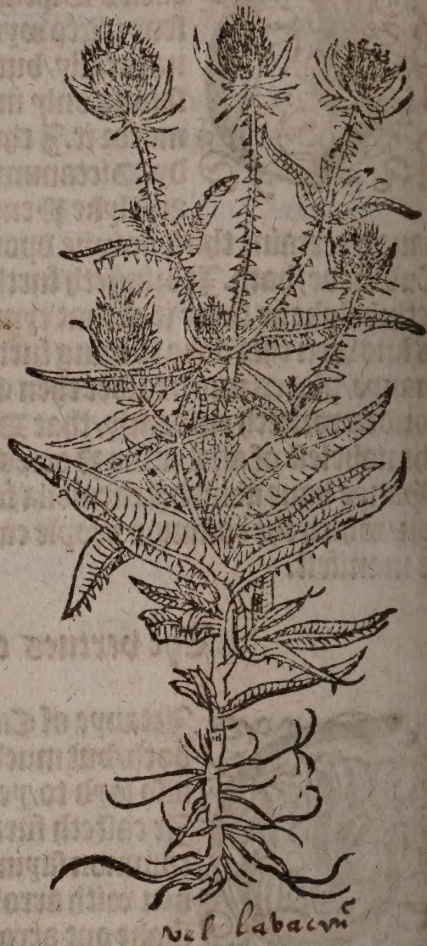


Dittanye of Candye doth al those thinges that Penryal
doth/but muche moze mightelye/not onlye in drinke/ but
also layd to/ye and also in a perfume with the smoke of it.
It casteth furth deade childer out of the mother. It is a
common sayinge/that in Candy when the goates are stri-
ken with arrowes/that by the rating of this herbe / they
shake out arrowes againe. The iuyce ether layd to/or bro-
ken with barley mele/hath the nature to purge. The herbe
wil pul furth againe prickes of the fete/or any other parte of the bodye if it be
layd to. It is good for the payne of the milke/for it maketh it lesse. They cutte
it doune in summer and in Autumne. The roote hath an hoothe taste/it spe-
deth the deliuerance of children/that are in the byrth. The iuyce dronke with
wine/is a remedy against the bitinges of serpentes. The herbe is of so greate
vertue/that if the smel of it come vnto venemous beastes/ it driueth them a-
waye/and it behanged about them/it killed them by touching of them. The
iuyce poured into woundes / ether made with yron/or the bytinge of bene-
mous beastes / is a presente remedye if it be taken streyght waye in drinke.
The kinde of Dittany called false dittany, is lyke this forsayd dittanye / but
it is not so bytinge hote as the other is. It hath the same properties that the o-
ther hath/but not so mightye. There is brought out of Candye an other kind
of Dittanye with the leaues of Sissimbrium or Baume mint/with greater
braunches/wherem are floures lyke wilde organ or wild Merierum blacke
and softe. The sauoure is betwene Baum mint and Sage verve pleasant. It
is good for the same thinges/ but it smyteth not vp in the nose. It is mingled
with emplasters and medicines/which are made against the bytinges of ser-
pentes/and are called triacles.

Of

Dipsacus. Fullers tasil.

Dipsacus sylvestris. wild tasel.



ardis fullon



Ipsacos / called in Latin Labrum Veneris / that is Venus basin / because it holdeth alwa-
 yes water / it is called in English wild tasil / in
 Duche Karten distel / in frenche Chardon oz
 Carder. It is named of the Potecaries & Her-
 baries virga pastoris: wild tasel is one of the
 prickly herbes. It hath a hygh stalke / and full
 of prickes / and lenes like lettes / ful of prickes:
 two euer together which go about euery ioynt
 te / and the leues are something long / and haue
 as it were certaine belles oz swellinges lyke
 vnto the bublinges & rise in the water. When
 it rayneth sore / in the middes of the back / both within & withoute / they haue
 an holowe thinge at the cumminge out of the two leaues / whiche come one
 furth agaynst an other / wherein is gathered water both of the rayne and al-
 so of the dew: and here vpon it is called dipsacos / that is thyrstye. Dute of the
 top of the stalke groweth furth in euerye braunche a prickly head / sharpe / and
 somethinge long / and when it is wythered / it appereth whyte. If ye cleue the
 head in the middes / ye shal finde a woyme in it. This description of Dioscori-
 des agreeth also vnto our gardin tasel / which the fullers dresse their cloth w
 all. The wilde tasel groweth commonly about diches and watery places / in
 the begin-

Of wild Tassel.

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the beginning of winter the Goldfinches vse muche to haunte this herbe for the seedes sake/wherof they are very desyrus:the other groweth in garding. In the wild tassel is found a worme when the heade is full ripe/ which fishers vse for a baite. Besyde all other tokenis and differences whereby these ii. kindes do differ/is one that the prickes of the wild tassel growe not hokedly inward as the prickes of the other do.

The vertues of wild Tassel.

The roote of wilde tassel sodde in wine/ and brused whille it be as thicke as an emplaster/ layd vpon the riftes and fistulas of the fundamente/ healeth them. This medicine ought to be kept in a bore of copper. It is also a good medicine for al kindes of wartes. Some hold that the wormes whiche are found in the heade/ hong ether aboute y necke or arme/ heale the quartane ague. Some vse to lay the water that is in the leues about the stalk vpon wartes. Wild tassel as Galene writeth/ dyeth in the second degre / & it hath some vertue/ or poure of scouringe.

Of Dragon.

Dragon.

Wild Dragon.



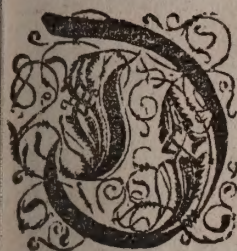
S

Dioscori



Dioscorides maketh but one kind of *Dracunculus*/ which he calleth *Dragonion*/ but Pliny maketh thre kindes of the same/ in these wordes: lib. 24. ca. 16. *Id autem quod Greci Dracontium vocant, triplici effigie demonstratum mihi est, folijs betæ, non sine thyrsos, &c.* It that Grecians call *Dracontion*/ was shewed vnto me after thre diuerse likenesses/ one with leues like a bete/ & not withoute a smoth stalk/ and a purple floure/ this is like vnto Aron. An other shewed me one with a long roote like as it were marked and ful of ioyntes/ and it had but iij. litle stalkes. The third which was shewed me/ had a greater leafe then the Cornel tree leafe is/ with a roote lyke a rede: and they sayd it had as many ioyntes in the roote/ and as many leues/ as it was yeares olde. The firste kind that Pliny describeth/ might seme to be our comon dragon/ if that the leaues of oure dragon were not smaller/ then the leaues of a Bete/ wherevnto Pliny compareth the first kinde of *Dracontion*/ but Pliny sayth that the firste kinde is lyke vnto Aron/ for whyles the dragon is yet yonge/ the leaue of it is verie lyke vnto the leafe of Aron. Dioscorides also maketh Dragon lyke vnto Aron in the description of Aron. Galene also writeth that Dragon is lyke Aron/ both in leafe and roote/ wherfore I doute not but that our common dragon is the true dragon. Howbeit when the stalke is greete and redy/ within a shorte whyle to bring furth the floure and fruyte: the leafe that is in the top of the stalke/ goeth awaye from the firste lykenes/ and hath manye leaues together/ but alioyned together in one leafe/ and not cumming furth of diuerse stalkes or braunches. And most commonlye/ one of the leues which is the ouermost/ and as it were the maister leafe/ doth something resemble an Iuyce leafe. The seconde kinde of Dragon that Pliny describeth/ except my memorye fayle me/ I sawe it ones in the land of Drent/ not far from Heppel in a marriish ground. The thyrd kinde is now adayes well knowe/ and it groweth in diuerse places of Germanye/ where as it is called *Klein Schlangen kraut*. But I haue not sene it in England: and therefore I knowe no common English name of it. Howbeit/ it maye be called in Englishe *Water Dragon*. Dioscorides describeth his Dragon thus: Dragon hath a leafe lyke Iuy great and notable with whyte spottes/ and a streyght stalke/ two cubites long of diuers coloures/ sprinkled with diuerse purple spottes/ so that it doth resemble a serpent very nere/ it is as thick as a staf. The fruyte groweth after the maner of a cluster/ in the top of the stalcke first greene and afterwarde reade/ hote in taste and bytinge. The roote is somthinge rounde/ and hath a rounde heade lyke vnto Aron/ couered with a thin filme or skin. It groweth in darke and shadowy hedges. Matthiolus maketh mention of an other kind of Dragon/ whereof is no mention made in anye good textes of Dioscorides. Neuerthelesse I thinke that it is a kind of Dragon/ euery perteyning vnto it that Dioscorides writeth of. Matthiolus also his selfe granteth & that chapter is set vnto Dioscorides by some other wyter.

The vertues of Dragon out of Galene.



Dragon hath a certaine likenes vnto Aron/both in the lefe and also in the roote/ but it is both more biting and bitterer then Aron is/and therfore is he hotter and of finer partes. It hath also a certaine light astriction or binding/ the whiche because it is ioyned with the other qualites that is sharpe and bitter/it must nedes be a stronge medicine: for the roote purgeth all the inwarde partes/making thin and breakinge tough and gros humozes/and it is a special good medicine against the almost incurable soze/called cocoeth. It purgeth and scoureth awaye mightelye both other thinges that nede scouringe/ and also the frekelles with vinegre. The leues also hauing lyke qualitie / are good for freshe woundes/and grene sozes/and the lesse dye they are/the bitterer do they ioyne together/and close vp woundes. For those thinges ~~that~~ are dye/are hotter then that they can be conuenient for woundes. Some ther be of that beleue/that they thinke if chese be couered with dragon leues / ~~that~~ they preserue it from corruption by the reason of their dye complexion. The fruyt is mightier then the roote and the leues. The iuyce scoureth awaye the disease of the eyes.

Of Dryopteris.



Dryopteris hath the name of an Oke & a fern/ *by cause it is an* and groweth in Okes. Dioscorides describeth *lyke fern an* Dryopteris thus: Dryopteris groweth in the mosse of olde Okes lyke vnto a brake/ but not so much cut or iagged in the leues. It hath rootes wounde one with an other / rough and astringent/and tarte in taste/turning somthing into sweetenes. The herbe whiche yese here intituled with the name of Dryopteris / draweth nerest vnto the description of Dryopteris of anye herbe that I knowe. Howebeit/beside diuers other thinges/there be two thinges that make me thinke that it should not be the perfite Dryopteris: one is it ~~that~~ groweth in walles with maydens heyre/and in manye bulbe rootes/and chesely of them that are in darke laynes/ and not in the mosse of olde oke trees. The other is that I can not finde the vertue that Dioscorides speaketh of that / to pull of here and to putrefye. Manye haue vsed this herbe for the true Adiantum/and namelye the Potecaries of Louan when as I was there. It is *pro* *ued* by experience that this herbe is verye good for the stone/ ether with wine/ or with almone milke made with maydens heyre.

Of Wallwurt.



Wallwurt is named in English also Danwurt/ in Greke Chameacte/ in Latin Ebulus/ in Duche Attich/ in Frech Hieble. Wallwurt is a great deal lower then Elder is / & more like an herb/it hath a foursquared stalk & ful of iointes/ ~~the~~ leues are like vnto ~~the~~ leues of an almond tre/ but longer/ & grow (certain spaces goyng betwene) aboute euery iointe stretched furth standinge oute like two winges/

S ii one



one agaynst an other, indented and stinkinge. It hath a spoky or a bushy top as Elder hath, lyke floures and fruyte. The roote is longe & as great as a finger. Walwurt groweth much about Cambridge, and in many other places of England, and also in manye places of Germany. Howbeit I coulde neuer se the stalke in any place as yet vnsquared. Not withstandinge I knowe well that it is the true Ebulus or walwurte.

The vertues of Walwurte.

Elder and Danwurt haue al one strenght and one vertue to drye by they draw water furth of y^e belly, & are euell for y^e stomache. The leues are sodden like wurttes to draw oute cholet & flemme. The tender stalkes sodden in pannes or dishes, bringe thesame thinge to passe. The roote boyled in wine & gyuen in meate helpeth y^e dropshy. After y^e same maner dronken, it is good for the bytinges of viperes. The broth of it softeneth the mother if a woman sit in it: It letteth also y^e winde go furth of the, & amendeth y^e fautes of the. The berries dronken in wine, are of thesame effect. If they be layde to, they make blacke heyre. If the leues beyng as yet tendre & softe be layd to after the maner of a pultes, they swage an inflammation and hote burning: They are good to be layd vnto burned places, & to the places y^e are bitten of dogges. They drawe together the woundes that gape and become a fistula. The leaues are good for the goute if they be layd to with bulles talow or gotes skete.

Of Smallage.

Elioselinon.



Hlioselinon after the translation of Theodore/ is called in Latine *Paludarium* / in Englishe Smallage or Marche / in Duche Eppich. And the Potecaries haue longe called this herbe in *Latinapium* / but vniustlye / for apium is not Smallage / but Perselye / which thinge I haue sufficiently proued / where as I haue written of perselye. Dioscorides writeth that Elioselinon is greater then apium is / and that it groweth in moyst places / wherof it hath the name. I haue sene it growe oft times by brook sydes & in a certain Iland of East Freseland / called *Rordenpe* / by the sea syde. The sauour of smallage is a great dele stronger & worse sauoringe then perselye is / and diuerse practicioners holde y the herbe both smelled and eaten / is ieperdous for them that are in danger of y fallinge sycknes. For it maketh them fall streyght waye that haue smelled or eaten of it / as they reporte.

The vertues of Smallage.

Dioscorides writeth y persely & smallage ar al of one vertue & strenght. Howbeit for y cause aboue reherced / I wold aduise me rather to vse persely the smallage. If y ye be desyrous to know the hole properties of smallage & of perselye

S iij

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of smallage & of perselye proprieties

Of Smalage.

of perselye/ and there shal ye finde the properties of smalage. But although Perselye be lesse hurtful then smalage is/ yet ther are good writers that hold that euen y leues of perselye also are euell for them that haue y fallinge sicknes.

Of Heth.

Erica. Heth.



Erica is called in Greke Erice/ in English Heth hather/ and Ling/ in Duche Heyd/ in Frenche Bruyer. Erica sayth Dioscorides is a busshy tre lyke vnto Tamarisk/ but muche lesse/ of whose floures bees make noughty honye. Dioscorides calleth Ericam a tre/ which is rather so named for the formes sake then for the hyghte/ for it neuer ryseth by vnto the length and hyghnes of a tre. Pliny in the xv. chapter of the forsaide boke wyrteth that Erica groweth in woddes/ which I couide

yet neuer se in any such plentye as in playne groundes and wilde felde and some hilles. For our heth groweth in playnes and in wild groundes/ and in moyste places/ and vpon som wodles hilles. The hyst heth that euer I saw/ groweth in Northumberland/ which is so highe that a man maye hyde him selfe in it.

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ic in the leath
fe of his naturall
sine saythe that
kind kind of honye
good honye and
comended in
had hot honye

The vertues of Heth.

Both the smal leaues and floures heale bytinges of serpen-
tes. Galene writeth that the floures and leaues are moſte-
cheſely to be vſed / whiche haue pour by ventinge oute oꝝ
transpiration maketh rype and digeſteth. I rede in Paul
Egineſa among the receyptes which are made agaynſt y
difeaſes of the milt oft tymes mention of Heth. Wherefore
ſeyng that both Dioſcorides ſetteth nerte vnto tamarisſk
heth (who vſeth to ſet herbes of lyke faſhion and proper-
tie together) and Paule Egineſe vſeth it with tamarisſke. I thinke that it is
much better to vſe it foꝝ tamarisſk / then Quickboome / otherwoyſe called roun-
tre oꝝ Quickentre / ſeyng Quickboom hath no ſuche qualite in it / as are con-
uenient foꝝ the diſeaſes of the milt / ſauing in only ſtopping.

Of Rocket.

Eruca hortensis.

Eruca sylvestris.



RUCA is named in Greke Euzomos / in Engliſhe rocket / in
Duche Roket / in frenche Roquette. After Dioſcorides and
Plinye there are two kindes of Rocket. The one is a gardpue
Rocket / and that is muche greater then the other / but lyke
both in taſte / ſmelle and faſhion of indentinge oꝝ cuttinge of
the leaues vnto the common Rocket with the yelow floures.

This greater rocket hath whyte floures with smal black lines like synetwoes goynge thoroowe them. The second kind is called in Latin *cruca sylvestris* / that is now common in our gardines / and is vled for gardin rocket. Some vse the great rocket for whyte mustard / but they are deceiued / for whyte mustard is in al pointes lyke vnto the other mustarde / sauing that it hath white fede / but not all whyte / but some thynge pale and yelowishe. The leanes of great rocket are not lyke the leues of mustarde / but vnto the leanes of a common racket. We shall knowe the difference that is betwene gardin rocket & wild rocket by the figures / which ye se here lyuely set furth.

The vertues of Rocket.



If rocket be eaten rawe in great quantite / it stirreth by pleasure of the bodye. The fede is good for the same purpose. Rocket maketh a man pisse / helpeth digestion and is very good for the bellye. Some vse the fede for sauce: the whiche that it may last the longer / they kneade it with milke or vinegre / and make it into litle cakes. Dioscorides writeth that the wilde rocket is hotter then the other / and prouoketh water more largely / and that some vse it for mustard fede. Rocket as Pliny writeth / careth nothing for the cold / for it is of a contrary nature vnto lettes / for it stirreth by the lust of the bodye. Therefore is it ioynd in all meates with lettes / that lyke heate mengled with to much cold / should make lyke the qualite of both. The fede of rocket remedyeth the poyson of the scorpion / and the feld mouse called a shrew. It driueth from the bodye all kindes of litle beastes that growe therein. It healeth all fautes in the face layd to with hony / and it taketh awaye freckles or sayntikles with vinegre. It maketh black scarres of bruses or woundes / whyte / w the gall of an ore.

Of Erullia or pese Erulle.



Erulla or Erullia / called in Greke okros / is a pulse lyke vnto a pease: and Theophrastus in the vij. boke of the history of plantes writeth / that Erulles / Cichelinges and peasen haue a stalke falling vpon the gronde. Pliny also in the xiiij. boke of his natural story compareth Erulles & peasen together in likenes of leaues / and sayth that they haue longer leaues then other pulses. But this difference haue I marked betwene this and pease: The cod or shale of an Erul is smaller and rounder then the cod of a pease is / and the Erul is rough within / and the sedes haue litle blacke spottes in them / & they are dun and ronder / and lesse then gray pease are. I neuer saw this pulse grow in England / but I haue sene it growyng in Germany / but there only in gardines. The properties of this herbe agreeth with peasen / and as for any qualite it hath for whylike / truly I haue rede none. But to whatsoeuer vse that phaselles will serue for / Erulles will serue for the same / as Galene witnesseth in his first boke *De alimentorum facultatibus* / where as he sayth that phaselles and Erulles

Erulles

Of bitter Fitches.

213

Eruiiles are in a meane betwene them which make good iuyce and bad/and them that are of hard and light digestion on them that are windy and windles/and them that nozylhe muche and litle.

Of bitter Fitches.



Ruum is named in Greke *Orobos*/ it maye be called in English bitter fitch / of the lykenes þ it hath with a fitch. *Dioscorides* doth not describe *Eruum* so perfittly as he doth other herbes/ and therefore it is lesse knowen then manye other herbes be. For he sayth onely these wordes of *Eruum*: *Eruum* is a litle thin bushe/ knowen of all men/ with a narrowe leafe/ and sede in coddess: mo tokes wherby *Eruum* may be knowen from other pulle/ *Dioscorides* teherseeth not. The Germanes cal pisum whiche we call a pease/ ein *Erbis*/ which word semeth

to haue commed of *Orobos*/ and though pisum is not *Orobos*: It doth appere that they gaue the name of *Orobos* vnto a pease / because the one is so lyke the other. *Galene*/ *Paulus Egineta*/ and *Aetius* with one consent/ hold that the black *Orobos* is bitter. *Galenis* wordes are these: *Orobos* dyeth in the second degre/ and that far/ and it is hote in the firste degre. As far furth as it is bitter/ so much doth it cut/ scoureth away/ and openeth it that is stopped or bounde: Then when as *Eruum* is bitter/ the herbe which groweth in wooddes with long narrow leues/ with floures lyke vnto a pease/ can not be *Orobos*: nether is the herbe that *Fuchsius* taketh for *Orobos* the true *Orobos*. Some peraduenture will saye that *Eruum* *Fuchsi* is the true *Eruum*/ because it hath narrow leaues/ and that notwithstanding that *Galene* gyueth vnto *Orobos* the yelowish and the pale a bitter qualite: yet he sayeth þ the whyte are not so bitter as the other. Wherevnto I say/ that although *Galene* wyte/ that the whyte *Erua* be lesse medicinable then the yelowishe and the pale/ that is lesse lyke vnto a medicine/ by the reason of anye exceding and vnpleasant qualite as bitternes is: yet doth he not take awaye all bitternes from any kinde of *Orobos*. Therefore seyng that there is no bitternes at all in the herbe that *Fuchsius* setteth furth for *Eruo*/ it can not be *Eruum*. I take the pulle that *Fuchsius* taketh for *Orobos*/ to be *Cicerculas*/ which is cal-
Lathyrus
led of *Galene* *Lathyrus*. *Matthiolus* describeth *Orobos* thus: *Eruum* which we cal *Mocho*/ putteth furth leaues lyke vnto *Cicercula* or *Cicjeling* a floure lyke a pease/ very redish/ coddess in fassion round and longe wherein is sede/ in som pale/ in other whyte/ in other some redishe. He sayeth that it groweth also wild in Italy/ and is taken for a fitch: wherfore I thinke that longe ago before *Matthiolus* set oute his *Verbal*/ that I gaue no vnfit name vnto *Orobos*/ when I named it a bitter fitch.

The vertues of bitter Fitch.

Bitter

Of bitter Fitches.



Bitter fitch burdeneth the heade muche/thesame eaten troubled the bellye. It draweth oute bloode by the water. This pulle wel sodden/maketh oren fat. Eruium helpeth a man to pisse well. Thesame maketh a man haue a good color/it dryueth out blood with gnawing/ both out of the bellye and oute of the bladder/ if it be eaten oute of measure/or dronken moze largely then is conuenient. It scoureth sores with honye / so doth it lyke wise scoure awaye the frekels of the face and other spottes/and it scoureth also the hole bodye. It suffered not deadlye burninges and harde swellinges to go anye further/it maketh soft the hardnesse of womens brestes/ it scoureth away black litle angrey sores and byles/it breaketh Carbuncles or plage sores: If it be kneden with wine and layde to / it healeth the bytinges of vipers/dogges/ and menne: with vinegre it healeth them that can not make water/ but with great payne / and the baine appetite to go to the stoole/and can do nothinge there. Bitter fitches or bitter tares are verye fit for them that are in a consumption/and fele not their nourishment/ if they take of the biggenes of a nut with honye. The broth of them is good for kybes or moulde helles / and for itche or peck that goeth ouer the hole bodye.

Of Sea hollye.

Eringium marinum.

Eringium mediterraneum.





Although Dioscorides maketh mention but of one kinde of Eringium/ yet both experience and autoures teache vs/ that there are diuerse kindes of it/ for there is one kinde by the sea syde/ and an other in plaine groundes for the moste parte not far from great riuers/ and an other kinde that groweth in mountaines/ and Pliny sayth Eringium groweth in rough places/ in stony places/ and by the sea side. The sea Eringium is a common herbe in many places of England by the sea syde. It is called of the common people Sea hulner/ or Sea holly/ because it hath sharpe leaues lyke vnto an holly/ and groweth hard by the Sea syde. Eringium as Dioscorides writeth/ is of the prickye kinde of herbes/ and hath broad leues/ sharp roundabout/ and they taste lyke vnto a certaine kinde of spice. Many cresses of sea hollys braunches/ when as it is grown vp/ are rede. In the toppes of the braunches come furth knoppy heades/ which are compassed about with many sharpe and hard prickes after the fashion of a starre. Whose colour is some tyme greene/ somtyme whyte/ and somtyme blew/ the rote is longe and broad/ black without and whyte within/ of the bignes of a mannis thumbe/ and a pleasant sauour. These are the proper tokens or markes of Eringium that Dioscorides writeth of: then when as the herbe which Rissius setteth out for Eringium/ agreeth not with this description/ it can not be the true Eringium of Dioscorides. The leues of Eringium that Dioscorides describeth/ are round and broad/ and haue a pleasant taste/ but the leues of Eringium which Rissius setteth out/ are very narrow/ and are without a pleasant sauour. The herbe also whiche Fuchsius setteth out/ hath not suche broad leues in any place of the stalke/ as Dioscorides requireth of his Eringium/ for the leues of Fuchsius Eringium are indented/ longe and smal/ and nothing broad about the stalke/ as the figure set out here/ will testifie/ not withstandinge that I knowe that it is the true Eringium of Dioscorides/ for at the firste cumminge oute of the leues in the sprynge before the stalke groweth by/ I haue of late sene even as broade leaues growynge from the roote of that Eringium/ as Dioscorides requireth: The common Eringium which Fuchsius setteth furth/ and as in dede the true Eringium of Dioscorides/ groweth by the Ryne syde/ and also in places far from both salt and freshe water. As for the Eringium Rissius/ is an ill fauored pricky weede/ and groweth about tounes and diches/ in suche lyke places as commonly Henbane groweth. Aetius maketh mention of a kinde of Eringium/ which he calleth Eringium montanum/ & saith it hath narrow leues & litle floures/ of the colour of gold/ which in figure are like vnto an eye. I do not remeber if I haue sene any herb agreing vnto this description. Neuertheles I haue set it furth here/ & men if they happen vpon it/ may by this description knowe it. As for the Eringium that groweth in the middelland far from the sea/ I neuer remember if euer I sawe it in England/ wherfore I knowe no Englishe name for it: but it may be called wel herbe holly/ or Ryne thistel/ because it groweth so plentifully in al places about the Ryne syde: some take Secaul in Arabians to be Eringium in Dioscorides: but they are deceyued & metely wel confuted of Matthiolus/ for holdinge of that opinion. The cause of the errour is this:

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The translater of Serapio set before the chapter of See cachul. This title de Secachul & Eryngis, And the translater of Auerroes / where as he writeth of Asteraticus / wrote thus: Elgatzaria quod Hispani vocant Panicald, & in Arabico Alchartama, & alij Secacul, & in Latino Eringi dicuntur. But if men wold haue considered the textes better then the bare titles / they shoulde haue founde that the textes in the chapters did not agre with the description and properties of Eringium in Dioscorides / Galene and Pliny. For wher in Serapion hath in his title de secacul et eryngis / within the chapter he describeth his see cachul to haue rootes wouen in together besyde the ground, and a black sede in the quantite of a Ciche / and that it groweth in moyst places / and shaddoily vnder great trees / and that it is hote and moyst in y firste Degre / which markes and properties are quite contrary vnto them that Dioscorides / Galene and Pliny gyue vnto their Eringio / also in the chapter of Auerroes which hath the title of secacul and eryngium / it is as euident as maye be vnto him that wil rede the texte both of Galene and Auerroes / that Auerroes there intreateth not of Eringium / but of Asteraticus. The same Auerroes in an other place speaking of Secacul in these wordes: Secacul, id est, eringi calidi sunt & humidi. Declaring in gyuing lyke moysture vnto heat in secacul / that he writeth not there of the Eringio of Galene / whom he knewe well to gyue vnto his Eringio a manifeste dryenes / and a temperate hete / or not far from temperat. But Rasis writinge of secacul allone / withoute anye such additions as Serapio and Auerroes haue / saith if secacul be condited / is seasoned and souced with hony or suggar / maketh lothsumnes / and destroyeth a mannis stomach or appetite / but it increaseth mannis sede wonderfull / if a man vse it oft. But eryngium condited and preserued with hony or suggar / is not lothsom for the stomach / nether hurteth it as dayly experience can beare witnes. Therfore secacul is not eryngium Dioscoridis in the writings of the Arabians / notwithstandinge that the interpretours haue confounded the one with the other.

The vertues of Sea holly.



Sea holly as Dioscorides writeth / hath power to heate / Paulus Egineta sayth that Sea holly heateth / but not manifestly: Aetius writeth that Sea holly differeth from temperate herbes / in heate ether litle or nothing at all. But it is verry drye and of subtil and fyne partes / as the same autor witnesseth. The roote of sea holly ner dronken / dryueth furth weomens sycknes / and water out of the bladder. It scattereth awaye gnawynge and wyndes. It is good to wyne agaynst the diseases of the lyuer / the bytinges of serpentes / and poison that is dronke. It is dronken with a dram of Carot against manye euels. Some holde that if it be hanged or layd to it / dryueth awaye wartes or swellinges. If the roote be dronken with mede / it healeth them that haue their necke bowynge backward / and them that haue the fallinge sycknes. The roote of Eringium made hote in water / and taken with the same water / healeth the payn of the colike.

The same

The vertues of Sea holly out of Aetius.

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The same taken with mede where in it hath bene made hote / healeth them that haue the stone and stranguriam / the stopping of the water / and the diseases of the kidnes. This broth of herbe is to be dronken xij. dayes fastinge in the morning / and when ye go to bed. If ye put water persely called Sion to it / it wil worke the better. A certain man told me that by the often vsinge of it / that he left of puttinge furth of stones by his water / when as before he was oft vexed with that disease. If ye dwell by the Sea syde / you maye make a goodlye medicine of the roote of Sea hollye condited / and so ye maye make a goodly and holsome mete of the grene stalkes / when they come fyrste out. The same maye ye also conserue and kepe in vinegre byne oz sugar / oz honye / as Asparagus / called Sperage and Sampere / are kept and condited.

Looks bark 173

Of Spindel tree.

Euonymus.



Sponymus is reckened not without a cause to be the tree which is called of some comon Herbaries Fusago oz Fularia / although I haue sene this tree oft tymes in England / and in moste plentye betwene Ware and Backwaye / yet for al that I coulde neuer learne an Englishe name for it / the Duche men call it in Netherlande Spilboome / that is Spindel tree / because they vse to make Spindels of it in that countrey / and me thynke it maye be so wel named

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in English/seyng we haue no other name. Theophrastus Describeth Euonymus after this maner. The tree named Euonymus / groweth both in other places/and also in the Ile of Lesbos in the Orkin mountaine / called Ordinus: it is of the bignes of a Pome granate/with a leafe of thesame/ but greater then is the leafe of Perywinkle/and softe lyke the Pomegranate lefe. It beginneth to bud in September/and blossmeth in the springe: the floure is lyke the herbe called viola alba/of which are many kindes/ but the most common viola alba is the herbe that we call commonly hartsease: the sauour is vnpleasant: the fruyt with the huske is lyke to the cod of sesam or oyle sede/ within it is hole and sound/not hollow/sauing that is diuided into four squared rowes. This if it be eaten killeth bestes/and thesame doth the lefe/ and specially goates/except they be purged. Pliny writeth thus of Euonymus: The tree which is called Euonymus/is no luckier then ostria: It is not vnlyke a Pomegranat tree/ and it hath a leafe of the bignes betwene it and a Bay tree. The fashion and the softnesse is lyke the Pomegranate/ but y floure is whyter/and by an by declareth the plage to come. It hath coddess lyke vn to sesam/and within a corne foure cornered stick and deadly to bestes. The leafe hath thesame might. Somtyme a hasty lare is a remedy against y poison of this tree. This haue I marked beside al that Theophrastus and Pliny haue wozitten/that the yong twigges or wandes that growe out of the roote besyde the tree/are very faire grene/and so wel fouresquared as if it had bene done with a plane. The vessels that the sedes are in/are red / and y tree hath much hart or pith in it. The wood in color is somthinge yelowishe/ not vnlyke the color of Berbery tree. I know no good propertie that this tree hath/sauing onely it is good to make spindels and byrd of cages.

Of Agrimonie.



Eupatorium is named in Greke Eupatorium/ is called in English Agrimonie/in Duch Agri monien/in frenche Aigremoine. The Potecaries haue vled for the true Eupatorium a wild herbe with leues like hempe/which groweth about waterlydes and ditches/ which differeth much in vertue and fassion from the herbe named of Dioscorides Eupatorium / as ye shall know in the description of Eupatorium of Dioscorides. Helue maketh also metion of a kind of Eupatorium/which doth nothing agree w it of Dioscorides/as ye may se in Helues description of that herbe. This herbe is supposed of some lerned men to be Eupatorium Auicenne. Dioscorides describeth his Eupatorium after this maner: Eupatorium is a bushy herbe/bringing furth one stalke like wood/blackish/streight small/rough/a cubite long/and somtyme more. It hath leaues lyke fyue leued grasse: yet more lyker hempe/diuided in fyue partes or more/ somethinge black/indented about the edges lyke a sawe. The sede commeth furth of the midle of the stalkes / and so groweth by ful of downe/and it boweth downeward. The same when it is drye cleueth vpon mennis clothes.

The ber

Eupatorium. Agrimonie.

Eupatorium vulgare.



The vertues of Agrimonie.



Apatozium is an herbe of subtile and fine partes / and it hath poure to cut insunder / and to scoure awaye without anye manifest or perceiueable hete. Therefore it scoureth awaye the stopping of the lyuer. There is also in a certain binding / wherby it gyueth strength vnto the lyuer. Thus far hath Galene spoken of oure Agrimonie. And Dioscorides writeth thus of the vertues of Agrimonie: The leues of this herbe broken and layd to with swynes grese / heale

sores that are harde to be cured and couered with a skin. The herbe or the sedde dronken in wine / deliuereth men from the bloodye fluxe / from the diseases of the lyuer and the byting of serpentes. Agrimonie groweth amonge bushes and hedges and in middowes and woddes / in all countries in great plentye.

T ii

Of the

Faba.



hath her sure beane be
ba anhq^o r^o.



SABA is called in Greke kyamos / & these manye yeares we haue englished faba a Beane in English as the Duch have named it em Bonen in their spe-

che / from whence our spech came. But first a certein Duch man of late named Hieronymus Tragus / after wth diuerse reasons and autozities goeth about to proue that faba called kyamos of the Grecianes / is not the pulse that is called in Duch bonen. His reasones are these: The first is that where as Theophrast and Plinye write / that the faba or kyamos cometh not out of y^e ground before xv. dayes / that the comon beane appereth in Germany in y^e v. or vi. daye. An other reason is / that where as Pliny writeth / that al other pulses sauing the faba / hath but one roote / wher as Pliny semeth to gyue mo then one to y^e faba. The third argumēt is also fet out of Pliny / whiche saith that faba are so

fruytful / that one stalke hath bene laden with an hundreth fabis: but ther is no such plenty in the Duch bonen: therefore the Duch bonen can not be faba. He fetched an other argument out of Galene therj. boke of Simple medicines / Galene saith there that oniskos / which are called in Latin millipedes / (and in English are named Horse lice or Hobtrushes lice) are round bestes / when as they draw themselves into a round figure like a boule or balle / som with vs call them kyamous / because they are lyke vnto fabis: after that they haue drawen them selues in to the round figure of a boul or a balle / or suche a round thing. But the common bean is not round like a boule / therefore the comon bean can not be kyamos or faba. And this argument he confirmeth by the autozite of Dioscorides / who in the chapter of Juniper (as he alledgeth Dioscorides) maketh one kind of Juniper berries like a faba / but they are round / therefore the faba ought also to be round. These & certeine other such argumentes doth Tragus byinge furth to proue that the Duch bonen / which is alone with our beane / is not the Latines faba / and the Grecianes kyamos. Now when as Dioscorides describeth not fabam / where as he intreateth of the nature of it / of a purpose it is mete that we fetch out of other places of Dioscorides / and out of other autozes / so much as we can that belongeth vnto the description of faba. Dioscorides intreating of Climenon / sayth that it hath a foursquared stalke like to the stalke of faba. Theophraste lib. 7. cap. 3. writeth that the stalke of kyamos or faba is hollow within / and that it groweth right vp. Plinye sayth also that of pulses onely the faba with

lupines

hupines hath but one stalk. The same Theophrast saith y it hath a round lefe/ as Pliny doth also. Pliny saith that in the floure are certeine letters of murning or weping/ which is nothing but a black or brounifh spot that is in the floure/ Theophrast saith that the skin of the beane is verye thicke.

Dioscorides maketh y sede of Xiris like vnto the sede of faba or kyamos/ & Galene in y boke de alimentis maketh round the kyamos or faba/ non nititur numerosa radice / y is faba leneth not vpon many rootes/ sayth Theophraste contrary vnto Pliny/ whiche wold y the faba onlye should amongst pulles haue many rootes. Theophrastes wordes in Greke are these: *μόνον ῥῶν ἔχειν καὶ οὐ πολλὰ ῥίζον*, that is/ it is weike and empty/ & hath not many rootes. Theophrast compareth the fruit of Lotus vnto fabe.

Nowe let vs se in how many poyntes our comon beane doth agre with the aboue named markes/ y old autozes gyue vnto fabe. Our beane hath one roce as faba hath/ single & but one. Our beane hath a streight foursquared and hollow stalke/ & as faba hath the leues round/ and the floure haue spottes as Pliny writeth/ that the faba hath in them: But in the figure and forme of y sede/ our beane agreeth not w the beane y Galene in diuerse places writeth of/ for where as it is round/ oure is long and somthinge flat. If I coule answer vnto this point / the reasones y Tragus & other bying/ were soune answered to. Howsoeuer the matter be/ I thinke that suche a faba as Galene writeth of/ can not be found in this countrey w the markes y other autozes gyue also vnto it. Well if our beane be not the faba of old wyters/ I wold som body wold shewe vs what pulse is there ether in Italy or Spaine/ England or Alman/ or Franch/ which is the olde wyters faba. Hieronymus Tragus taketh the herbe y is in dede Cicercula/ but vnknewen to him to be faba antiquorum. But Cicercula because it is not rounde/ & groweth not right vp/ but asyde/ can not be faba: Cicercula hath al so long leues/ when as the beane by the autozitie of the same Theophrast are single/ therefore it can not be faba antiquorum. Amatus Lusitanus as he nameth him selfe/ and Rembert Holpen with the reason of Tragus/ deny y our beane is the faba antiquorum/ but they telle not what pulse y is in this parte of Europa. And so they take fabam away from vs/ but they set nothing in the sede of it/ as Tragus more boldelye then lernedly did. Two of the same men hold y our comon bean is faselus. But y our comon beane can not be faselus/ first I wil proue by y wordes of Rembert/ which saith both in his duche and frenche herbal/ y faselus is phasiolus of Dioscorides/ but phaselus can not grow vp wout stakes or poules/ & the beane can/ therfore the beane is not faselus. Galene also de alimentorum facultatibus in y chapter de dolichis, sayth these wordes: *Dicere posset quis, oia hæc eruiliæ, cicerculas & phaselos vnum esse genus, verum pluribus nominibus appellari, and a litle after wytinge of y same/ sayth: Siue hæc vt dixi vnū genus, siue vnus generis differentia sint.* But Theophrastus writeth Cicercula & Eruilia grow asyde & not right vp/ as the faba doth/ then if faselus be ether one kinde or of one kind as Galene writeth with Cicercula & Eruilia/ then groweth faselus a syde as y other ij. do/ which differ as Galene saith only in name. Ther wher as our beane groweth right vp/ it can not be faselus. Galene also saith y phaselus is of a meane qualitie betwen wind & not windy. But our comon beane as Rembert sayth alleging Dioscorides/ is windy. Then when as phaselus is in a meane betwene windy & not windy/ & the beane is so windy y it had nede to haue comine put to it/ to put y windines awaye/ our comon beane can not be faselus. But I meruel

Rembertus citeth Dioscorides for the properties of faselus/seynge & he neuer made any mention of it/except Rembert take faselus & phasiolus to be al one/ which if he do/ I meruel againe why he maketh ij. chapters of faselus & phasiolus/ if they be al one. I meruel also & he giueth the propertie of & faba veteru vnto our comon beane faselo/ which no autoz giueth vnto phaselus/ & yet wil not gyue the name of faba veterum vnto our beane also / for nether Galene nor anye other autoz saith & faselus are good for inflamations & for & diseases of & stones & pappes/ but Galene & Dioscorides both giue these vertue & propertie peculiarly faba veteru: wherfore Rembertus semeth against hys wil in geuing & peculiar vertues faba veteru vnto our bean/ to make fabam faba veteru/ as willingly he taketh the description of it from & same/ to lightly geuing credit vnto Tragus/ who hath made him erre in diuerse herbes/ as & reuocation of certeine errours & he had committed in folowinge of Tragus/ can beare witnes. But by reason aboue brought/ ye may se plainly & our bean can not be nether phaseolus nor faselus veteru. Now let vs answere to & reasons & Tragus & his folowers make. As touching & long comining by of & faba/ I nede to make no other aunswere then Theophrast maketh. For Theophrast in & same place immediatly after in these wordes maketh sufficient answere to this reason. Sed an ea quæ tempore verno serantur, celerius exeāt cogitandū est. Nonnunquā enim & quibusdā in locis vel intra pauciores dies cōfici possunt: vt in Ægypto enim tertio aut quarto die prouenire affirmāt: apud alios verò pluribus quā retulimus opus sit, nec temerē ita eueniat, quū & tellus & cælū discrepat, cumq; maturius seriusq; aratū sit, quāq; superuenerint diffimilia constant. Tellus enim rara & leues & benigno cælo subiecta, celeriter & facile reddit lenta vera & ponderosa tardē. Pliny concerning & multitude of rotes is answered al redy by Theophrast/ who writeth & & faba hath not many rotes. As touching & plenty & & fruyt of faba & Pliny speaketh of/ & is to be adscribed vnto & plentuousnes of som groundes/ wher as such plenty is. As for the heuines of our beanes/ it cometh also of & diuersite of & ground/ & not of & diuersitie of & kind: for diuers thinges of one kinde are many partes heuier then an other/ by & reason of the goodnes or plentuousnes of & ground / wherfore Agricola like a wise & lerned man/ writeth & & right old weightes can not be restored again by granes & pulses by reason of their diuersitie in diuers countrees & regiones. As touching & which he bringeth out of Dioscorides/ for the rondnes of & faba/ in & chapter of Juniperus it is not found in any good text of Dioscorides/ nether greke nor latin. If any wil allege me & text of Dioscorides after Serapions alleging/ I desire no better argument to proue & faba ought not to be round/ then it & may be made by Serapions alleging of Dioscorides/ for he writeth thus: Quædā reperitur cuius fructus est paruus sicut faba, nisi quia ipse est rotundus. Be se here & Dioscorides as Serapio allegeth him/ maketh & faba not to be round/ for he saith & the fruit of & lesse Juniper is litle like a faba/ sauing & it is round as & faba is not. As for & reson brought of Galene for & roundnes of & faba/ I answere & ether Galene conteineth his fabam vnder som kind of pulse/ & we take for a kinde of pease/ as som thinke & Dioscorides conteineth vnder & beane & pease / because no mention is made thereof in Dioscorides/ or ellis his faba can not be found in this part of Europa/ or ellis I am far begyled. Pliny maketh peason to haue corners / then by him oure round whyte pease is ether Galenis faba/ or ellis cicer albu/ which Pliny maketh whyte and round/ and lesse then cicer arietinum. *Simion*

Sethy a late greken, whose manner is somtyme to ming The betz latine names with grecke callith xvaqor gaba & wherby a man may gather that in his tyme faba of the latines & xvaqos of the grekes were all one.

The vertues of Beanes.



Beanes make winde/and are hard of digestion/and make troublefom dreames. They are good for the cough/ they ingendze fleshe of a meane nature betwene hote and cold. If they be sodden in water and vinegre/and eatē wth their shelles/they stop the bloodye fire/ and the common fire of y^e guttes. They are good to be eaten against vomiting. They are lesse windy if the first water whille they be in se- thing/ be cast out/ and be sodden in freshe water agayne.

The grene beane troubleth the stomach more/and is more windy then y^e dwe beane. The flour both by it selfe/and also layd to with barley mele/ swageth the burninges called inflammations/which come of a wounde/it maketh the scarres to be of one color with the rest of the flesh about it. It helpeth the pap- pes that swell with clodded milke: yea though they be vexed with an inflam- mation or hete: it stoppeth milke: it driueth away swellinge empostemes/ blewve brosed blood/and swellinges behinde the eares with the mele of fen- greke and hony/ but with roses/ frankencense/ and the whyte of an egge/ the eyes that fal out ward/ swellinges both windy and other/ are stayed/ the same kneded with wine/ helpeth the eyes that haue a perle/ and y^e stripes of y^e eyes. The beane eaten without any huske/ is good to be layd to y^e forehead/ to turne away the humores that fal doune into it. Beanes sodden in wine/ heale the swellinges gathered in the stones. Some vse to lay it vpon childers/ nether partes of their bellies/ to stoppe the coming furth of the firste heyre. Heyres whiche spryng oute againe after that the former heyre is pulled out/ if they be anoynted with the huskes of beanes/ were smal and fyne and receiue lesse nourishment. The barks of beanes with barley mele/ clouen aloyn/ called of some allom plume/ and olde oyle/ dryueth away hard kirnelles. Wool is died with the barks of beanes. Beanes the skin taken of/ and deuided into those partes/ whereinto they are deuided by their owne nature/ vse to be layd/ to stop blood which is rased by an hoxleche/ for it stoppeth bloode/ if it be halfe- clouen and layd to. Aetius writeth euen as Galene and Paulus write also: that it draweth very nere vnto the midle temper betwene hote and cold. The substances of y^e beane as Galene writeth/ hath a litle vertue to scoure away/ as the skinne hath the propertie to binde a litle/ beanes layd without as a me- dicine do dwe without hurt. Galene writeth that he hath oft vsed beanes sod- den in water/ and laid them to with swines grese vpon places/ vexed wyth the goute. He also vsed the leaues against the brusinge of synewes/ and the woundes of the same/ and namely the mele of them with honye and vinegre.



Goodly Xeder / this folowing matter shall be addeth vnto the
vertues of Dill / which you shall find at the nom-
ber / Folio 43. and 44.

The maner of making of a fat or butter lyke in strength with
the oyle of Dyll / or the oyle of Chamomill.

Take of the floures of Dill or Chamomil floures / the white circle ta-
ken away / a quart or a pint as ye will haue the quantite of the medi-
cine to be great and poure vpon the floures / ether so muche fresh mel-
ted butter / and scomed / or so much of the fattes of a gosse / hen / hog / or capon /
or al mixed together as wil couer all the floures / being in a pottel pot / or a gre-
ter vessel / which pot or vessel ye shal set in an other vessel full of hote sethinge
water / and let the pottel pot stand so longe in the water / vntill that the flou-
res begin to faide or change their color and waxe soft / the streyne altogether
and cast away the floures / and put as muche freshe floures vnto the butter
or fat / as ye did before / and so do thre tymes / and then put by your butter in a
close vessel wel stopped / and vse it when ye haue nede. This butter or fatt if it
be dressed with Chamomil floures / is good for the diseases that are in the sy-
newes / or the ache that is in partes full of sinowes. It is good to anoint the
withal y haue bene longe sicke in an agewe a litle before the fit come. It is
good to laye to anye parte that acherh in the body: it is good for them that are
werre / ether by great labor or by riding / so that it may be layd verre warme
on with a hote hand / specialllye about the ioyntes / it will also ease the payne
of the stone / something if the diseased place be anoynted therewith beyng hote.
If ye make it of Dill / it doth also swage ache or payne that commeth of win-
dy matter / and is good for all other thinges that Chamomill is good for / and
speciallly for driuing awaye of the cold of an old agewe / if the ridge bone be a-
nointed therewith as hote as the patient can suffer / an houre before the fit at
the fire syde or in a hote bed. It is also good for swellinges and impostumes /
and hardnes / and partely it helpeth a man to swete if a man be anointed ther-
with as hote as he can suffer / and so will y butter of Chamomil do lyke wise /
layd to after y same maner. Ye may make a medicine with butter / and
the floures of Lauander / as I taught you to make of the floures
of Dill and Chamomill / and it wil be good for a cold sto-
mache / for the head ach that commeth of cold /
and for the ache of anye parte of the
body that commeth of cold.

FINIS.





As the wylse Philosopher Seneca, counteth him to
slay or kill, that may well saue and will not: so may I rightly iudge
after the same fashon, that he is a great hinderer and hurter that may
profite a man and will not. Seeing then that this my fathers Her-
ball, which he after his long trauell, study and experience hath made,
is now set forth to profit and pleasure his countremen withall: and
by the oversight partly of the Printer, and partly of the Scribe that copied the booke
out for the Printer, is now so comined forth that the Reader can not get any profite or
commoditie thereof: least that I for the cause aboue reherfed bee counted a hinderer
of the profite of my Countreimen, and not to let by my fathers same and estimation
(for I am sure, many that know not that afore his death he went about to correct this
booke, will blame him for letting so fallly a printed booke to come forth) I haue taken
some paynes, and haue perused and red ouer this booke as my father beganne, and
haue conferred it with his owne hande copie, and haue so corrected it and amended
it, that a diligent and a welwillling reader may easily vnderstand the meaning of the
wyter, and so take great profit of the same. But peradventure some will saye, if
I had minded to pleasure my Countreimen, I might haue done better if I had cal-
led in or stayed this print, and caused the booke to haue bene printed here anew again.
In dede if I had done so, I should haue eased the reader of this labour of correcting.
But I should haue done against Charitie to haue caused the Printer by that meanes
to leste all his laboz and cost which he hath bestowed in printing hereof. Wherefore gen-
tle Reader beare a little with the Printer that neuer was much accustomed to the
printing of Englishe, and afore thou reade ouer this booke, correct it as I haue ap-
pointed, and then the profite thereof will abundantly recompence thy paynes. And
last of all, take these my paynes also in good worth at this time. Another daye when
this Herball shall be printed againe (and if it please God to lend me lyfe and health,
augmented and increased) I trust the reader shall be put to no such paynes in cor-
recting of the same, as in no other of my fathers bookes as yet byprinted
which hereafter as time and occasion shall serue, I entende to
set forth. In the meane time vse this Herball in stede of
a better, and giue all laude and prayse
vnto the Lorde.

¶ Faultes to be corrected in the first part.

The title at the top of euery leafe is the first line, from the which you
shall begin to tell.

In the Preface.

- | | |
|------------------------|---|
| <p>Side.
Line.</p> | <p>1 41 For (although I haue both) reads, although I
haue bene both.</p> <p>1 43 For (pilgrimage neuer) reads, pilgrimage yet I
reuer.</p> <p>2 9 For (rectured in of) read, receyued euen of.</p> <p>2 10 For (larizen) read, latters.</p> <p>2 14 For (admitting of men) read, admitting of me.</p> <p>2 29 For (many flours) read, many floures.</p> <p>3 3 For (Iealie did) Iealie I did.</p> <p>3 8 For (Bartholus) read, Bartholus.</p> <p>3 47 For (sech, wherfore) read, sech them, wherfore.</p> <p>4 7 For (I extene) read, I intene.</p> |
|------------------------|---|

In the first part.

- | | |
|------------------------|---|
| <p>Side.
Line.</p> | <p>1 3 The figure that is set for Absinthium ponticum
Rome natum, is so not, for it is the figure of Abs-
inthum, as you may see afterwarde. Pag. 10.
Note in the first edition, and there thou shalt finde the
right figure of Absinthium ponticum Rome natum.</p> <p>2 19 For (colones) read, coloners.</p> <p>2 32 For (of later) read, of the later.</p> <p>2 39 For (medenda that) read, medendi holds that.</p> <p>2 46 For (excellen) read, excellenly.</p> <p>3 40 For (franche) read, france.</p> <p>3 45 For (which disagreech) read, which agreech.</p> <p>3 45 For (his description. Wat.) read, his description
2.1.</p> |
|------------------------|---|

- 8 Put out (of the) read, nitted.
 12 For (nettes) read, nitted.
 11 For (inct & duelles the) read, in & diseases of the
 7 For (leurd) read, leureth.
 10 For (officers) read, officers.
 11 For (set out) read, sethe out.
 17 For (fishers) read, fishers.
 11 After (there) there wanteth, as an vnswere forde
 6 For (Will) read, will.
 9 For (they are to abler) read, they are the abler.
 9 For (rom) read, row.
 9 After this word (places) there wanteth, hard
 by the sea side.
 0 Put out (hard by the sea side).
 0 For (sumattem) read, sumattem.
 0 For (described) read, described.
 0 For (smack) read, smack.
 0 For (alter) read, alter.
 17 For (that it beside, read that beside.
 0 For (bionthalasson, read bionthalasson, and
 in all other places.
 10 After this word (Mathiolus, there wanteth,
 In describing of an other kind of Biter than Diosco-
 ridis described.
 10 For (their) read, their.
 11 For (simphiton, read, simphiton.
 13 For (comparison of) read, comparison
 long, but long in comparison of shorter.
 0 For (that is, read, that is.
 0 For (to bulbine, read, to be bulbine.
 13 For (that holdeth side, read, that holdeth & side.
 17 For (and close the is Bulbus, read, and close
 them by. And that Bulbus.
 17 For (garon, read, garon.
 21 For (louge, read, long.
 2 After (they) there wanteth, answer.
 23 For (hath not the right, read, hath the right.
 27 For (bunni, read, bunni. And so in other places.
 28 For (bounn, bounn.
 4 For (Plinie. And Mathiolus, read, Plinie and
 Mathiolus.
 4 For (and make of one kinde of those herbes, and
 make of one kinde, those herbes.
 7 For (tharpe, read, tharpe.
 7 For (unto another. For, read, unto another, for
 20 For (organ bulh, read, organ of bulh.
 15 For (at those dayes, read, at their dayes.
 16 For (calamite, read, calamite.
 5 After (clinopodium, there wanteth, as farre as
 I can gather by his figure in the chapter of clinopodia.
 18 After (Dioscorides, there wanteth, And whether
 the Calamite agre or no & description of Dioscorides.
 17 For (is not like, read, is most like.
 5 For (with a sunning, read, with sunning.
 15 For (trumble, read, tumble.
 39 For (drawen, read, drawn.
 45 For (drawen, read, drawn.
 3 For (drawing, read, drawing.
 19 For (ruehmes, read, ruehmes.
 11 For (buthalmos, read, buphthalmos.
 11 For (fructicola, read, fructicola.
 1 For (bespe, read, bespe.
 6 For (hath, read, have.
 34 For (lones, read, lones.
 11 For (to bring forth, read, to bring it forth.
 15 For (and use in the, read, and use it in the.
 3 For (come, read, come.
 10 For (stretch, read, stretch.
 30 For (caruui, read, carui.
 21 For (acute, read, acute.
 36 For (gallingall, read, gallingall.
 18 For (nother, read, nother.
 13 For (calluses, read, calluses.
 16 For (now, here, read, no here.
 23 For (discharged, read, discharged.
 31 For (lous, read, lous.
 4 After (the, read, and the.
 6 For (centaurum, read, centaurum.
 5 For (coraphilago is, read, coraphilago and is.
 2 For (against the common, read, against the blue
 die and against the common.
 6 For (which hath, read, which have.
 6 For (dressing, read, dressing.
 16 For (in this, read, in this.
 13 For (and substance, read, and their substance.

- 17 For (suppositio, read, suppositio.
 8 For (The Doyberch, read, The Doyberch.
 18 For (leabbes of farriers, read, leabbes of farriers.
 45 For (spedeth, read, spedeth.
 24 For (chamiepparill, it may, read, chamiepparill, it
 rillus then it is. It may.
 33 For (sabine, read, saba, and so in all other places.
 41 For (Plinie, read, Plinie.
 1 For (chamiepparill bulgare, read, chamiepparill bulgare.
 17 For (description, read, description.
 24 For (be of on herbe, read, be on herbe.
 19 For (of the isle, read, of the isle.
 13 After the word (descriptions of Chamiepparill,
 there wanteth all that followeth. But after by a
 complaint he falleth into such a fault as lightly I haue
 seeme no learned and honest man fall into, for both con-
 trarie to the open truth and the meaning of the Author
 he maketh Plinie to call Chamiepparill Chamiepparill,
 and so lieth from Chamiepparill, and taketh dauntle of
 the leaues of Chamiepparill. His words are these.
*Sand quam paucis Chamiepparill bistitum perstrinxit
 Dioscorides. Quare difficillime quidem discerni potest
 quam in vniuerso plantarum genere Chamiepparill re-
 ferat. Nam et si Plinius lib. 24. cap. 15. scribit Chamiepparill
 eam quam fortasse rectius Chamiepparill idem appellat,
 folijs laticis (ego putius dixissem Piceis) similes esse, a-
 men neq. propitius facili inueni fuerit. I take
 there is no man that looketh vpon Plinie in this
 place, but he will saye that Mathiolus committeth
 such a fault against Plinie and the open truth, as
 no man hath committed, whome hee oft times hath
 scornfully mocked and bitterly chere in his books.
 And it that he shattereth vpon his talke of Chamiepparill
 withall, declarerth that he is not of so great knowledge
 in herbes as some men doe take him to be of, and that
 there are other toyme beyond the Mountaignes, if they
 had dwelled in such an herbych countrey as long as he
 hath done, would haue bene as well learned in herbes
 as he is. Let these words that followe here of Chamie-
 leuce be iudge whether it be so as I saye or no. *Vires
 equidem herbes me vultu saleri possunt que Picea fo-
 lio vireant, sed nullam tamen vnguem repertam, que
 quod obseruauerim fluxum reseruet. That is, I can
 confesse that I haue found many herbes which are greene
 with the leaues of the tree called Picea, but (that I
 haue marked) I neuer saw any with a roste downe. This
 obseruacion vpon which Mathiolus maketh his commen-
 taries, sheweth that Mathiolus, Picea, and Plinie
 haue those leaues of the tree called Picea, and that Mathio-
 lus the second, sheweth that I compare the herbe that
 I set out to be like of another to Chamiepparill in Di-
 oscorides. And of this Mathiolus sayeth, quod equidem
 habet a yellow shining downe like vnto a Rose. This
 haue I shewed not to put Mathiolus out of all credit,
 who in many herbes hath brought much light, but the
 some me that give so much to him might know that he
 erreth sometime as well as other, and that though his
 learning be not little, other men. I meane Pichinus
 and Ruellius, and other whom he oft times cheerech,
 are as well learned, if not better, as he.
 17 For (hoxes tusties, read, hoxes tusties.
 19 For (that the name, read, that the name.
 20 For (sempiternus which is called thistle, read, sem-
 periternus which is called thistle.
 18 For (ciche of pest, read, ciche of tuche pest.
 16 After (And hoxe, there wanteth, After the fa-
 gure of the seeds.
 8 For (waisteth it vpon it, read, waisteth it by. It
 10 For (and good, read, and is good.
 19 For (they also, read, they also.
 33 For (hurt the soles, read, hurt the soles.
 21 For (vnto Dorellis and in all pointers read, vnto
 Dorellis when they come first forth, though they be
 somewhat lesse afterwards, and in all pointers.
 4 For (which a great, read, which are a great.
 4 For (shall persepuz, read, shall in all of sepuz.
 19 For (as haue, read, as I haue.
 7 For (confuteth him, read, confuteth them.
 14 For (are at least, read, are at the least.
 11 For (of other, read, of another.
 24 For (chamiepparill, read, chamiepparill.**

Haultes escaped.

- 140 10 for 'channaholds, read channaholds.
150 7 for 'hote, reads hole.
151 14 for full of branches, read full of little branches.
152 7 for 'hanging, reads hanging.
153 17 for 'describeth a groweth, read describeth groweth.
154 4 for 'Colons, read Colchis.
155 17 for 'Uchew, read elchew.
156 15 for 'be gon, read gon.
157 15 for 'waspen, read of waspen.
160 18 for 'Germanie, read Germanie.
161 5 for 'ad union, read of an union.
162 16 for 'killeth hoise, read killeth as me repose hoise.
162 16 After 'oxen and swine, there wanteth. Plinius
says that the black helleboe killeth hoise, oxen & swine.
162 30 for 'absteruua, read absteruua.
162 3 for 'lazus, read lazul.
165 5 for 'boeth, a lesse, read boit, lesse.
166 8 for 'leaves groweth, leaves to hich groweth.
167 14 for 'vineger rose ople, read vineger & rose ople.
168 14 for 'crop, read trop.
168 40 for 'on berie, read on berris.
169 2 for 'twig of copnet tree, read twig of capnet tree.
170 3 for 'an choomast, read an choomast.
170 10 for 'frenche, read fraunce.
171 16 for 'now, read not.
171 6 for 'bush, read bushie.
171 3 for 'farther of, read farther part of.
173 4 for 'ploue it, read ploues it.
173 5 for 'scip it, read scipe the.
173 8 for 'so, read to.
174 36 for 'much, read miske.
174 36 for 'healty, read healeth.
175 3 for 'shios, reads shijos.
175 4 for 'shna, read shna.
175 4 for 'shnos, read shnos.
175 7 for 'shnos, & oys shnos, read shnos & oys shnos.
175 13 for 'shys, read shna.
176 1 for 'cucumt cuculi, read cucumt cuculi.
176 3 for 'shnos and shna, read shnos and shna.
176 3 for 'shna, read shna. If for 'shnos, shnos.
176 4 for 'although he, read although in other places he.
176 5 for 'shnos, read shnos.
176 11 for 'coters, read gutte.
178 11 for 'the figures of Cucumt angulus,
which is the 178. leafe shalbe placed in the 180.
leafe where is also treated of.
179 15 for 'does not loose, read does not so loose.
179 44 for 'that have fell, read that have fallen.
180 15 for 'shys agries, read shnos agries.
180 15 for 'powen, read powen.
180 31 for 'cosh with, read cosh with.
180 31 for the lute in the rote of the groines, read the
lute of the roots in the rote of the groines.
180 31 for 'also in the barke, read also the barke.
181 2 for 'set upon a cap a line, read, set them upon a
cup, as desired in a line.
181 7 for 'in the bile, read in the line.
181 14 for 'burnen, read burneth.
181 31 for 'Greeke, read shen shen.
181 34 for 'quintet, read quintet.
181 36 for 'of cucumber, reads of hille & cucumber.
184 1 for 'berightys, read berightys.
184 15 for 'disturbes, read disturbes.
184 31 for 'is made hyselome, read is made hyselome.
184 11 for 'riche, read ridge.
185 11 for 'loines & hips done, read loines & hips both.
185 17 for 'in a certaine, read in it a certaine.
185 31 for 'leaves, read leaves.
188 44 for 'endure, read endured.
188 45 for 'hobles, read hofies.
189 13 After 'this word, reads there is hille shys.
189 14 for 'and other, read and another.
190 9 for 'saues birds, read saues bene.
190 14 for 'I haue & platinum, reads I haue forme
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191 33 for 'Alfro read Afro.
191 7 for 'a fore leaved, read a three leaved.
191 14 for 'to smell as, read to smell to me.
191 31 for 'other more, reads neither more.
191 3 for 'of found, read and round.
196 12 for 'cypisus, read cyprus, & so in the 19. line.
196 11 for 'cypisus is a bush & a high bush, & a
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learn to know the helle boe. If thou looke in the second
part of the wheel, in the leafe 148. thou shalt find

the figure set out for the whole quarter.

- [illegible]

The seconde parte of Guil-

liam Turners Herball, wherein are conteyned the names of herbes in Greke / Latine / Duches, Frenche, and in the Apothecaries Latin, and somtyme in Italiane, with the vertues of the same herbes with diuerse confutations of no small errors, that men of no small learning haue committed in the intreating of herbes of late yeares.

God saue the Quene.



Imprinted at Colleen by Arnold Birckman / In the yeare
of our Lorde M. D. LXVIII.

Cum Gratia & Priuilegio Reg. Maiest.

ॐ नमो भगवते वासुदेवाय



Comptroller & Privilegio Reg. Mach.
M. D. LXVII.
Zugeworfen an Johann Christian Schumann, in Leipzig

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Of the beche tre.



Fagus is named in Greke *Phagos* / in Dutch *ein Buchbau* / in Frenche *fau*. Fagus is thus described of Pliny: The nut of a Beche tree beyng lyke vnto kyuels / is enclosed in a three cornerd skyn or huske / the leafe is thyn and excedyng lyght / lyke vnto an aspe or poplere / it werith yelow berpe half telye / & ofte tymes it byngethe furthe in the myddes in the vpper parte a lytle grene berpe / sharpe in the toppe / the nuttes are verpe swete. Thrus this

desyre greatlye to eate of the beche nut / and myse eate gladlye of the same. Thus myche dothe Pliny wyte of the description of a beche tree / Virgil in his Egloges maketh beche tree to haue a great and a broade toppe / whiche maketh suche a greate shadowe / that bothe men and bestes maye be defended therbye frome the heate of the sonne: whiche thinge we see to be true by daylye experiente / and specyallye in greate olde Beches.

The propertyes, vse, and commodytes of the beche tree.



Dioscorides wyrteth that the leaues of the oke & the beche tree and of suche other lyke brusd and broken are good for softe swellinges / and to strengthen those partes that are weke. The leaues of the beche tree / are good to be chowed for the dyscase of the gummies / and the lypes. The powdye burned of the beche nut / is good wythe honye for a skalde & a skurwe head / when the heare goethe of / if it be layde to. Pliny rekenyth the same good for the stone. Galadius writith that the beche tree is good tymbre / if it be kepte drye / but that it is sone rotten / if it be in moysture or in weate places / in Virgilles tyme men bled myche to make cuppes of the beche tree as a man maye gather by his Egloges.

Of the herbe Ferula.



Ferula is called in Greke *narther* / but howe that it is named in Englishe / as yet I can not tell / for I neuer sawe it in Englande / but in Germanie in diuers places. It maye be named in Englishe herbe *ferula* / or *fenell grante* / because it is lyke fenell / but a great deale higher and larger in all partes then fenell is.

Ferula byngith furthe a stalke of thre cubytes longe / and leaues of fenell / but rougher and broder. I fynde no larger description of ferula in Dioscorides / but Theophrastus describeth it thus: Ferula hathe but one stalke / and that full of ioyntes or knees / The leaues and branchis come oute of the ioyntes / one oute of one syde of the ioynte / & another oute of the other syde / as the leaues of the rede do. The leafe is greate / softe / and myche deuyded or iagged / so that it that is next vnto the grounde / dothe myche resemble here. The floure is yelow / the sede is darke and lyke dyll sede / but greater it is clouen in the toppe / and is deuyded into smale styckes which holde the floures and the sede. The smal branchis want not theyr floures nor sede / but haue bothe as dill hath. The stalke lasteth but for one yere. It hath but one single roote / and that goeth depe into the grounde.

A

The

Of the herbe Ferula.

The vertues of Ferula oute of Dioscorides.

Ferula Herbe Ferula, or Fencelgiante.



Fhe harte taken oute of the grene ferula / and dronken / is good for the spittinge of blode / for the flire: it is geuen in wyne againste the bytinges of bispers. Thesame put into y nosethil-les / stoppith bloode there. The sede dronken is good for the gnawinge of the bellie / if the bodie be anointed therwyth and wyth oyle / it prouoketh sweate. The stalkes / if they be eaten / make the head ake / they are sawced in byne.

The vertues of ferula oute of Plinye.



Fhe stalkes of ferula are vsed to be eatē / when they are sodden / they are the better takē wyth muste and honie / and so they are good for the stomake / if a man take manye of them: they brede the heade ake / a dramme of the roote dronken in two vnces / and a halfe of wine / is dronken agaynst serpentes / and the roote is layed to it selfe / so is it good for the gnawinge in the bellye: wyth oyle and vinegre / it is good to stape sweetinge euen in agues. The iuyce of ferula taken in the quantyte of a beane / doth stop the bellye. x. graynes of the seed broken / are good to be dronken in wyne to stop blode. The harte or the pithe of the herbe so taken / is good for the same purpose. The nature of Ferula is the sorest enemye that can be to Lāpreys / for yf it ones touche them / they dye therwyth.

The vertues of Ferula oute of Galen.

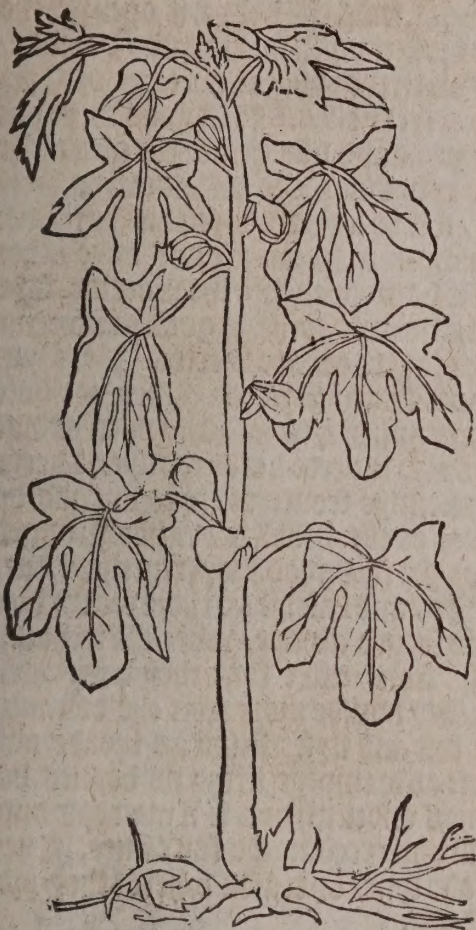
The sede of ferula heateth and maketh thyn or subtyll / but it that is within / whiche they cal the marpe / the pythe / and the hatte / hath a byndinge nature in it. By reason wherof it is good for the flire and them that spyt blode.

Of the Figge tree.



Ficus is called in Greke syke / in Englishe a figge tree / in Duche / Ein feig bau / in frenche vng figuez. A figge tree is no greate highe tree / for the moste parte / but in some places some are founde as bigge and as high / as a pere tree. The leaues are cut or indentid / and euerye leafe hath thre partes / of the whiche euerye one resemblith a finger. Therfore euerye





euerye figge leafe/ semith as though it had thre fingers. The figge tree is so well knowen/ that it nedith no farther description.

The vertues of the Figge tree.



New figges that are ripe/as Dioscorides writeth/hurte the stomake/ and lose the bellye/ but the flire & cometh thereof/ is sone stopped. They prouoke sweat and drawe oute wheles and pockes: they quenche thirste and abate heate/ whē they are drye/ they nature is hote/ they nourishe the strength/ but thē they make a man more drie/ & they are good for the bellye/ and are cōtrarye to the rumes or flowinges of the stomacke/ and the bellie. Net Galen wyrtith that the figges both grene and also dried/ loose the bellye. They are verry good for the throte/ for the wynde pipe/ for the kidnes/ for the bladder/ and for them that are euill colored wyth a longe sycknes/ and for them that

are shorte wynded/ and for them that haue the dropsye/ and for them that haue the fallinge sycknes/ The same made warme/ & dronken wyth Ilope/ do purge the breste/ they are good for the coughe/ for the bellye/ & for the olde diseases of the lunges/ The same brused wyth niter & chartan saffron/ & then eaten/ do softē the bellye. The brothe of figges/ is good for the swelled kynrells besyde the throte. If a man gargill ther wyth/ they are good to be put in softenyng unplaysters/ mixed wythe barlye meale/ the same brothe is good to be mixed in womans bathes wyth fenypgreke/ and sodden barlye. When they are sodden wyth rue/ they are good to be powred in/ agaynst the gnawinge of the bellye. Figges sodden and laide to driue awaye hardnesse/ they softē swellinges behinde the eares/ & other angrye swellinges. They make rype wheles/ called Pausos/ speciall ye if there be put vnto them niter aryce/ or lime: if rawe figges be beatē wyth these/ they are of lyke effecte. Wythe the shell of a pomegraned they purge awaye anguaylles & suche harde swellinges: wythe copperus they heale the runnyng yssues of the legges/ whiche are almoste incurable/ if they be soddē wythe wyne wormwoode/ Romane & barlye meale. They are good to be layed vpon them & haue the dropsye/ burnt figges laide one in a playster of ware/ are goode for kybed or mooled heles/ and for ytychynge. The mylke iuyce of bothe the wilde and the garden figge: euen as runnyng or chese lope/ maketh mylke runne together into cruddes/ and louseth it that is growen to

A ij gether

Of the Brake or Ferne.

gether/as vinegre: it takyth the skynne of from the bodye/it openyth the poores/ and losith the bellye. The same broken wyth an almonde & dronke/ openyth the mother. The same layd to wyth the yolke of an egge or Tyrrinicall ware/ bringith downe womens syckneses. It is good to be put into playsters wyth the floure of fenygreke and vinegre for the Gowte. It scowryth awaye lepres/ frekles/ skuruyes and the disease of the face/ Itables/ & runnynges sores in the head/ if it be layed to wyth barlye meale: It is good for them that are bitten wyth a scorpion or of anye other venemens beast/ or of a mad dogge/ if it be dropped into the wounde. The same receaued in wille and put into the holowe tothe/ is good also for the tothe ake. If it be layde to wyth fatt/ it taketh awaye wertes. Dreye figges are hote in the fyrste degree fullie as Galen wyrteth. They are hote in the begynnyng of the seconde degree/ and of fyne and sutil partes. The figge tree as bothe the iuyce/ the leaues and the tree dothe testifie/ is verie hote/ for they do not onely byte or vehementlye scoure awaye/ but also/ do pull of the skynne/ and open the mouthes of the vesselles/ although figges wyth other frutes haue some euill iuyce/ yet this good propertie they haue/ that they go quicklye thorough the bellye/ and easelye go thorow the hole bodye/ for they haue a notable vertue to scoure awaye/ wherfore it chaunselith that they that are greued wyth the stone/ after that they haue eaten figges voyd oute sande in theyr brine: they noyssh more then the common sorte of frutes do/ but they make not fast and styffe fleshe as breade and swynes fleshe do/ but somethinge loose and emptye fleshe as beanes do. Figges are wyndye/ but their wyndynes endureth not/ if a man eate oute of measure of rype figges/ they will fill him exceedinglye full of lice. They haue vertue to cutt in soudye and to make fyne/ by reason wherof they prouoke a man to stoole and purge the kydnes.

Of the Brake or Ferne.



Flix is called in Greke Pteris/ in Englishe Ferne or a Brake/ in Duche ein walt farne/ in frenche fauchier. There are two kyndes of brakes/ the one kynde is called in Latin Filix mascula/ & in Greke Pteris/ wythoute anye addicion. It growyth commonlye vpon stones. It is all full of lytle winges euen frome the wote. The seconde kynde is called in Greke Chelypteris/ in Latin Filix femina: this is the common ferne or brake whiche the Norther men call a braken/ It hath a thinge lyke a longe bare stalke/ and the leaues are onelye on the top of that. Dioscorides wyrtith of the Ferne or Brake thus/ It hath leaues wythout anye stalke or frute/ whiche leaues comme oute of a thinge lyke a stalke/ and the same is a cubite highe/ the leaues are manye wayes deuided and full ol branches lyke fethers. The sauor of it is somewhat rauke/ the roote of it is black/ and that goeth euen by the ouermoste parte of the grounde. It is also longe/ and putteth furth manye branches/ the taste therof is somewhat byndynge. It groweth in montaynes and in stonye places. The female brake hath leaues lyke vnto the male full of branchis/ hyper from the grounde/ whiche growe not all vpon one herbes synnawe as it were/ as the other doth

Of the Brake or Ferne.

3

Filix.

Ferne or a Brake.



doth / but vpon diuers and manye lytlen synnowes lyke stalkes. This kynde hath manye longe rootes wythent one by an other / whiche beyng somthyng yelow turn toward a black. Some also are founde red. Dioscorides denyeth that the ferne hath anye frute / and therbye that it hath also no seede / but not onelye the opinion of the commen people is / that the ferne hath seede / but also it is the opinion of a Christen Phisicion / named Hieronymus Tragus / who doth not onelye saye that ferne hath seede / but wyrtith that he founde vpon mydsomer euen seede vpon Brakes. I haue taken oute of his herbal his wordes concernyng that matter / & haue translated that into Englishe after this maner folowinge. Although that all they that haue writen of herbes / haue affirmed and holden / that the Brake hath nether seede / nor frute / yet haue I dyuers tymes proued the contrarye / whiche thinge I will testefye here in this place / for there sakes that be studentes in the knowledg of herbes / I haue foure peres together one after an other vpon the vigill of saynt John the Baptiste (whiche we call in Englishe mydsomer euen) soughte for this seede of Brakes vpon the nyghte / & in dede I founde it earlye in the moynyng before the daye brake / the seede was small blacke and lyke vnto poppye. I gatherid it after this maner: I laide shetes and mollen leaues vnderneath the brakes whiche receyued the seede / that was by shakynge and beatynge broughte oute of the branches and leaues. Manye brakes in some places had no seede at all / but in other pla-

tes agayne: a man shall fynde fede in euerye brake/ so that a man maye ge-
ther a hundred oute of one brake alone/ but I went aboute this busynes/
all figures/ coniurynges/ saunters/ charmes/ wythcrafte/ and soyleryes/
sett a syde/ takynge wyth me two or thre honest men to bere me cōpanye/
when I soughte this seede/ all the villages aboute/ did shyue wyth bouspers
that the people made there/ & sometyme when I soughte the seede/ I sownde
it/ and sometyme I sownde it not. Somtyme I founde muche/ and some-
tyme lytle: but what shoulde be the cause of this diuersyte or what nature
meaneth in this thynge/ surely I can not tel. Thus farre hath Tragus
wyrtten of the brake seede. But as he hath not tolde wherfore the seede is
good/ euen so haue I no experyence as yet wherfore it is good/ sayynge
that I do gether by no wayne cōiecture/ that in healyng of dyuers grefes/
it is of greater poure and strengthe then ether the roote or leaues be.

The vertues of the male ferne.

The roote of the male ferne dryueth oute the brode wormes of the
bellye/ if yow take it in the quātyte of foure drammes of mede/ other-
wyse called hūnyed water/ but it will worke more effectuallye if ye
take it with xij. graynes of Diagreedy or Scamonye/ or blacke Hellabor/ but
they that receyue this medicine/ had nede to take garlyke before/ and it is
good for them that haue a swelled mylke/ The roote is good to be dronken/
and also to be laide to in playstre wyse for the woundes that are made wyth
an arrowe of reede/ wherof they saye this is the tryall. The ferne will
peryshe/ if ye sett reedes rounde aboute it in good plentye/ And lyke wyse
reede will vanyshe awaye if ye compasse him aboute wyth ferne rounde
aboute. The rootes of the femall ferne taken wyth honye after the maner
of an electuarie/ dryue brode wormes oute of the gutter if they be dronken
wyth wyne/ in the quantyte of thre drammes/ they dryue oute rounde
wormes. They are not good to be geuen vnto women whiche wolde haue
manye children/ nether are they good to go muche ouer for women that are
alredye wyth childe. The powdre of them is good to be sprynkled vpon
moyste soores whiche are harde to be couerid wyth a skynne/ and ill to be
healid. It is a good remedye for the neckes of suche beastes as are accusto-
med to the yokes/ Somme vse to seth the grene leaues of Brakes wyth
other worttes or pot herbes/ to receaue them to soften their bellye wythall.
The later wyrters do affirme that the iuyce whiche is pressyd oute of a
ferne roote/ laide to wyth the rose water/ or wyth the other colde water/ if ye
can gett no rose water/ is good for all maner of burnynges and skaldynges/
but ye muste two or thre tymes streine the water & powdre together/ and
then it will be slympe/ and then it is perfectlye good for the purposes aboue
reherfed/ when as no other remedye will helpe as men of experyence do tes-
tyfy. This is a maruelous nature that the ferne hath namelye the male/
that if a man cut the roote of it in the myddes/ it will shewe of eche syde a
blacke egle wyth two heades oute of white/ Plinye also wyrtith/ that if
the roote of the ferne be broken and laide to/ pulleth furth the sheuer of
a reede that styckith in the fleshe/ and lykewyse that the roote of the reede
laide to/ pullyth furth to sheuers of a Brake that is in the fleshe.

Of Polipody.

Of Polypodys or Vualferne or Okeferne.

Polipodium Filicula

Polipody or Vualferne, or Okeferne.



Filicula is called in Greke Polipodiu in Englyshe Polipodium or Vualferne in Dutch Engellsaet or engellsut in frenche Polipode. It groweth in ake trees & in olde walles. It dryeth wythoute biting. Dioscorides sayeth þ Polipodium groweth in mossye walles and in olde bodys or bellys of trees and speciallve of okes it is of a spann length and lyke vnto a ferne somethinge roughe but not so finelye deuided the roothe is full of heares wherein are cōteyned certayne lōge thinges lyke the feet or claspers of þ fyshe called Polipus & they are of þ thicknes of a mans lytle fingre grene wythin and somethinge russet.

The vertues of Polipodium oute of Dioscorides.



Polipodiu hath the poure and vertue to purge. It is good to be geuen sodden wyth a henn or wyth fishe or wyth beates or w mallowes to make a pur-

gation. The poudre of þ roote myxed wyth mede dothe purge coler & flemme: it is excedinge good to be laide one those membres þ arc oute of ioynte and agaynste the chappes or rytes that are in the fingers.

The vertues of Polipodium oute of Mesue.

Polipodiu is the roote of an herbe that groweth vpon stones & trees whiche þ Grecianes call Dendropterim þ is tree ferne. It þ groweth vpon the stones is full of superfluous rawe and wyndye moisture whiche ouerturneth þ stomacke. It is better þ groweth vpon trees & namelie suche as bare acerues or masse speciallve yf it be great sownde freshe & well fastened together full of knottes wythoute blackyshe redde & grene wythin as fistikes be w a swete taste astringent somethinge bitter and somthinge spicie. It scowreth away grosse & tough humors: it maketh rype & dryeth vp. It purgeth ye euē from þ iointes melācholy or grosse or tough flemme. It is good for these causes for all diseases þ arysle of melācholy as the quartayne yf it be taken wyth mede doder of tyme salt Indian. Al maner of wayes it is good for the colike and for þ hardnes of the mylt. Polypody dryeth & lesseth or thinneth the body. To auoyde that that shall not bringe the stomacke to vomitinge it must be geuen wyth mede or barley water or the brothe of rasines or wyth the broth of cockes or hēnes or sod

Of Fenel.

den wyth whay. It is good to drinck it mixed wyth well sauoringe sede/ and other spycy thynges as anise/ cayua/ fenell/ ginger/ and suche lyke that cōforte the lyffe or the naturall power of the stomacke. Polypody can byde lōge sethinge inough. It maye be geuen from ij. drames vnto six. Thus far- melue/ an vnce & an halfe of our Englishe Polypody will scarcely purge/ som vse to drye the rote/ & to geue a drā of the powder at the lest for a pur- gatio/ & bid the patient after it iij. houres. The styllled water of Polipodii as Tragus wyrteth/ is good for the quartayne/ for the colic/ for y short winde/ against melancholye/ against greuous and heuyn dreame/ if it be drō kē certaine cōtynuall dayes together. But I thinke that the wine that y ro- tes are sodde in/ & made a lytle swete wyth sugger or hony/ shoulde worke muche better/ for the aboue named purposes/ then y water/ whych of what soeuer herbe it be of/ hath no suche strength as y juice and broth of the same herbe. Is ther any water better then rose water is/ and hath more strēgh of y rose/ and yet ij. vnces of the iuice of roses/ worketh more in purgynge/ the xviij. of water. wherfore I can not so muche commende the distilled wa- ters of herbes as I do the iuice and brothes/ of the same/ wherin the her- bes are sodden.

Of fenel.



Eniculi is called in Greke Marathro/ in Englishe fenel or fenkel/ in Duché finchell/ in frenche feno- nil. Fenel is a great & a lōge herbe/ somtyme higher then a man/ the stalke is great and full of ioyntes/ y leaues are very lōge and small/ the flour is yelow/ y top is lyke vnto the top of dill/ the sede groweth thick in the top wythout any coueringe/ it is som- thinge croked lyke a horne/ the outsyde of it is full of gutters and crestes/ the rout is longe and white.

The properte of Fenell out of Dioscorides.

Fenell/ if the leaues be eaten/ or yf the sede be dronken wyth a pti- same: filleth weomens papes wyth milke/ y brothe of y toppes of the leaues is good to lay vnto y back/ for the ake in y kidnees/ for it dry- ueth furth water. It is good to be drōkē in wine against y bytynge of ser- pentes. It prouoketh flowres/ in an age w drōken wyth colde water/ it fla- keth the lothlunnes/ and the heate of the stomacke. The rotes of fenel bro- kē/ and layde to wyth hony/ are good agaynst the bitynge of a dogge. The iuice whiche is pressed out of the stalke & leaues/ and dried in the sonne/ is put vnto those medicines that clere and bryghe the eyflight. In som places men vse to cut the stalke of fenell/ and to take out of it a iuice like a gumme whiche is verye good for the eyes

Out of Macer.



Enell prouoketh men to the procreation of childer/ the ser- pētes chow this herbe/ and purge and clere theyr eyes ther wyth/ wherof learned mē dyd gather y it shoulde also be good for mans eyes. The iuice of fenell put into a mans eares/ kil- leth the wormes therin: the vse of fenell wyth wyne is good agaynst the swellynge of the dropsey. It is also good both for

Of Fenel.

Feniculum,

Fenell or Fenchell.



gendreth milke.

for diseases of the liuer and the longes. The broth that the rootes of fenell is sodden in/ wheter it be water or wine/ is good for the diseases of the bladder and kidneys. It dryueth furth water/ if it be layed vpon the belly a litle aboue the priuites. The broth of the rote helpeth yake of the pearde/ if it be therewith bathed. It will do the same put vnto oyle and layde to: seth fenel and vinegar together/ and it will swag any swellinge that cometh sodely by bytynge. The sede stirreth mankind to the procreation of childer. And the same is good for a pleuresy/ and so is y broth of the herbe. Autours wypte that serpentes waxe yonge agayne by tastinge and eatynge of this herbe/ wherfore sum thinke that the vse of the herbe therfore is very mete for aged folke.

Out of Aetius.

Fenell is so hote that it may be rekened to be hote in the thyrde degre/ and it drieth in the first degre/ and therfore it en-

Of Fenegreke.



Fenum grecum is called in Greke Telis/ in Englishe fenegreke/ in Duche Bucks horne/ in Freche fenegreke. It groweth in Italy and Germany. This herbe is also called in Greke keratitis/ y is horned/ aigokeros/ y is gotis horne/ and bonkeros that is cowis horne/ it is also called in latin siliqua/ silicia & silicula. Fenegreke runneth by wyth small lytle braunches & stalkes/ whiche are rede/ y lese is lyke vnto trifoly thre leaved grasse. The flour is lytle & whyte/ the sede is rede/ & it is conteyned in a long rod/ lyke a horne/ the rote is rounde and suthinge longe.

The vertues of Fenegreke out of Dioscorides.



The flour or meale of fenegreke hath power to soften/ & to drine away. The same sodde in mede/ if it be layed to/ is good both against inwarde and outwarde inflamations or burnynges wyth salpeter and

Of Fenegreke.

Fenum Grecum

Fenegreek.



and vineger: it minisheth the milt: the inice of the broth is good for womā's diseases/ if they sit in it and be bathed therewith/ whether the mother is stop ped or is swelled. The broth that it is sodden in/ streyned and layde to the head / purgeth the here & scoureth awaye scurf & the runnyng lores of the heade/ if that the naturall place of conception be harde and streyte (by rea son wherof sum women bringe furth ther childe with great ieperdy) if ye mixe fenegreke and gose fat/ and put them together in the conuenient place/ accordyng vnto the discretio of an honest midwyff: enlargeth and softeneth it. If it be layde to grene with vineger/ it is good for rawe places that haue the skynne of. The broth of it is good agaynst the often vaine desyre of goinge to stole/ and agaynst the stynkinge fylche of the bloody flux. The oyle that is pressed out of it & of myrttilles/ scoureth awaye the starres of the priuitees.

Of Strauberries.



Fragaria is called in Englishe a Strawberye leafe/ whose frute is called in Englishe a strawberry/ & in Latin Fragū/ in Duche Erdbær/ in frenche fraissie. The strawberry ry neth vpon the ground/ and hath a litle roughe stalke/ and in the toppe of it growe whyte floures/ after the whych floures be gone/ ther growe berries/ whiche are grene first/ and

Of Fenegreke.

6

Fragaria

Strauberric

and afterward rede. The leafe is indetid/ & alwayes thre of them grow together/ & rote is in som place blake and som place redyshe.



The vertues of Strawberries.



Strawberies leaues taken in meate/ helpeth the that are diseased in the milt/ & so doth also the inice dronke wyth honny. The same is good

to be geuen wyth peper for them that are short winded. Strawberryes quenche thirst/ and are good for a cholerike stomack. Ther is a inice pressed out of strawberries/ whiche by cōtinuance of tyme encreaseth in strēgh/ and that is a present remedy against the sores and wheales of the face/ & against the blodshotten eyes. The brothe of the rothe swageth the heate of the liuer/ dronken the morninge eueninge. Many vse this herbe to ioyne together grene woundes/ to stoppe laces/ and ishetwes of women/ to strenghehen the gūmes/ & to take

away the sores or wheales of y^e mouth/ and the stynkinge of the same. The frut semeth to haue som warmenes in it/ but the leafe is colde.

Of the Ashe tree.



The tre is called in Latin fraxinus/ in Greke melia/ & is named in Englishe an ashe tree/ in Duche ein Esch baum/ in Frēche fraisne/ as Theophrastus wryteth there are two kyndes of ashes/ of y^e whiche the one is verpe high & tawllē/ & the wood of it is whyte/ & hath as it were grosse baynes or synewes/ & it is softer/ smother/ and more curled then the other is. The other kinde is lower and groweth not so highe/ and more rowghe/ harder/ and yelowier. The leaues are lyke vnto the brodder bay leaues/ but they are sharper and indetid roundabout the edges/ the hole lytle fot stalk/ that all the leaues grow on/ is a grene herbishe thinge/ and not woodyshe/ and vpon that the leaues growe/ in a distincte order a small space goinge betwene one another/ and they grow of eche side of the litle stalke by copleys one ryght ouer agaynst another/ after the maner of the sorbe aple tree leaues do grow. The sede of the ashe tre groweth in long thinges like burdes tōges/ whych are called of som wryters euen for that cause/ linguā auium/ and they are called in Englishe ashe keyes/ because they hangh in bunches after the maner of keyes.

The

Of the herbe called Gallion.

The vertues of the ashe tree.

The inice of the leaues of an ashe tree/ether/in oyntment/ or dronken in wyne/ is good against the bitynges of vipers or adders. The ashes that are made of the barke/layed to wth water/taked awaye lepers. Sum rekē that the pouder or clippes/ or scrapinges of the wood/ will destroye a man.

Out of the later wryters.



The water y^e is distilled out of the barkes of the ashe tree/ is a singuler remedy agaynst the stone and agaynst the jaundes: The leaues of the ashe sodden in wyne/ and dronken/ are good for them that haue the disease of the mylte/ and of y^e lyuers/sum do holde that the inice that is pressed out of the ashen leaues/ if it be dronken wyth wyne/ is good to make fatte men leane:but of this thyng as yet I haue no experiens. There be sum also of that opinion/ that they iudge that the continuall drynkinge in an ashen cuppe/ lesseth the mylte as the olde Autors wyte/ that the drynkyng in tamarisk doth.

Galion

Maydens heyre.



Of the herbe called Gallion.



Allion or Gallion is named in Englishe in the northe countrey Maydens heire/ in Duche vnser lieuen frawē betstro/in Frēche/petit muguet. Ther are two kyndes of Gallion/ the greater are the lesse/ the lesse kynde agreeth better wyth the descriptiō as here after ye may se. Galion hath the name of that propertie that it hath in crudyinge of milke/ it may occupie the place of cheslope/ or a runnyng. Gallio hath a braunche and a leaue very lyke vnto cleuer/ or goosshareth/ & y^e ryght by/ it hath a small yelow flowre in the toppe/thick plenteous and well smellynge.

The vertues of Gallion.



The flour is good to laye to burnt places/ it stoppeth the gushinge out of blode/mēge this herbe wyth a cyr ope or oyntment made wyth rose oyle & ware/ and layed in the sonne vntill it waxe whyte/ and then it will refreshe them that are woery/ the rotes prouoke men to the naturall office of matrimony.

Of rede

Of Galeopsis.

7

Of rede Archangell.

Galeopsis sayth Dioscorides hath a leafe & stalkes in all poyntes like vnto a nettell but smother/whiche yf he be brused/hath a stroge stinking sauer/and it hath a small purpell floure/and it groweth about hedges/and about howses/and oftymes in gardynes amonge other herbes wythout settinge or sowynge.

The vertues of Galeopsis.

The leaues/the stalkes/the sede/and the iuice of rede archangell scatter away harde lumps and cancrs/and driue away/ and disperse harde wennes/ & swellinges/ called in Latyn Danos/ and the inflamed swellinges behynde y eares. Be must twyse on the day lay the emplaster warine to w vinegre/ and bathe y place wyth y brothe of it. It is very good to laye it to rotyng sores/etynge sores/and to deadly burnynges/called Gangreues.

Of Browme.

Genista is called in Englishe Browme/in Duche Genist oz Dfrim/ in frêche Dugenet. Many well learned mē haue iudged the busse y we call browme/whiche is called of y Latines Genista/to be Spartid of the Grecianes/ and Pliny y noble cleerke wytyng of Genista in the xlii. booke/ of his naturall stories/in the ix. chapter/ do woteth wheter Genista be Spartium of the Grecians oz no. But if they y of late haue cōfounded Genista wyth Sparto/ and Plini/whiche doubted whether Genista were Spartium oz no/had sene both our comen broum that groweth in the fel-des/ and it that groweth only in gardynes/ whiche because it cam from beyonde y Sea/wy cal frêche browme: they would not haue cōfounded thē/ nether Plinye woulde doubted/whether y one had bene the other or no. The frêche brou/which of late yeres cam to vs out of Spayn/is much taller/then the comen broume is: the twigges are long/ grene/ and smothere/semblyng in all thynges a rishe/sauyng that in som there appere litle leaues/ & so litle that scarcely they deserue to be called leaues. I thynke that because Dioscorides sawe them so litle & so few/ that he would not call them leaues. The broum which is called in Latin Genista / hath cornered and rough twigges/euen as the Poete Calphurnius in thys verse witnesseth:

Molle sub hirsuta latus exposuere Genista.

They haue streched furth they? soft syde vnder the roughe browme.

Then when as our gardin frenche browme is smouth/ it can not be Genista whereof Calphurnius maketh mention. The leaues of the broume are of two sortes/ they that are in the endes / are very small lyke vnto them that are in y Spanishe broume. But they that are benethe/ are somthyng lyke rue leues/the twygges are roughe and fuesquared. which markes are for differyng both from the description of Dioscorides/ & the lykenes of our frenche or Spanishe broume.

The vertues of Browme.

B Browme

Of Gentian.

Browme sede taken in the quantite of a dram/or a dram and a halfe/ purgeth waterishe humors. If it be taken wyth a draught of mede or whay/it driueth suche mater from the ioyntes/both by vomit and purgation. It suffereth not any to wogh humors to abide in the bladder or kidnes. The later wryters vse the water agaynst the stone. Other take the leaues and twygges of it/and stepe the a fine or sixe dayes in vineger/ and then bruse them/and presse oud a iuice / the whiche they geue in the quantyte of two ounces and a halfe to them that haue the Sciatica. I thinke it were better to mire it wyth oyle/ & so to laye it vpon the greued place/ then to take it inwarde/except the pacient were very stronge/ & vomit & is prouoked by browme/ is good for the diseases of & gowt / & sciatica & the diseafe/ & the kidnes. It hurteth & stomake & & hert/wherefore if ye take it inwarde/ you must take it wyth roled honye/ or wyth rose leaues/ wyth fenell sede and anyse sede. The floures of browme sodden in the quantite of thre drammes in whaye or in mede/ purge as the sede doth. Ye may take more or lesse accordinge to the strenghe of the pacient. Browme is hote and drye in the seconde degree.

Of Gentian.

Gentian.



Gentian is called in Greke Gētiane/ and in Englishe Gentian / in Duché Gentian/ in frēche/ de la Gentiane. Gētius the kynge of the Al

lyrians was & first fynder of this herbe/ whiche he of his name called Gētian: the leaues whiche growe about the rote/ are lyke the leaues of a wallnut tree/ or the leaues of plantayne/ and they are som thinge rede in the part whiche is aboue & middes of the stalke/ they are somthinge iaged. The stalke is smothe and emptye wythin/ of the thicknes of a mans finger/ full of ioyntes/ & at euery ioynt come out leaues. It is som tyme two cubites high: it hathe a brode lyght sede/ in litte vesseles/ som thinge rowghe or chafpye lyke vnto the sede of the herbe called Spōdilion. The rowte is lyke vnto & rowthe of longe Aristolochia/ it is thicke and bitter/ and it growethe in & hygge toppes of montaynes & in shadowe and waterishe places. I haue sene it in the alpes growinge betwene Italy and Germany/ it growe

with also plenteously in many places of highe Germanye as they tolde me that sawe it ther.

The

*loc Gallica Aprilio
in signi amaro*



Of Gentiane.

The vertues of Gentiane.



The vertue of the roote is hetinge and byndynge together. If it be dronke in the quantite of ii. drames wyth peper rue and wyne/it helpeth the bytinge of serpentes. A drame of the iuice helpeth the syde ake/ them that are brused wyth a fall/ the places that are bursten and shonke together. It is good for the that haue the disease of the liuer and stomake/ if it be dronke wyth water. If the rote be conueniently layed to the naturall place of conception/ it helpeth the women more easely to brynge fourth ther childer. It is also good for woundes/ & it is also a remedy against sores & eate inwarde and make depe holes. The iuice is good for the same purpose. The same is good oz to anoynt sore eyes whych that are inflamed. The rote scowreth away the frekilles and foul spottes. I haue sene som make a lee oz an asshe water of the rotes of Gentian/ wher wyth they toke out spottes very well out of clothes. The roote is muche bled in suche compositiones as are made against popsones and venomes.

Geranium 1. Pinke needle.

Geranium alterum,

Cranes bill.

Crucianaria nonnullis
23.



Of Auenes.

The vertues of Getin.

Yf ye be desyrous to know the vertues of synes or sweth/loke in the cha-
pter of vnions/and ther ye shal fynde them holt at the lest in the thirde
degre/for it hath the same propertie that vnions hath/sauinge that they are
som thynge greater & hoter as experiēce doth teche vs/ and Pliny doth say
also/whereas he calleth a cyne a vnion/that it is fit for to make sauce of.

Of Auenes.

Auenes, or Auenes.

Geum.

Auenes.



Geum is called in En-
glishe Auenes/ in Du-
che benedictē kraut/ in
frenche salmondes/ it
is named of the herba-
ries / *Cariophyllata* /

Sana mūda/ & benedicta. Geū sayth
Pliny hath lytle smal blacke rotes &
well sauorynghe/ & more cōcerninge
y^e descriptiō of Geum/can I not fynde
in any auneynt wryters/ the leafe
of Auenes is depelye cutt & iagged/
and it is rowgh/and blackishe/greene
in a maner after y^e falsiō of Agriony/
y^e stalke is rownde/all hery & rowgh/
y^e flower is yelow/and in forme lyke
a litle eye/when the flower is gone/
ther rylieth by a great knop all full of
lytle rownde thinges lyke berryes of
a purpell color.

The vertues of the herbe
called Geum.

Plini wryteth that Geum doth
not onely heale and take away y^e
payne of the brest and of the syde/but
also taketh awaye rawnes wyth his
pleasant tast.

The vertues of Auenes out of the later wryters.

The cōmen propertie and vse of this rote is suche/that if men put it in
to wyne/that it maketh it pleasant both in smellinge & taste. Many
new wryters holde y^e wyne wherein the rote of this herbe is stepe/
refresseth the harte and maketh it merrie/ & that it openeth/the stoppinge of
y^e lyuer/ & y^e it helpeth y^e stomake whiche is hurt wth colde & grosse humors/ y^e
wyne also wherein y^e rote of this herbe is sodden/clengeth & scowreth woun-
des/and namely fistulas and cankers/the same scowreth out foule spottes/
if the face be washid dayly therwyth.

Of the herbe called Gingidion.



Gingidiō is a lytle herbe lyke vnto wilde carret/but smaller and bit-
terer/ the roote is smalle/ whitishe/ and somewhat bytter/ this is
the falsiō of Gingidiō/ and the description of it after Dioscorides/
Reuel.

*ovata caryophi-
li ad modū fudi-*



Of the Herbe called Gingidion.

16

Gingidion,

Cheruel.



Reuellius/Fuchsius/ and Gesnerus/ thre great learned men holde in ther bokes / that Gindion is the herbe which is commonly named of the common arberies Cerefolium/ in Englishe Cheruell/ in Duche Keruel oder kerbel kraut/ in Freche Ceruile. How be it/ I dare not geue sentence wyth them/ bycause I can not fynde the bittenes and the astriction or byndynge in oure cheruel that Dioscorides and Galene require in theyr Gingidion. How be it/ the forme and fassion of the herbe it agreeth well inough wyth the description of Gingidion. Columella in his x. boke/ whiche is de cultu hortorum/ that is of the trimynge or dressinge of gardens in this verse. Iam breue cherephylum, & torpenti grata palato. Semeth to call that herbe cherefilon: whiche the comē herbaries call cherephyllion/ whiche is in Englishe our cheruell.

The vertues of Gingidion oute of Dioscorides.

The leaues of Gingidion both raw and sodden/ or kept in sucket or sauce is good for the stomak/ and they are good to prouoke bryne/ & brothe of it droncken wyth wyne is good for the bladder.

The vertues of Charuell, oute of the later wryters.

The iuice of the herbe and the water whiche is stilled/ if it be dronken/ dissolueth and breaketh in sonnder the blode whiche is runne together/ ether by the reason of betinge or by a fall/ the leaues of cheruel brused and layde to after the maner of an unplaister/ dryue awaye all swellynge and bruses that come of betinge or of falles/ euen as the herbe called *scala cæli* doth.

Of Nigella Romana.



It/ otherwyse called Melanthion/ and also Melaspermion/ is called in Englishe Nigella romana/ as the apothecaries call it also/ in Duche/ Schwartz kummich/ in Frenche Nielle. It hath small braunches/ som tyme excedynge two spannis in length/ it hath lytle leaues lyke grownsell/ but muche smaller/ in the toppe of the herbe ther groweth a lytle thynne heade lyke vnto poppy/ but it is somthinge longe/ there rymneth thorowgh the heade certayne fyl-
B iiii mes

Of Git or Nigella Romana.

Git or Nigella Romana.

mes or skynnes/wherin is conteyned
a blacke seede sharpe and well smel-
linge. All this description of Diosco-
rides agreeth well vnto oure Nigella
romana / sauinge that ther is no
suche lyknes betwene it & grownsell/
as Dioscorides semeth to make by
comparynge of these two together/
whiche two herbes now in oure ty-
me are vnylike one to another / that
no man will saye ther is any lyknes
betwene them at all/wherfore it ap-
pereth that ether we haue not the
same Git that Dioscorides hath sene
in his tyme/or elles this worde Cri-
gerōtos is put in Dioscorides Greke
terte in the steede of som other wor-
de. How be it the properties of oure
Nigella romana doth agree well
wythe it & Dioscorides describeth/
and therfore now maye be bolde to
vse it.

The vertues of Git or Nigella Romana.

Nigella Romana layde vnto a
mans forehead / releaseth the
heade ache/ it helpeth blod-
shoten eyes/ if the disease be not olde/ if it be broken and put into the nose/
thrilles wyth the oyle of flour delice or Treos. It taketh away lepers/ frekel-
les/ hardnes and old swellinges/ if it be layde to wyth vinegre. The same
layde to wyth stale pyssle will take awaye aguayles that are scotched about
after the maner of a circle. The broth of it wth vinegre is good for the tothe
ache. Anoynt the nauell wyth the water that this is sodden in/ and it will
dryue out the rounde wormes of the belly. It healeth them that haue the po-
se/ if ye breake it and laye it vnto your nose. If it be taken many dayes toge-
ther wyth wyne/ it byngeth downe flowres/ and causeth a man make wa-
ter better/ & draweth furth mylke into the brestes/ and it is good for them
that are short wynded. A dram weyght of it/ dronken wyth water/ healeth
the bytynge of the felde spyder. The smoke of it/ dryueth serpentes away.
Take hede that ye take not to muche of this herbe/ for if ye go beyonde the
mesure/ it byngeth deth.



Of Vuadde.

Vuadde is called in Latin Glastū/ in Greke Ifatis/ in Duche wayd
or weyt/ in Italien Guado/ in frenche Guelde: Ther are two kyn-
des of wadde/ the garden or sown wadde/ and the wilde or vn-
sown

in garden et
villam

Of Vuadde.

Glastum.

VVadde.



lowen wadde: the diers occupy the garden wadde/ or that kynd of wadde
whiche is trimmed wyth mannes labor in dyenge of wull and clothe. And
it hath a leafe lyke vnto playntayne/ but thicker/ and blacker: the stalke is
more then two cubites longe/ the wilde wadde is lyke the lowen wadde/
and it hath greater banes lyke vnto Lettice/ small stalkes/ and muche
deuyded/ some thynge redyshe/ in whose toppes ther hang certayne vesselles/
muche lyke vnto lytle tonges/ wherein the seede is containyd/ it hath a small
pelow floure. This herbe is called in Englande/ new ashe of Ierusalem. The
former kynde groweth muche in the countrey of Iulye/ and in some places
of Englande. The wylde kynde groweth not in England that I knowe/ sa-
uyng onlye in gardens/ but it groweth plenteouslye wythout anye so-
uyng in high Germany by the Rhenes syde.

Of the vertues of wadde.



Dioscorides/ The leaues layde to after the maner of an empla-
ster/ swage all kyndes of swellinge. They ioyne together gre-
ne woundes/ and stoppe & runnyng out of blod. They heale
saint Antonies fyre/ or cholerike inflamaciones/ consumyng
sores/ & rotyng sores/ that runne at large. The wilde wadde
both dronken & layd to emplastre wyse/ helpeth the milt.

of

Of Cottenwede.



Dioscorides sayeth that Gnaphalium hath lytle softe leaues/whiche some vse for downe or stuffinge of beddes/ and other description of Gnaphaliū/ can I neither fynde in Dioscorides nor Plinye/ but I haue sene the herbe ofte in many places of Germany/ & in some places of Englande: It is a short herbe not a spanne longe/ & at the fyrst sight it is lyke a braunche of rosamary/ but that the leaues are broder & whiter: in y toppe is a small yeolowe floure: y leaues/ when they are dyed and broken/ are almost nothinge els but a certayne downe/ wherwyth because men in tynes past did stuffe pillowes & quishions/ it was called of the Latines Cētunculus/ and herba Centuncularis. It maye be called in English Downewede/ because the leafe brokē/ is lyke Downe or cotton.

Gnaphalium,

Cottenwede.



The vertues of Cottenwede.



It is good to be geue in tarte and bindynge wyne/ to them that haue the bloddy fire/ or other comen fire/ and it is good to stoppe the bloody issue that woemen vse some tynes to haue. It is good to be put into the fundament agaynst the disease which prouoketh a man oftentimes to go to the stole/ and when he cometh ther/ can do nothinge. It is also good to be layd vpon olde rotten sores. I thinke that the herbe which is called in Englande Cartifilago/ is a certayne kynde of the same herbe/ for thei properties are lyke/ & their figures are not muche vnylike.

Of Sea tryfoly.



Laur/ otherwyse called Engalacton/ because it maketh good plentye of mylke in those woemen that take it/ groweth by y seasyde/ and in the leaues it is lyke to the tree tryfolye/ called in Latin Cytisus/ and to lentylles/ whiche leaues in the ouer part are grene/ and in the nether part white. There cometh fourth from the grounde fine or six small braunches a spanne high/ and they come out of the earth from the rote: the floures are purple and lyke vnto a kynde of stoke gelauoze floures/ but they are lesser. I neuer sawe it in Englande/ sauinge onely in maister Falkonners boke/ and that had he brought out of Italy/ except my memory do sayle me/ I sawe it ones

Of Sea tryfoly.

Glaux, Sea trifoly.

12



ones in Flaunders by y sea syde about thre myles beyonde Dunkyrke/ ther is an herbe in Englande/ which some call fenum grecum slyestse/ whiche aunswereth in many thinges vnto the description of Glaux in Dioscorides/ howbeit I thinke it is not the trew Glaux that Dioscorides wrote of.

The vertues of Sea trifoly called Glaux.

This herbe sodden with Barly meale/ salt & oyle in a suppinge/ is good to bringe milke agayne to them that haue lost the plenty of it.

Of Lycoris.



Lycerhiza in Greke/ is called in Latin Radix dulcis, in Englishe Lycoris/ in Duche Suez holtz/ or licoris/ or clarish/ in frenche Erculisse/ or Rigolisse. It groweth in the rockes of Germanye/ wythout any settinge or sowinge. I neuer saw it growe in England/ saynge onely in gardens. Lycoris groweth very thicke and busshy/ and hath braunches ryfinge two cubittes highe/ the leaues are lyke vnto Mastycke tree leaues/ thicke and fatt/ and full of gomme/ when they are touched. The floure is lyke

Of Lycoris.

Radix dulcis. Lycoris.



lyke vnto the floure of Hyacinthus/ the frute is of the bignes of the pilles of the playne tree/ but rowgher/ and it hath lytle rede coddges lyke vnto Lentylles. The rotes are longe as Gentians be/ & of the coloz of bore/a lytle tart swete.

The vertues of Lycoris.

The iuice of Lycoris is good for the harshenes or rowghnes of the throte/ but it must be holden vnder a mans tonge/ vntill it be moulten/ it is good for the heate of the stomacke/ brest/ and liuer/ Dryncke it wpyth maluesy/ and it will heale the scabbes of the bladder/ and the payne of the kidnes/ the same moulten quencheth thyrst/ it is good to heale woundes/ if it be layde to/ it healeth the mouth if it be chowed in it/ the brothe of the grene roote is good for the same purposes/ the pouder of it is good to cast vpon anguayles.

Of Cotton.



Cotton is called in Greke Xylon/ in Latin Gossypium/ in Duch Baumwoll/ in frenche du Cotton: in barbarus Latin Cottonum/ and bombar bombacium/ and cottum. Cotton is a small busshy herbe wpyth a lese lyke a vinde/ but lesse/ It hath yelow floures

Of Grasse

13

Gossipium. Cotton.



floures/whiche are some thinge put-
ple in the myddes/ the fruite is lyke a
felberde/all full of Downe. I neuer
saw it sauinge onelye in the busi-
ness of Bonony. It groweth as I re-
de in good aytours in great plenty in
Egypt/ in Candi/ in Appulia/and in
the pland Shatha.

The vertues of herbe Cotton.

The iuice of Cotton leaues/ is
good for the lar of ponge chyl-
dren/and for the gnawynge/
or (as some call it) the grindinge of
the belly. The seide is good for the
tough and the diseases of the brest.
The oyle that is made of the seide of
cotton/ is good to take awaye freck-
les and lootes out of the face. The
seide also bled in meate as the phis-
icians of Arabi do testifie/ multi-
plieth and increaseth the seide of man.

Of Grasse.



Grasse is named in Gre-
ke Agrostis / in Latin
Gramen/ in Duches gras
in frenche Dent de
chien. Grasse crepeth to

lyke blanches/ & they come from soete rootes/ of full ioyntes/ & leaues are
harde/ as & lyrie riebes leaues are/ also brode/ but they are sharpe towarde
the ende. The leaues of grasse seide as Dioscorides sayth/ both houle & oxen/
and all such lyke beastes as are called in Latin boues and iumenta. Ther
for as the herbe that we call in Englyshe Gychemox/ groweth only in
hedges/ & in woodes and shadowy places/ & that very thin/ so that it
arises of the woodde or of any other places wher as it groweth/ most plentiu-
ously/ wolde not seide one power calfe lill. Daves: I can not thinke/ that
the most is the grasse that Dioscorides speaketh of. He presupposeth it to
be in such plenty/ that it were able to fede great numbers of beast and cat-
tell in a smal space of ground.

The vertues of the right Grasse.

The roote of the right Grasse hewed and layde to/ byndeth wound-
es together in cloeth then hipped/ the boath of grasse monken/
healeth gnawinges in the belly/ prouoketh urine and healeth the
long matter of the bladder.

Of

Of Scorpiones tayle.



Heliotropium the greater hath a flower lyke the Scorpiones tayle/ by reason wherof he is called scorpiuros/ that is to saye/ scorpiones tayle/ and because it turneth the leaues about woth the sonne/ it is called Heliotropion/ that is/ turned woth the sonne/ or sonne flower. It hath leaues lyke vnto basill/ but rotogether and whyter/ & greater. There come thre braunches out of one roote/ some tymes foure/ & some tymes fyue/ it hath a whitz flower in y^e toppe/ or some thinge redde that turneth in agayne lyke a scorpiones tayle. The roote is small and good for nothinge: it groweth in rotogether places. I neuer sawe it growynge in Englande/ nether in Germany/ seing only in my garden in Colen/ & in my garde at Wellis in Englande. in Italy I haue seene it in greete plenty in the feldes about Bonony/ they are far deceyued/ & haue deceyued many other/ whiche haue wyrtten that our Englyshe Marigolde is Heliotropion/ for the description of Heliotropion/ whiche a lytle before I haue taken out of Dioscorides and translated vnto yow/ is nothinge agreinge woth our Marigolde. wherfore trust nomore the vnlearned selfe made physicians/ whiche teache you to call a Marigolde Heliotropion.

The vertues of Heliotropium.



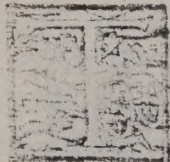
A handfull of this herbe dronken/ dryueth steme an choler by the belly. It is good both dronke woth wyne/ and also layde to emplaster wile/ for the byringe of a scorpion. Some write that iij. granes of the seede taken an houre before the fitt/ endeth a quartayne/ and that iij. granes heale a tertiane. The seede layd to emplaster wile/ dryeth away hanginge wartes/ fleshy swellinges lyke toppes of tyme/ and lytle running sores/ the leaues are very good to be layde to/ for the distillation of children/ whiche is called the strissle/ it is good also for the gobber/ and for places that are out of ioynte/ it is good to bringe downe mens flowers/ if the leaues be broken and layd to/ they are good to dryue furth the birth of a woman.

Of Parietori or Pillitore of the wall.



Parietori or Wardmo is called in Englyshe Parietorie/ or Pillitore of y^e wall/ in Duché saint Peters kraut/ or tag bnd nacht/ in Frenche du parietaire. The herbaries call it Parietariam. It groweth on walles & about the rootes of hedges/ it hath leaues lyke Mescur/ but rotogether: it hath lytle stalkes some thinge redde/ and about them are as it were rotogether sedes which cleue vnto mens clothes.

The properties of Parietori or Pillitore of the wall.



The leaues haue power to coole and to make thicke/ by reason wherof by laynge of it to/ it healeth hote inflammationes/ called saynt Antonies fyre/ burnt places/ harde lumps/ in the fundament wheles/ called Banos/ when they are in the beginninge/ swellinges and hote burnynges/ called inflammationes.

The

Of Parietori or Pellitore of t' e wall.

Parietaria Parietori or Pellitore of the ywall.

14



The iuice of it wyth white leade / is good for choleryke inflammations / and for spredinges or runninge sores. It is also good for the gowte to be layd to wyth gotis sewett / or wyth the ointement made of ware and oyle of priuet. The same Drunken / in the quantite of an vnice and a halfe / is good for the old cough. It is good both to be gargled / and also to be layde vnto for the inflammation and heate of the kirkelles vnder the iawes. If it be poureth into the eare / it slaketh the ache therof / so that rose oyle be mixed therewith.

An ointment for the gowte.

Of Hawke wede.



Hieracium is of two kindes / the one is called in Latin Hieracium magnū. It may be called in Englishe greate hawkwede / or yealow succory. The greate hawke wede putteth furth a rowgh stalke som thinge redyshe & full of pricks / the leaues are indented / but euery cutte is a greate waye from another / after the maner of sawthistle: it hath heades / and in them yealow flowres. I haue sene this in greate plenty bothe in Englande and in Germany in the feldes about Bonne / in Englande in the medowe a lytle from Shene / the lesse hawkwede hath leaues standing a good waye from another / iagged in the edges: it hath small lytle stalkes whiche are greene

Accipitima
Apuleio et la
ca silbatia

Of Horse tonge or double tonge.

grene/and in the top of them growe rotonde yealow flowers. This herbe haue I seene both in Germany and in Englande great plenty/ I can not gesse why this herbe shoulde haue the name of a hawke/seinge other herbes haue the same properties that this hath: except it be for this cause that the downe that groweth in the toppe of this herbe after the flowers be gone/be good to be taken of the hawke to make him cast his gorge wyth it.

The vertues of Hawke wede.



The nature of Hawke wede is to coule and partly to binde/ wherfore it is good to be layd vnto the stomacke that is very hote. The iuice/ if it be dronken/ swageth the bytinge or the gnawinge of the stomacke. The herbe layde to wyth the roote/ healeth the stingginge of a scorpion.

Hippoglosson.

hawke we



Of Horse tonge or double tonge.



Hippoglosson is called of some poticaries and herbaries Triuularia & Bonifacia/ the bushe Hippoglosson hath leaues in figure like vnto the leaues of knee holme / otherwise called prickel bore: the toppes of the leaues are sharpe and about the higheste

Of Horffe tonge or double tonge.

15

Hypoglossum. Horffe tonge or double tonge.



gheste part of the leaues come forth certayne lytle leaues lyke vnto tonges: this bushe is very lyke vnto it that is called Laurus Alexandrina/ but this hath tonges and sede in the leaues/ and the other only the fruite amonge y leaues/ & not lytle tonges/ wherfore thys semeth to be some difference betwene them. I haue sene Hippoglosson many tymes beyonde the see in high Germanye/ and in Italpe/ but I neuer sawe it growinge in England.

The vertues of Vuularia or horse tonge.



Garland made of the leaues of hors tong/ & set next vpon vnto the bare heade as Dioscorides writeth/ is good for y heade ache. The rote and the iuice is oft put into softinge playsters. It hath bene founde by the experience of Phisicianes of late yeaues/ that a spoun full of the leaues of hors tong beatē into pouder/ are good against the stranglinge of the mother/ and also against bur-

stinge of chylder in the quantite of a dram and a half.

Of Selendine.



Slendyne is named in Latin Hirundinaria/ in Greke Chelidonium/ in Duche Schelwurtz/ in frenche Chelidoine or Escelère. The greate Selendine hath a small stalke a cubite hye/ or hygher wyth many growinges full of leaues/ the leaues are lyke crows fote leaues/ but softer and blewish gray in color. The flowre is lyke the flowre of wall gelauore/ other wise called hartes ease/ whiche cometh out about the settinge on of euery leafe. The iuice that is in it/ is lyke saffronie/ bitingē sharpe/ and som thinge bittre & stinkinge. The roote in the ouermoste part is single/ but beneth it hath many yealowē iaggēs or berdes lyke heres. It hath a small cōdde lyke vnto horned poppe & long/ but it is euer smaller and smaller from the roote/ tyll it come at the toppe/ & in it is containeth a sede greater then poppe sede. Ther is an other kinde of Hirundinaria called in Greke Chelidion minus/ whose description in my iudgement agreeth well in all poyntes vnto the herbe whiche we call in Englishe Figgwurt/ sauinge that it wanteth the heate whiche Dioscori-

C iii

offic. apm ha
rhindum, sero
na minus, fic

Of Selendine.

Chelidonium. Selendine Chelidonium minus.



Des and Galen require in their lesse Chelidonio. Dioscorides describeth it thus. It is a lytle herbe hanginge vpon lytle twiggges/ whiche come out of the roote. It hath no stalke/ y leaues are lyke yui/ but rounder/ lesse/ tendre and som thinge fat/ it hath many rootes that come fourth of one harde lomp/ Ayle and growinge together lyke wheate cornes/ wherof iij. or iiij. growe longe. It groweth beside waters & lakes. It hath a bytinge pour euen as Auemone hath/ in so muche that it will pull of the skinne/ if it be layde to. This herbe of ours called figwurt hath all these properties/ sauinge that it is nothinge hote at all that euer I could finde/ wherfore as this herbe by the lyknes may teche vs to finde out the true Chelidoniū minus/ so I counsell no man to vse it for the lesse Celendine/ though he vse it for other purposes whiche the later wyrters haue wryten that it is good for.

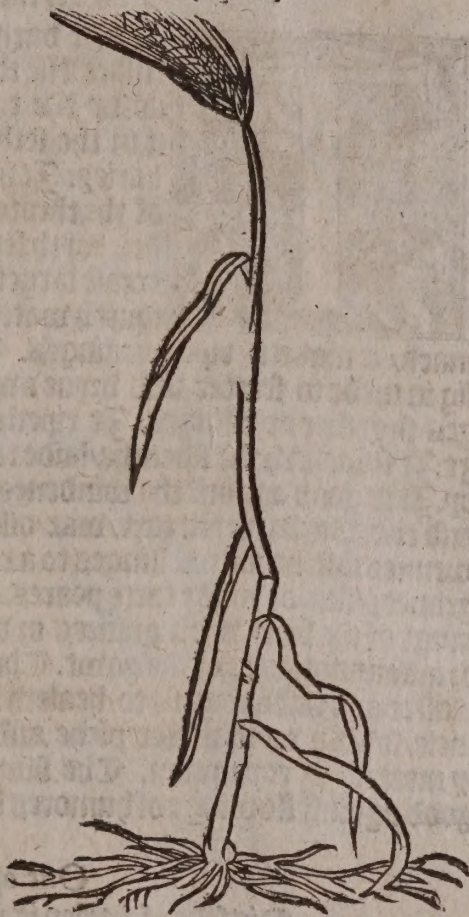
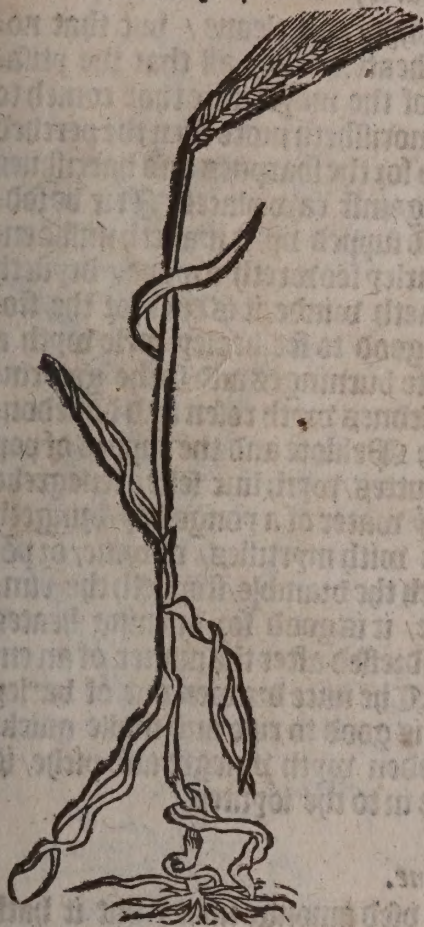
The properties of Selendine.

The iuice of Selendine soddē in a copper vessel/ wyth honny/ maketh the eyesight clere. In the beginninge of sommer ther is a iuice taken out of the leaues/ stalke/ and roote/ and the same dried in the sonne/ is made vp in to lytle cakes. The roote dronken wyth white wine/ and anise seede/ healeth the guelsought or iaundes/ & runninge sores. The same chowed or layde to/ swageth the tothe ache.

Of Barley.

Hordeum polystichum.

Hordeum distichum.



Of Barley.



Ordeu is called in Greke Crithe/in Englishe Barley/in Du-
che Gerst/in frenche Orge/it is of diuers kindes. The first
kinde is called in Latin hordeum distichum/in Englishe Bar-
ley. The seconde kinde is called in Latin hordeum tetrasti-
chum/in Englishe bigge barley/or beare or bigge/alone. This
kind groweth muche in y North country. The thirde kinde is
called in latin hordeu herastichum/I haue not sene this kinde in Englade/
sauinge at Wellis in my gardē/but ofte tymes in highe Germanye/ wher-
fore it maye be called in Englishe/Duche Barley. The fourth kinde is cal-
led of Galene in the greke tonge Gimnochrithō/in Latin hordeum nudum/
of other some/hordeum mūdum/ it may be called in Englishe/ wheate bar-
lye/ because it hath nomore huskes on it/ then wheat hath. It groweth in
Italve and also in certayne gardines in Englande. Theophrast writeth
thus of Barley and wheat in comparinge them together. Amongest the kin-
des of corne/wheat hath a narrower lease then Barley hath/and a smother
strawe and tougher. Wheate is couered wyth many cotes/ but Barley is
naked and bare/ and of all kindes of corne/it is moste destitute of a couerin-
ge. Barley will som tyme chaunge into daruell/ and som time into wheate.

C iiii

The

Of Barley.

The vertues of Barley.



The best barley is whyte and cleane / but that norisshet lesse then wheate: but for all that the ptisane by the reason of the moyst iuice that cometh to it in the sethinge / norissheth more then the perched barley. It is good for the sharpnes and harrishnes of the throte and against raw places / If it be sodden wyth fenell and supped vpon / it maketh milke encrease largely. Barley scowreth awaye / dryueth fourth water / maketh winde / it is euell for the stomack / it maketh ripe swellinges. It is good to set barley mele wyth a fig in mede to scatter and dryue away hote burninges and suche gateringes together or risinges. It ripeth all hardnes wyth rosen and douedonage. It stancheth the sideache / laide to wyth Melilote and the cuppes of poppy. It is good against the windenes of y guttes / wyth lint sede / fenegreke and rue. Barley wyth tarr / wax / oyle / and y water of a yonge boy / bringeth wennes and harde swellinges to a ripenes with myrttils / or wine / or pogramet pilles / or wilde tarte peares / or wyth the bryamble / stoppeth the runninge of the belly with quinces or vinegre / it is good for burning heates or inflammationes of the govt. The same dressed after the maner of an emplaster and laide warme to / healeth lepres. The iuice drawen out of barley mele / sodden wyth water piche and oyle / is good to ripe and make quickly matter / or corruption. The same knodden wyth vinegre and piche / is good against flowinge of humores downe in to the ioyntes.

Out of Galene.



This sede of barley is muche vsed amonge men / but it hath not the same propertie that wheate hath / for wheate is euidently hote / but barley not only heateth not / but howsoeuer ye vse it / whether ye make brycade of it / or make a ptisane of it / or ye make perched barley of it / alwayes it cooleth / but accordinge vnto the maner of dressinge / it moisteth for polenta / whiche is made of fried or perched barley / is tried to be dry / as the ptisane is knowen to moiste.

Of wall barley or way bent out of Dioscorides.



Phenix hath the leues of barley / but shorter and streiter / wyth an eare like vnto daruell. The stalkes are six fingers longe / & it hath seuen or eight eares. It groweth in feldes & in howses lately couered. This herbe whych is called of Dioscorides Phenix / is named of Pliny Phenicea / & he saith that it is called of the latines Hordeū murinū / y wall barley. I marke y Dioscorides maketh his Phenix like vnto barley / only in y lefe / & in y eare like vnto daruell / & that his phenix groweth both in feldes / & also vpon howses lately couered. I marke y pliny calleth his Phenicea Hordeū murinum / wher vpon I gather that Plines Phenicea in y eare is like barley / for it hath not the name of the leafe alone / whiche disseuereth not barley from other cornes /

Of wall barley or way bent.

17

Phoenix

Hordeum murinum.



nes/but of the eare. But $\bar{y}$ barley eare and the daruell eare are not like/ for
the one is without aunes/ and the other hath longe aunes/ therfore it appe-
reth $\bar{y}$ Phenix in Dioscorides/ and Phenicea in Pliny are not al one. If ther
be any difference betwene the (as ther seemeth to be) then Phenix Dioscori-
des is called in Englishe way bent/ & Phenicea Pliny is called wall bar-
ley/ & howse barley. The way bet hath a leafe likegrasse/ & groweth plētuo-
usly in Cambridgehire about highe wayes/ & $\bar{y}$ eare is like daruell/ & it were
like the comen barley $\bar{y}$ hath but two orders/ if it had aunes as barley hath.
The wall barley is mucche like the be barley whiche is called hordeum te-
trastichon/ and it groweth commēly vpon mud walles that are lately ma-
de. I meruel that Barthiolus reedeth in his Pliny lolium murinum/ when as
mi Plini corrected by Erasmus and prynted by Frobenius/ hath horde-
um murinum, and not lolium murinum.

The vertues of way bent.

M Wall barley dronken wyth tart wine/ stoppeth the flux of the belly/ $\bar{y}$
runninge of the mother/ and the burstinge out of man or womans
water. Some do write that this herbe bound to/ and hanged vp in
a cremesin flece/ stoppeth blode.

Hia.

Of S. Iohans grasse.

Hypericon.

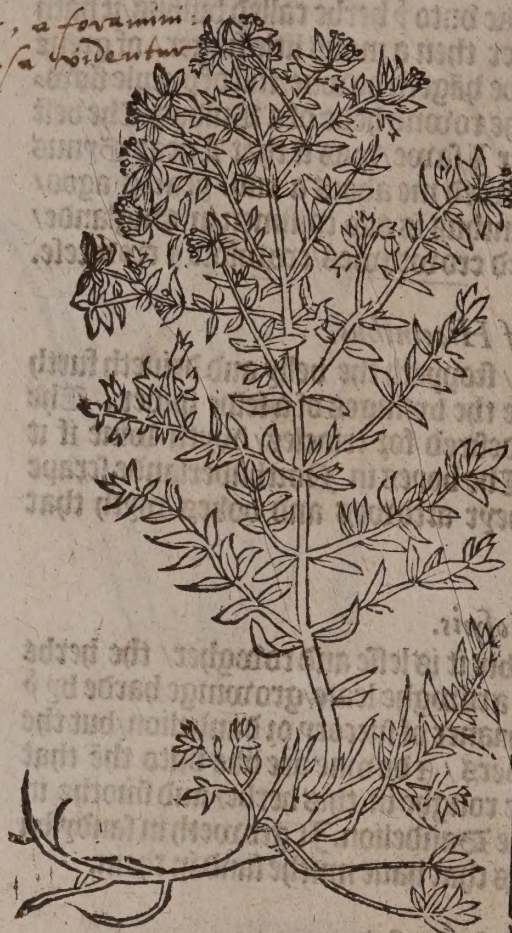
S. Iohans grasse.

of the smell of rosin. This herbe is cal-
led of some of the later wyrters per-
forata/ that is throw holed/ bycause
if ye set y^e leafe betwene yow and the
sonne/ ther shall appere an infinite
nombre of holes in the leaues.

The vertues of saint Iohans
grasse.



Saint Iohans grasse
driueth furth water/ if
it belaide to/ it bringeth
downe flowres. It deli-
uereth from tertia and
quarta agues if it be
drunken wyth wine. The sede drun-
ken the space of xl. dayes/ healeth
the sciatica. The leaues laide to em-
plasterwise wyth the sede/ heale
burninges.



Of Hysop.



Dioscorides leueth Hysop
vndecribed/ belike it
was so well knownen in
his dayes y^e he thought it
nedeed not to be described

but by that meane it is now comene

to passe that we dowt whether this Hysop that we haue/ be the true Hysop
of the auncient writers or no. Dioscorides in the description of Ograne/
compareth organe in likenes vnto the hysop/ but no organ that euer I saw/
whether it came out of Candi or out of Spaine/ or grew here in En-
gland/ like vnto oure Hysop/ for their is brode leaved/ and oure hysop hath
longe leaues/ wherfore ether we haue not the true hysop/ or els we neuer
saw the true organ. The Hysop that Mesia also describeth/ is not agreinge
wyth this oure Hysop as ye may perceyue by this his description that folo-
weth here. Hysop is of two sortes/ ther is one mountaine Hysop/ and an
other gardin Hysop. The gardin Hysop is halff a cubit hyghe/ & hath fewe
stalkes and braunches the time hath. It hath leues like vnto time but grea-
ter/ the flour is purple/ the wilde is shorter and hath lesse leaues. We se here
that Mesie maketh his hysopes leaues like vnto y^e leaues of time/ but we
haue no suche hysop and time that agre ether in figure or bignes together/
wherfore it is to be suspect that ther is som better Hysop/ then this that we
haue. Howbe it/ I thinke in vertue & propertie that it differeth nothinge
from the hysop of the olde writers. We haue in Sumershire beside y^e come
Hysop that groweth in all other places of Englande/ a kinde of Hysop that
is al roughe and hory/ & it is greater muche and stronger then the comen
Hysop is/ som call it rough Hysop.

The

Hyſſopus.

Hyſſopum montanum Cilicium.



The properties of Hyſop.



Hyſop hath the vertue to make fine and to hete. The brothe of Hyſop made with figges/water/hony/and rue/dronken/helpeth the inflammation of the longes/ the olde coughe/ the ſhortwinded/rheumes or poles/and them that can not well take theyr breth. It killeth wormes. It hath the ſame power if it be licked in wyth honny. The brothe of it dronken wyth a drinke made of honny and vinegre/ called oximell/ draweth out groſſe humores thorow the belly/ and it is good to be eaten wyth grene figges to make yow go to the ſtole/ but it worketh better if Aris be put therto/ or Cardamome or Ireo. It kepeth and maketh the color of the body continewe ſtill. Wyth a fyg and nitre/ it is good for the mylt and for the dropſe. It is vſed to be layde vnto burninge heates or inflammations wyth wine. It druleth and ſcattereth awaye the blue markes of bruſinges. It is good to be gargled wyth the brothe of figges againſt the quinfey. The broth of Hyſop wyth vinegre ſwageth the toth ache if the mouth be waſhed ther wyth. The brethe or vapor of Hyſop driueth away the winde that is in the eares if they be holden ouer it.

D

of

Of Gethsamine or Iesemin:



Iesemin or Gethsamine/as I suppose is called in Greke iasme/ and it is the flower/wher of the oyle called in Dioscorides oleum iasminum is made. But I finde nether any description of iasme in Dioscorides nor in Plini nor in any other olde writer/sayinge that Dioscorides maketh a litle mention of it/as also y Arabianes do. I thinke that y Arabianes/call this bushe Iesemin/ fetchinge that name corruptly out of Dioscorides Iasminō/for the same vertues that Dioscorides assigneth vnto the oyle of Iasme/ the Arabianes geue vnto their Iesemin. But that ye may iudge y mater more plainely: I will reherse vnto you what Dioscorides writeth of his oyle called iasminum/ & what the Arabiane write of ther Iesemine.

Out of Dioscorides.



Her is an oile made amongst the Persianes/whiche is called Iasminū/of the whyte flowers of a violet/wherof two vnces are put into a quart of oile sesanime/and the violetttes must be oft changed/as we haue tolde before in the makinge of lily oyle. It is muche vsed in the land of the Persianes/ when men be at meat to make a good smell: for it agreeth well wyth all y hole body/ & then specially when a man goeth into a bath: but it is best for suche bodies as had nede to be made hote/ and to be loused and set more at large/ for it smelleth strongly/ for it smelleth so strongly that som can not abide it. Thus muche hath Dioscorides written of Iasme. Sem do holde that Dioscorides writeth here of the oyle that is made of the herbe called Leucoion in Greke/ and in Englishe white stock gelouer. But I am of the contrary opinion/ for Dioscorides speaketh not in my iudgement here of that kynde of Leucoion with the whyte flour: for that kinde of Leucoion with the flowre hath nether any suche smell as Dioscorides gyueth vnto Iasme/ nether any suche heat/ Dioscorides speaketh of: for Serapio writyng of the kyndes Leucoij sayeth these wordes. Et oleum quod ex eo fit, est temperatum subtile, & proprie illud quod fit ex eo, cum oleo amygdalarum dulcium, & ceeleste, est debilis caliditatis, & album est debilius propter æquitatem quæ in illo est. Wherfore if the autozite of Serapio be to be receyved and allowed/ Matthiolus erreth/whiche writeth Iasminū to one oyle made of Leucoio wyth y whyte floures. If any man reply that our cōmen iesemine is no violet. I answer that I thinke that Dioscorides called that flowre of Iesamin a violet flowre/ of the likenes that it hath wyth the flour of a violet/ as he calleth of times the prickly toppis of great thestelles echinos/ that is byrchens/ of the likenes that they haue wyth an brchen.

Out of the Arabianes.



Iesemin otherwile called rambach is of two sortes/ the one hath a yealow flower/and the other hath a white floure. The yealow is not so hote nor so myghtye in operation as the white is. The flowre is also founde in som place blewishe gray. Iesemin is hote in the beginninge of the seconde degre/ and

Of Sciatica cresse or wilde cresse.

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And it is good for moistenes and for salt flemme/ and for olde men of a cold complexion/ & it is good for aches that com of a clamy or to wogh humores/ when as the very and right naturall ielemen ether dried or grene/ if it be broken and laide vpon any tetter or foule spottes/ it will driue them away and will resolue all colde superfluites. It is good for the pose/ but it maketh and engendreth the heade ache in them that are of an hote complexion/ and the oyle of it is very good in wynter/ but it is to be ferde/ if that any man of a very hote complexion smell of it/ lest it make him blede at his nose. Compare these properties wyth the that Dioscorides geue vnto iasmino/ & ye shall fynde that in properties/ iasme doth agree very well wyth the iasamine of the Arabians.

Of Sciatica cresse or wilde cresse.

Iberis.



Because Dioscorides describeth this herbe Iberis/ in suche place as no herbes but trees are described/ and it is contrary vnto his cu-

stome to mixe yntreatiuge of herbes wyth trees: som holde þ this herbe is not Iberis Dioscorides. And som gather þ for this cause þ this herbe that I intreate of/ is not Iberis/ because ther is an other herbe called of auncient writers/ namely/ of Paul and others Iberis/ and it is cleaue cōtrary in proportion and likenes vnto the herbe that Paulus setteth furth for Iberis: to whō Iberis I answerē/ although it were not Iberis Dioscoridis. Yet it foloweth not/ but that it may be som other learned mā's Iberis/ though it be nether Iberis Paulinoz Aetij. This herbe out of dout is Iberis of Democrates/ wher of Galene maketh manifest mētiō in the x. booke De compositione medicamentorum secundum locos, and ther he bringeth it in Democrates describing after this maner. This herbe saith Demo-

Lepidium

crates/ groweth muche euery wher/ beside graues and olde walles/ and about highe wayes whiche are not communly plowed. It is alwayes grene wyth a lese like gardin cresses/ and this lease is lesse then cresses lese/ and it commeth furth in the springe time. The stalkes are a cubite longe and som time longer/ and som time shorter. The leaues grow on the stalke all sommer euen vnto the depe winter/ whiche wyth the frost wasteth the

D ii leaues

Of Sciatica cresse or wilde cresse.

leaves away/ and bringeth the hole herbe vnto the likenes of a twig or bushy rod. Petit groweth vnto þe roote/other buddes/ whiche make a new herbe againe in the next springe. It hath a smal white flowre/ the seede is so small that a man can scarcely se it. The roote hath a very hote and sharpe smell muche like vnto gardin cresses. Thus far hath Democrates described his Iberis. Now let vs se how that Dioscorides or som other in his name describeth his Iberis. Iberis/otherwise called Cardamantica/hath the leaves of cresses/ but in the springe greener. The stalk is a cubit highe and somtyme lesse/ it groweth in unplowed ground. In sommer it hath a whyte floure/ at what tyme it hath most vertu/ it hath two rootes like vnto cresses/ heatinge and burninge. We may se how that in the description of Iberis both these autours do agre. Wherefore this herbe must not therfore be spoiled of the name of Iberis/ because other autours haue in their workes an other kinde of Iberis. This is the herbe as I suppose that Fuchsius describeth for *shlapi minori*: & it is called in Duche *belsenkraut*. I haue sene the herbe in all pointes agreinge wyth the descriptions aboue shewed beside the walles of Bon in Germany and in east Friesland in the sea bankes. But I haue not sene it in Englande that I remember of. It may be called in Englishe waycresses/wilde cresses/or *Sciatica cresses*/because the herbe is good for the *Sciatica*.

The vertues of wilde cresses.



After in some good plenty of this roote/ for then it hath most vertue/and bete it harde/ for it requireth muche beatinge/and mix it wyth swines gresse/ and bete them in a mortar well/ till they be both come into one body/ then if any man or woman haue any paine in the hauche or hucklebone/ binde this ointment vpon the place that aketh: if it be in a woman/ for the space of two houres: if it be in a man/ for the space of iiii. houres/ nether shall ye mixe or put any oile to it. But it alone prouoke the patient to sweete a litle/ and then let him go into a bath/ and bid him abide patiently there the bitinge of the ointment continew a while therein/ and when he is well bathed/ then let hym out/ and after that he be comed fourth/ let hym put a good deale of oile to a litle wine and annoynte the diseased place withall/ and afterwarde that the place is made cleane and the fat is scoured awaye/ couer the diseased place wyth warme woole/ and if any grudge of the same disease chance to rise againe/ let hym vse the fore saide medicin againe after the same maner: many haue bene brought in by other me into the bath/ beinge lame/ by the *Sciatica*/ whiche after they haue vsed this ointment and bath/ haue commed out by the selues stronge and lustye.

The minde of Galene in this matter.



Democrates vsed þe same medicine after the same maner against the olde and longe heade ache/ and against all olde diseases of the body/ and against palleis/ & against suche diseases as can not be healed wyth

Of Sciatica cresse or wilde cresse.

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wyth out blystringe mustarde plasters/ & he saith/ that he healed therwyth
all that were sicke in that disease/ whiche he toke in hāde. Archigenes saith
also in his seconde boke of medicines after the kinde/ that Iberis whiche
he calleth Lepidium/ is good for the y are sicke in the milt/ or greued wyth
the sciatica. Hipparcus also wryteth/ that Iberis is good for y sciatica & for
y extreme colde. After this maner gather y herbe Iberis/ whiche some call
Lepidium or wilde cresse/ and stampe it wyth swynes gresse after y maner
of an emplaster/ laye it to the akinge place for the space of iij. howres/ and
then let the patient go into a bath afterwarde/ and this will h lpe him/
ye may vse the same remedy against the olde heade ache/ as Democrates
the Philisiane in his verses doth testify.

The vertues of Iberis out of Dioscorides.

The rootes of Iberis are burninge hote/ & they are good against the
sciatica/ wyth salted swynes grece/ laide to the place after the maner
of an emplaster / for the space of iij. howres/ but the patient must
afterwarde go into a bath / and after that he must anoynt the place and
couer it wyth woll. This herbe is hote and drye in the seconde degre
at the least.

Of Cycory and Endiue.

Intubus,

Intubum satium angustifolium.



D iij

Of Cycōa

Of Cycorie and Endiue.



Lentibus whiche is named in Greke seris/ is of two fortes/ the one is called Intubus hortensis/ and the other is called intubus sylvestris. Intubus hortensis is also of two fortes/ the one is called Endiue or white Endiue/ and the other is called garden succory. Intubus sylvestris is of two fortes/ the one is called in Latin Cichorium/ and in Englishe succory or hardewes/ and the other is called of Theophrastus Aphaca/ of Plinie Hedipnois/ in Englishe Dade lion or priestes crowne/ in Duche pfaffenblat. Seris/ is of two kindes/ the one is wilde as Dioscorides wyrteth/ and it is called picris and cichorium/ and the other kinde is of the garden/ and it hath broder leaues/ the wilde is better for the stomacke then the garden is/ the garden endiue is also of two kindes/ the one hath brode leaues lyke vnto lettis and the other hath narrower leaues/ which hath a bitter taste.

The vertues of Cycory and Endiue.



Both Endiue and Cycory coul & binde together/ and are very good for the stomacke. The herbe sodden and taken wyth vinegre/ stoppeth the belly. The wilde is better for the stomacke/ for if it be eatē/ it swageth the burninge stomacke that is feble. It is good to lay the herbes ether by them selffe or wyth polenta perched barley to the place comenient for the disease called Cardiacapassio. They are good for the gout and the inflammationes of the eyes if they be laide to. The herbes laide to emplasterwise wyth the roote/ are good against the stinginge of a scorpion wyth perched barley/ the herbe is good against the cholerike inflammationes called of som saint Antonies fier. The iuice of these herbes wyth whyte leade & vinegre/ are good to be laide vnto suche places to haue nede of coolynge.

Of Elecampane.



Enula is called in Greke Helenion/ in Englishe Elecampane or Allecāpane/ in duche Allantzwortz/ in frenche and in y poticaries shoppis Enula campana. Elecāpane hath leaues like vnto mullen/ but muche narrower/ sharper and longer. In some places/ it putteth furth no stalke/ it hath a roote vnder/ som thinge whyte/ and som thinge redilsh/ and it hath a good sauor/ it is som thinge bytinge/ well growen/ and of a great bignes out of the whiche come certaine buddinge knoppes/ whiche may be sown after the maner of lylpe or aron.

The vertues of Elecampane.



The broth of the rote dronken driueth furth brine and flowers. Elecampane taken in an Electuary wyth hony is good for the cough/ for shortnes of bryth/ for places bursten and shronken together/ for windenes and for the bytinge of serpentis. The leaues/ if they be sodden in wine/ are good to be laide vnto the

Of Elecampane.

Enala. Campana



Sciatica. Elecampane seasoned and layde vp in maluasey is good for the stomacke/the succot makers and saucemakers/take the roote and dnye it a lytle first/and then seth it/ and afterwarde stepe it in colde water/ and laye it vp in sodden wine for diuerse vses. The roote broken and dronken/ is very good against the spitting of blode.

Of the herbe called in Latin Irio.



¶uerse learned men haue diuerse opinionones of the herbe that is called in Latin Irio/ and in Greke Erysimon. fuchsius rekeneth þ the herbe whiche we call in Englishe Carloke oz charloke / oz wild cole/to be Ireo Dioscorides. Ruellius iudgeth that the herbe whiche we call in Englishe female veruine/ is Irio/ Gerardus Deluicke rekeneth that þ herbe þ is called in Duche winter cresses/ oz whiche we may call in Englishe bank cresses / because

they grow alwayes about the bankes of ryuers / to be the right Irio. But let vs first se the description of Dioscorides/ & then we shall be able to iudge whole herbe agreeth best vnto the description of Dioscorides.

Of Irio.

The description of Irio.



Irio groweth beside cy-
ties and amongst olde
rubbishe and remnates
of olde walles and in
gardines/it hath leaues
lyke wilde rocket/ the stalkes are af-
ter the maner of a bay tre/ bowinge
& towgh/ it hath a yealow flowre: &
it hath small coddess/ in the toppe ho-
ned after the maner of fenegreke/ it
hath a small sede lyke vnto gardin
cressles/ & it hath a burninge tast. The
herbe that Ruellius taketh for Irione/
draweth nerest of all other vnto the
description of Dioscorides/ sauinge
that the coddess are not horned very
lyke vnto the coddess of fenegreke.
It that Fuchsius setteth furth/ doth
metely well agre sauinge y the twig-
ges are not so tough and bowinge as
Dioscorides describeth his Iriones
stalkes to be. It y Gerardus taketh
for Irione/ agreeth also well wyth the
description/ sauinge that it groweth
not in places about cyties & in wast
places wher howses haue bene/ but
only of his owne nature about wa-
ter sides. All theyr iij. Iriones do so
well agre in vertues wyth Irion Dioscoridis/ that a man may vse any of
them for it of Dioscorides. I saw ones in Germany about Andernake an
herbe in my iudgement in all pointes/ agreinge wyth the description of Di-
oscorides: but because I lost the stalke that I gathered/ & coulde learne no
Duche name of it/ I coulde not set furth the figure of it here at this time.
The herbe that Matthiolus setteth furth for Irio/ hath not hornes like fene-
greke/ wherefore nether can not it be the ryght Irio.

Irion.



The vertues of Irio.



Irio is good against the flowinges or issues/ that fall out of the
heade in to longes/ and against that disease/ when as men coughe
out foule mater/ it is good for the iaindes and for the sciatica/ it is
Good to be taken in honye against poyson/ it is good to be layde to wyth
water or hony vnto blinde cankers/ swellinges behinde the eares/ hardnes
of the papes/ and the inflammation of the stones/ generally it maketh fine
and heateth.

Of

Iris.



Iris is knowen both of the Grecianes & Latines by that name / it is called in Duche blaw Lili-en / and blaw Gil-gen / in frenche du la glaien / and de la flambe / in Englishe flour de lyce or flour de luce / the poticaries and barbarus wyters call it Irios in the genetive case.

The description of Irios.



Iris hath his name of likenes that it hath of rayn bow / for Iris is called raynbow. It hath leaues like vnto the herbe called Gladiolus / that is to saye / the gladdon or swordpyng / but greater / broder / and fatter. floures of diuerse colozes stand in like space one from an other / and come out of the stalke / for the floures are sene whyte / pale / yealow / purple / or blew / by the diuersite of the whiche colozes it re-

sembleth a raynbow. The rootes run in the grounde full of iointes / harde well smelling / whyche are cut in litle shiues or cakes / and are dried in the shadow / and then are put vpon a threde / & so kept. The best flour de Lyce or Iris in Slauonia or in Macedonia / & ther that is best / that is the leste / that we may call the dwarf flour de luce / and comenly hath a thicke roote / hard to breake of a some thinge rede coloz / of a bitter tast / and of a ryght pleasant sauore / so that it smelleth nothings of mouldnes / & the same while it is in stampinge or beatinge / it maketh the beters neese. The next prayse is to be geuen to the Iris or flour de lyce of Barbaria / whiche is some thinge white & bitter in tast. The rootes when they are olde vse to be worne eate / and then vse they to smell best. The flour de lice that groweth here in Englande although it be not so good as it that groweth in Illyrico / & in Slauonia / and Macedonia / and in Barbaria / because this oure countree is colder and moystier then the other countries be / in the whiche the flour de luce is singularly good: yet Iris is not to be despiced for it hath many good and excellent qualites. I haue sene a litle flour delice growyng wyde in Dorset shyre / but hole cartes full in Germany besyde Wormis in the middowes not far from the Rhenie.

The vertues of Aris or flour de Lyce.

All kin

Of the *V*alnut and the *V*alnut tree.



All kyndes of floure delice haue the propertie to heate/ and to make subtil. Iris is good for the coughe. It maketh ripe grosse humors whiche are harde to be cast or auoyded outwarde/ vij. drammes of Iris pouder dronke wyth mede/ purge color & gross steme. It prouoketh slepe / and bringeth out teares/ it is good for the gnawinges in the belly. The same dronken wyth vinegre is good against the strikinge of serpentis/ for them that haue the disease of the milt/ for the crampe/ for them that haue take a thorow colde/ for quivering or shakinge/ and for them that suffer the issue of sede. If Iris be dronken w wine/ it bringeth downe weomen their siknes. The broth of Ireos is good for to bathe a womans mother wyth/ to soften it/ and to louse the bryeth holes of the beynes of it. It is good to be poured into a clister for the sciatica. It filleth by fistulaes and holow corners with fleshe. The roote of flour delice dressed wyth hony/ and made after the maner of a suppositoꝝ/ and put in the conuenient place/ helpe to downe furth the birth in tyme of labor. Also the rootes layde to soften harde wennes and harde lumpes. The dry powder filleth sores/ and with hony it scowreth them. It filleth the naked bones wyth a fleshy body. It is very good to be layde vnto y heade/ for the head ache wyth vinegre and rose oyle. If it be layde to wyth white helleboꝝ and ij. partes of hony/ it will scour out freckles/ spottes and suche other foulenes in the face/ that come by son burninge. Matthiolus redeth *επικαυλα*/ where as my Greke Dioscorides hath *επικαυλω*. My text meaneth that the floures grow vpon the stalke: But hys word *επικαυλα* / as he expoundeth it / will y the floures shall only grow in the ouermost parte of euery stalk: whiche interpretation/ semeth to me contrary vnto the mynde of Dioscorides and to our day's experience/ and to hys owne figures whiche he setteth furth. Caulis that is to saye/ a stalk/ is that parte of the herbe/ wherby the nourishment is caried/ & ryseth by from the grounde alone. If thys be true/ then shoulde there be but one floure vpon euery stalk of the floure Delice/ or all shoulde stand together in the top/ and none shoulde by equall distance as Dioscorides meaneth stand one beneth an other. Matthiolus setteth out ij. figures of Iris/ the olye is of the wilde/ & therein are vij. floures/ in the tame are iij. floures/ and in bothe the figures are but ij. caules or stalkes/ except he take pediculos/ called in Greke *μοσχους* to be all one with caule/ which is contrari to all learninge/ therefore the floures grow not allwayes in the top of euery stalk alone/ but som aboue in the topp/ & som beneth/ & com out of the stalk and stand super petiolog or pediculos suos/ that is vpon theyr stiles or foot stalkes. Therefore hys annotation is nothyng worth.

Of the walnut and the walnut tree.



Wt wythout any farther addition is called a Walnut or a walnut tree. It is called also Juglans/ nux persica/ glans iouis/ nux bisilica/ & nux regia/ in Greke *Carya basilica*/ in Dutch *Eyn nusz baum*/ oder ein *Welshnusz*/ in frenche *Ungnoier*. The walnut and the walnut trees are so well knowen in all countries/ that I nede not to describe/ wherfore I entende to leaue the description and to go to the properties of it.

The

Of the Vualnut and the Vualnut tree.

Iuglans.

The vertues of the Vualnut.



Walnuttes are harde of digestion/ not good for the stomake/ and ingendre choler/ and they make y^e heade ache. They are euell for them that

haue the coughe. They are fit to be taken fastinge of them that woulde vomite. If they be taken afore hande wyth rue and figges/ and also after meat by & by/ they wythstande poison. They do no lesse/ if they be eaten after that a man hath dronke poison. If they be eatē in greate plenty they driue out brode wormes. It is good to lay them to/ wyth a litle hony and rue for the burninge heate or inflammation of the papes/ for impostumes/ and places out of ioynt. If they be layde to wyth an onion/ salt and hony/ they are good for the bytinges both of men and dogges. If they be burnt wyth theyr vtter huskes and laide vnto the nauell/ they stache the gnawinge of y^e belly. The shell burnt and broken in oyle and wine/ is good

to annoynt childers heades wythall to make the here grow/ the same is also good to fill by the bare places of scalled heades. The kernels burned/ if they be broken and laide to wyth wine/ they will stay the bloody ysswe that som tyme women haue. The same are good to laye to olde carbuncles and crepinge sores/ tetters and impostumes that are in the corners of the eye. The same choiced and laide vpon the heade/ are a present remedy for the falling of the heare. A man may make oyle of the kernels of walnuttes/ if he will presse them/ specially when they are olde: they that are grene/ are not so ill for the stomake as the olde nuttes be/ because they are sweter. If they be mixed with garleke/ they take away the sharpnes. And they do if they be layde to emplasterwise/ driue awaye the blew markes that come of stripes. The walnut tree both in his leaues and buddes hath a certayne bindinge/ but the bindinge is most evidently perceyued in the vtter huskes/ both moyst and drye/ and therfore fullers doze them. But I/ sayeth Galen/ presse out the iuice of the huskes as I do out of the Mulberies & bambleberes/ and set it wyth sodden hony/ and vse it in the steade of a mouth healinge medicine/ as I vse the forsaide iuice of mulberes and bambleberes. The kernell of the nut/ when it is wythered/ is of subtile partes and a dryinge medicine wythout any bytyng.

Out of Pliny.

The

Of Squynant.

The Gretians haue named the walnut of that/ that it bringeth the heade ache/ for the strengthe of the trees and the leaues perche into the brayne/ if the nattes be taken a fore hand/ they breake and quenche the myght of popson. They are good to be laide to the squynsie wyth rue & oyle. Cneius pompeius when he had ouercomed the myghty kinge Apythyrdites/ he founde in his most secret treserhouse in a lytle boke by it selfe wyrtte wyth his owne hãde wyth this p̄seruatiue/ the cōpositiō wherof is this. Take two dyre Walnattes/ and ij. figges and xx. leaues of rue/ breake them together and put a corne of salt tho them/ and if yow eate this medicine fastinge/ ther shall no popson hurt yow that dape: the kirkels of the nattes if they be chowed/ of a man fastinge/ is a p̄sent remedy if they be layde vnto the bytinges of a mad dogge. Som vse to make succat wyth honny or sugar of the yonge nattes/ whiche are palled of the tree about mid-somea. Tragus wyrteth that the water whiche is destilled out of the grene nattes gathered at mitsoner/ is good for the inflammation of the pappes/ impostumes/ and for places out of ioynt/ the oyle that is p̄sted out of the walnattes/ saith Tragus/ is good for the purposes aboue reherfed.

Of Squynant.



Squynant odoratus siue rotundus/ is called in Greke *σχοινος ἀρωματμος*/ in Englishe Squynant/ in Duche Kamelhewe/ in the potecaris shoppis Squinantū. Squynant groweth in Aphyrica and in Arabia/ the best cometh out of Nabathea/ the next in goodnes is it that cometh out of Arabie/ the worst cometh out of Africa: the best & the most wourthiest to be chosen/ is that whiche is redde/ fresse and full of floures/ but small/ and hath redde peces in it/ whiche beinge robbed in a mans handes/ will smell lyke a rose. It byteth the tonge also lyke fyre. We vse no part of it/ sauinge the flower/ the stalke and the rote. We haue not in Europa suche Squynant as Dioscorides describeth. I neuer sawe Squynant growinge/ sauinge only dyed.

The properties of Squynant.



Squynant hath the vertue to bringe dōtōne floures to dryue fourth water/ it driueth winde awaye/ maketh y headē heavy/ and bindeth a lytle/ breaketh and t̄p̄peth/ and maketh louse the vessels that the winde maye comfort. His floure is good in drinke for them that boide blode/ for the paine of the stomake/ longes/ lyuer and kidnies. The rote is more alstringent bindinge/ therfore it is good to be geuen in the quantite of a dram wyth so muchē peper for a few dayes vnto them that haue the lothsumnes of y stomake to them that are sicke in the dropsie/ and to them that haue the crampe. The broth is good to sitte ouer agaynst the burnynge heate of the mother.

Juniperus must be gathered in autumn but when it is too green also
Of the Juniper tree.

Juniperus.



Juniperus is called in Greke Arkethos in English Juniper or Jenever in Dutch wachhold in French du genefure.

The Description.

Dioscorides maketh ij. kindes of Juniper the greater kinde & the lesse/ whiche only differ in bignes. Juniper both the greater & the lesse is alwayes grene & hath in the stede of leaves prickles rather the right leaves/ and euery suche lease or pricke is very like vnto y^e ende of the tonge/ of an hueholl or woodspike/ but it is grene/ the wod is redish/ whiche if it be put into the fyre / maketh a very good smell. The berries are first grene and afterwarde black. Some holde y^e berries are ij. yeare in ripinge vpon the tree. This tree groweth communely in great wast & wilde mores & baron groundes/ but somtyme it groweth in metly good groundes. In England it groweth most plentifully in Kent/ it groweth also in y^e

conceptu ig
continet adio
i prume ex
cinere fuerit
ta, aut fido
ad ammi
ocumant.

bysshopryche of Durram & in Northuberlande. It groweth in Germany in many places in greate plentye / but in no place in greater then a lytle from Bonn/ wher as/ at the tyme of yeare the feldefares sede only of Junipers berries/ the people eate the feldefares vnderawē wyth guttes and all/ because they are full of the berries of Juniper.

The vertues of Juniper.

Ther are ij. kindes of Juniper/ the greater & the lesse/ they are bothe hote/ & stir men to make water/ & if y^e they be sette a fier/ they dryue awaye serpentes. The berries do measerablye hete & binde/ & are good for the stomacke. They are good to be dronken against the diseases of the brest/ agaynst the cough/ agaynst winde/ gnawinges & bytinge of serpentes. They dryue fourth brine/ they are good for places burst & shonken together & for the strangling of the mother. The leaues are bytinge & sharpe. Therefore both they/ & also the tuice of them are good to be dronke wyth wine or to be laide to agaynst the bytinge of a bever.

vrme
Jaspentes
Sfemarke
Prost

Of Labrusca. blood that come from the nose. so fresh



Abrusca/ whiche is called in Greke Ampelos agria/ or Omphar/ is of ij. sortes/ the one kinde is so wilde y^e it hath only floures/ and goeth no ferther/ & this floure is called Enanthe. The other hath floures & also lytle grapes. I haue sene of both y^e sortes plentifully in Italy in diuers places by the floude Padus/ and

Of Labrusca.

and in highe Almanay also. It may be called in Englishe a wilde vine. All thinges both leaues/flowres and grapes/ are lesse in this kinde then in the garden vinde/or els in figure and fasshon they are all one.

The nature of the wilde grape.

The leaues of the wilde grape/and the stalkes/and claspers haue the same vertue that the other hath. The flowres of the wilde grape/haue a stoppinge or bindinge power/wherfore in drinke they are good for the stomacke/and to dryue fourth brine. They stoppe the belly & the casting out of bloude/if they be dyed and laide to/ they are good for the lothsomnes of the stomacke and sournes of the same. They are good to be layde vpon the heade/ether grene or dyed wth vinegre & rose oyle. A plaster made of them/ healeth bloudy woundes/ the impostemes in the corners of y^e eye when they are in beginnyng/ the sores of y^e mouth/ & the frettinge sores of y^e priuities. If they be broken wth hony/saffron & myrra rose oyle/they sane from inflammation. They are good to put in pessaries to stanche blode. They are good to be layde to wth wine & the mele of perched barley agaynst y^e watering of y^e eyes/ & y^e burninge of y^e stomake. The ashes of them/ burned in a vessell wth hote coles are good for medicines for the eyes/ and wth hony it healeth whit flawes/ aguayles & goomes bledinge/ & bered wth impostemes.

Of Lettes.

Σπιδας.

Lactuca.

Σπιδανίη κεφαλίνη.

*Lactuca fructu
et flosculis dila*



Lactuca



Lactuca is called in Greke Thridax/ in English the Lettes or Lettice/ in Duche Lattich/ in Frenche/ vng Lactue.

Lettis is of diuerse kindes/ one kinde is called Lactuca hortensis/ and in English garden Lettis/ the other kinde is called lactuca sylvestris/ whiche is called in English greene endiue/ & this is the herbe that the Israelites eat wyth ther passouer lambe. Ther are diuers sortes of garden lettes/ for one is called Lactuca capitata/ that is cabbage lettes/ because it goeth all into one heade/ as cabbage cole doth/ an other kinde is the comon lettes/ som kindes of lettis haue white sede/ & other kindes haue black sede.

The description of Lettice.



The comen garden lettice hath brode leaues like vnto whyte endiue/ and the stalke ryseth streight vp/ about the top are diuerse branches/ whych haue yelow floures. The wilde lettis is like the

other after Dioscorides/ but the roote is shorter/ the stalke is longer/ the leaues are whyter/ smaller and sharper and bitter in taste/ and when as they perfit/ they are full of prickel.

The properties of Lettis.



The garden lettes/ whych is of a coolinge nature/ is taken to be good for the stomacke/ it bringeth slepe/ softeneth the belly & called fourth mylke/ but when it is sodden/ it nourisheth more. But they that haue an euell stomacke/ were best to take it vnwashed. The sede were good to be dronken of them that are tormented wyth vncleane dreames/ & it is good agaynst the rage of venery. Duche vse of lettes/ hurteth the eyesight/ it is good agaynst inflammaciones and hote burnynges. It is layde vp of son/ and seasoned and sauced in wyne.



Of Haris foot.

Agopus maye be called in English Haris foot/ or rough clauer/ the Duche call it katzē kle/ & Frenche call it Pede de leure.

The description.

¶ Dios

Of Haris foot.

Lagopus.

vina herba, quod eius
tula referant
leporis quod in
vini tanta pecu
abundat
infolium humile alijs



Dioscorides sheweth no mark wherby Lagopus differeth from other herbes/sauinge that it groweth among the corne.

Whiche place is comē to many other herbes. Wherefore we can not gather by that one worde/ what herbe in our felde is Lagopus in Dioscorides. But because it hath the name of an Haris foote/ and no other herbe growyng in the corne/ is so like an Haris foot as thys herbe is that I set furth/ I thinke not wout a cause that Fuchsius (of whome I learned thys herbe as I haue learned certayn other) iudged it well to be Lagopus/ and chesely because it agreeth in vertue wyth it that Dioscorides speaketh of. The herbe which I take for Lagopus/ hath a round stalke/ and roughe leaues of the form and fallshon of a clauer/ or a theleued grasse. The seide is very bindyng/ and it growethe in roughe a horpe knoppes/ or hedes/ whyche are not vnlyke vnto an Haris foot. Amatus Lusitanus accusyng Otho Brunfelsius/ for makynge trinitariam to be a kynde of hepatica/ Mattheum Syluaticum for iudgynge auenes to be Lagopus/ falleth in to as great an error as any of them both did/ whillis he maketh trinitariam montanum to be the ryght Lagopus. For the herbe called trinitaria of the herbaries in Italy/ and edel leberkraut or gulden kle in Duche/ is not the ryght Lagopus. whych thyng may very casely be proued by Dioscorides whych sayth that Lagopus groweth in the corne/ when as trinitaria is neuer found in the corne/ but in hyghe mountaynes and in such wilde and vntilled places/ where as not corne at any tyme hath growen.

The vertues of Lagopus.



The herbe Lagopus dronken in wyne stoppeth the belly/ but if a man haue an ague/ he must drynk it for the samie purpose in water. The same is good to be layd vnto the shere/ when it is inflamed or brought into a great heat. Lagopus as Galene sayeth/ hath so dryng a power/ that it can drye vp well the sic

of the belly.

Of

Of the herbe called Lamium or dede Nettel.

27

Lamij tria genera.



Lamium is called also
brtica iners/ or mor-
tua/ brtica alba/ and of
som Archangelica/ in
Englishe Ded nettel/
in Duch tod Nessel/ in
Frenche/ or ti morti.

The description of dede Nettel.



Lamium hath leaues like
vnto a Nettel/ but les-
se indented about/ and
whyter. The downy
thynges that are in it li-
ke pyckes/ byte not/ y stalk is four-
square/ the floures are whyte/ & haue
a ströge sauor/ and are very like vn-
to litle coules/ or hoodes that stand
ouer bare heades. The sede is blak &
groweth about the stalk/ certayn pla-
ces goyng betwene/ as we se in hore
hound.

The vertues of dede Nettel
out of Pliny.



That kynde of Nettel also/ which among other I named Lamium/
beyng moste gentle of all other/ and hauing leaues that byte not/
wryth a coine of salt/ healeth such places as are brused/ or beten/ or
burnt/ and wennes/ and swellinges/ goutes and woundes. It hath a why-
te thyng in the myddes of the leafe/ which is a good remedy agaynst saint
Antonies fyre or hote burnynges. The later writers holde that the dede
Nettel is good to stop blood/ if it be layde ether vnto y lowest partes of the
neck/ or to y shoulder blades: They saye also y it is a good remedy agaynst
foule sores and fistulaes or false woundes.

Of the herbe called Lamplana.



Lamplana / as Dioscorides writeth is a wylde worte
or eatable herbe/ and more largely doth not he descri-
be Lamplanam. But Pliny describeth hys Lampla-
nam thus. Amongest y wylde koles is also Lampla-
na a foot hyghe/ with roughe leaues like vnto nape
or a yelow rape: but y flour of Lamplana is whyter.
When I was in Bonony/ Lucas Ghinus the reder
of Dioscorides there/ shewed me the ryght Lampla-
nam/ which afterwarde I haue sene in many places
of Germany in the coine felde/ much lower then carlok/ but in taste and in
E iij fasthor

Of the herbe called Lampsana.



fashion of lefe much like it. But it hath a whyte floure wyth a very litle purple in it / in som places as I remembre / yet moſte comely it is all clere white.

The vertues of Lampsana.

Dioscorides maketh no other mention of any vertue that Lampsana hath / ſayng that he maketh it good for the pott / & ſayeth that it nourisheth more then the Dock doth / and is better for the stomacke. Galene ſayeth that Lampsana eaten / ingendreth euell iuice / if it be layd to wyth out / that it hath ſom pour to ſcour away / and to digeſt or make rype.

Of the tre called Larix



Dioscorides describeth not the tree which is called of the Latines Larix / and of the Duche ein Larch baſt. But Pliny deſcribed it and maketh mention of it / but not allwayes accordyng to the trueth as men of great experience and of no leſſe learnyng / not beyng encumbred wyth ſuch belines as Pliny was haue of late founde out. Pliny writeth that the leues of the larche tre / neuer decay nor fall of / whiche thyng both Bartholus & Bellonius haue found by experience to be

Larix.



to be untrue. For they wyte both that the larche tree leaues fal of in wynter. But herein I can beare no wytnes/ for although in summer I haue sene infinite larche trees/ yet I was neuer in wynter where they grew. But I trust them which haue sene them both in summer and wynter. And out of these mēs wytynges I haue gathered thys description of Larix folowuig.

The larche tree comenly is lower then the fyrrer tree/ but in som places it is soude as hyghe as y fyrrer tree is. The lowest parte of the boli or body of the larche tree/ next vnto y grounde/ hath a barke very harde/ and it is full of ryftes & gapynges/ whiche appeare lyke certayn depe furrowes. If ye hew it/ and cut it/ with an hatchet/ ye shall fynde it very rede/ and vntill ye come vnto the bunghes it is roughe/ but after y ye come to the place where the bowes grow/ then it is smother & in color/ is out of an ashy whytishe. The bunghes are lesse the any other kynde conenutberyng tre hath/ and they are tougher and more bowyng/ and theyr color is out of yelow redishe/ and of a very pleasant sauour.

The leaues are blimt/ soft and bowyng/ two fingers long/ a litle brode/ & of y bygnes of fenel leaues. About thyrty grow together about one knop/ after the maner of a beame. In taste they are not so byndyng as other leaues of trees of lyke kynde be. In smell they resemble y leaues of a pyne tre. The larche tre is very lyke vnto the cypres tre/ in the fruite or nutt. For the larch nut is as greate as y Cypres nut is/ and somthinge longer/ and hath a shorte stele or foot stalk/ wherby the fruite is ioyned vnto y tree. The nutt is compassed about wyth thin huskes one growyng ouer an other/ after y maner of scales of a fishe/ and wythin are sedes of the bygnes of a Cypres kynell. Thys tree groweth largely in the mountaynes in the land of Cour/ and in the alpes that are betwene Itali and the countre called Rhetia/ where of one parte is in the diocese of Cour.

The nature and vertues of thys tree.



Fynde great diuersite of opinionones and debat betwene the olde writers and the new/ concernyng the nature of this tree. For the newe writers hold that y wodd of this tre/ wil burn as well as y wodd of other trees. whych thing this day/ is perfittly knowe in many places by dayly experiēce. But y old writers hold y

Of the tree called Larix

the larche tree will take no flame/ and that it will no more burn the a stone. Amongest many old wryters that hold opinion/ I will bryng furth but two to beare witness of y^e mater. The one is Palladius/ which writeth thus in hys booke of husbandry of the Larche tre. Larix sayeth he/ is very profitable to make bordes of/ & to lay them vnder the tyles/ in the vtter parte of y^e house. If thou do so/ thou hast made a sure defence against al burning: for those bordes will nether receyue any flame/ nether will they make any cole. The other olde writer is named Vitruuius/ who in hys second booke of bylding wryteth these wordes of the larche tree. The larche trees/ saith he/ are touching the leaues/ like vnto the pyne tree leaues. The tymbre is long & as tractable for any inwarde werck as Sapiu is. And it hath moyste or liquide rosin of the color of the hony of Athenes. And it is good for the that haue the tick in theyr lunges. The Larche tre whiche is not knownen/ but only vnto the proper inhabitantes/ that ether dwel about the banck of Padus flood/ and about the see shores of the Venetiane see/ not only is not hurted wth rottyng or muldryng/ or wyth woemes/ by the meanes of the great bitternes that it hath/ but also it will receyue no flame of the fire. Neither can it burn any other wyse the a stone doth in a lyme kyll. Yet by other wood it burneth. And yet not euen then doth it receyue the flame/ nether gyueth any cole/ but in a long tyme it is slowly burnt. And thys is the cause/ y^e there is in it a small temperature of the principales of the ayer and fyre. For the wood beyng thick and hard fastened together/ with an earthly moysture/ and not hauyng voyd spaces for holes/ by the whyche the fyre may entr in: it putteth back the pour of the fyre/ and suffereth not it selfe to be hurt of the reason of y^e heuynes/ it is not holde vp of y^e water/ but when it is born ether in shyppes/ or is set aboue the fyrr raft: How that this tymbre was founde/ there is a cause to know it. The renowned and noble Cesar/ when he had an hoste about the alpes/ he comanded y^e inhabitantes there that were vnder hym/ to finde vitales. But there was a fast town/ named Laringum/ and the me of the town trustyng to theyr naturall defence/ would not obey the commandement of Cesar. Therefore the chiefe capitayne commaunded y^e garisones to besedge it. But there was before the gate of the towne/ a tour made of thys tymbre/ made of diuerse beames/ one goyng crosse ouer an other. And it was very hygh/ and in fallshon after the making of a broche or a steple/ that is great beneth and small aboue/ so that a man myght put back agyn them that came vp/ both wyth stones and clubbes. But when it was perceyued that they had no other wepenes but stones & clubbes/ and y^e they could not cast far from the wall/ by the reason of the heuynes/ the commandment was geuen/ y^e faggoters made of small brushe/ shuld be set a fyre/ and layd to the holde. The souldyers dyd that speedely. But as soun as the flame had taken holde of the faggottes/ besyde the tymbre/ and went vp in to the ayre a loft/ it made all menn thynck that all the hole heap shuld fall by and by. But when the flame went out of it self/ and so was quēched/ and the tour appered vntouched/ Cesar woundering greatly/ commaunded y^e they shoulde be compassed round about/ with out the castyng of dartes. But when the townes men compelled by fere/ had geuen vp and yelded them selues/ it was demanded of them from whence the wodde came/ which woulde not be hurt wth y^e fyre. And then they shewed the those trees where
of was

of was great plenty in þe place. Thus far hath Vitruuius written of þe larche tre. Ye may se now þe ether þe olde wryters haue erred sore in tellyng þe proper ties of þe larche tre/or elles þe new wryters know not þe ryght larche tre. But I thynke þe lyghtly there is no tre better knowen vnto þe moste parte of þe new wryters of plantes thys day/thē the tre called larix is. The hyghe duche call thys tre ein lorchbau or ein lerchbau. They þe dwell about Tridēt call þe rosin of it larga/ & there is a place as Bellonius þe frēchmā wryteth þe is called at this tyme vallarix. Whiche thynge may be takē/ þe þe Larix tre is not gone out of knowledge nether in Itali/nor in frāce/nor in Germany: wherefore it is rather to be thought þe þe olde wryters markyng not so diligently as they ought to haue done one exāple/ haue fallē into a false beleue/ out of whiche as of a great tre many branches of errores haue sprōg out afterwarde. Besyde þe þe tymmer of þe larche tre which is very good beutius & profitable for bildyng: it gryneth also is. exceeding holson & profitable medicines/ where of þe one is þe comē turpentine/ & þe other is þe famus medicine called Algarick. Mat thiolus wryteth/ þe where as he hath bene/ þe the mē þe gather þe moyst rosen of þe larch tre/ vse to bore a hole wryth a long perfer euē vnto þe harte of the tre/ & vnder þe hole to set a vessel made of þe bark of þe pichetre/ to receyue þe rosin þe cometh furth there in. But in Rhetia where as I haue sene the maner of ga theryng of þe comē turpentine/ is thys: They cut an hole depely doūwarde in þe larche tre/ wth an hatchet & a chisel/ so great þe will holde a great olial of þe ro sin. Whē þe hole is full/ they take it out wth ladles & spowones/ & put it into ves selles. Antonius Trauersus a ryght Gētlemā of þe cōūtre of Rhetia/ whē as I lay in hys howse/ restyng me after my great labours þe I had taken in se king of herbes in þe alpes/ tolde me for a suertie/ þe carpēters of that cōūtre knowyng the holsonnes of the rosin/ when they chance vpon any plenty of it/ whille they cut the larche trees/ drinck largely there of/ and becom as dꝛō ken thereto/ if they had dronken a great deale of strong wyne. Dioscorides wryteth that the rosine larche tre receyued in/ by lycking/ is good for the olde rough. Many vse it now/ wryth great profit agaynst þe stone and the disea les of the kyndes in the stede of the ryght turpentine. Aetius wryteth thus of all rosines. All kyndes of rosine/ hete/ dryue away/ softe/ draw furth and opē/ and heal woundes and bynd them together/ mache more then ware doth. And Galene in hys booke de simplicibus medicamentis wryteth thus of ro sines. All rosines do heate & make drye. But they differ one frō other. The ro sine of þe lentiske tree called mastick/ deserueth worthely þe these prayse amō gest the all. Amōgest other rosynes/ it of þe turpentine is best. It hath an o pen or manifest byndyng/ but not so muche as mastick hath/ but it hath ioy ned wth it a certayn bitternes/ whereby it rypeth more thē mastick doth. & by þe meanes of þe same qualite it cā scour so þe it cā heale sores & scabbes/ & it dra weth more thē other rosines/ because it is also of finer partes. And þe same Ga len in þe thyrde boke de medicamentis secū dū gñā wryteth thys sentēce. Of these kindes of rosin is/ is þe which called larigna/ þe is rosin of þe larche tre which is moyster/ or more liqued/ but of þe substāce of þe moyst rosen of þe pichetre/ which þe grossers sell for turpentine thē þe know not þe one frō other. But þe rosyn both in smel & tast & working is sharper & quicker thē turpentine is. There fore the rosin of the larche tre hath a like vertue wryth thys and wth the turpentine/ but it hath a greater poure in dryuing away & a more subtile/ or fyner substāce.

of

Of Agarik.



Ellonius woundereth that any man dare holde þe Agarik doth grow in other trees then in the larche tre/ but hys meruelypng is again to be merueled at/ seynge þe good autores wyrtte/ þe it may be found also in other rosin bringing trees. But thys do I thynke/ that the best Agarick that is this day/ is found in the Larche tre. Agarik is founde very dere bothe in Itali/ Fraunce/ Germany and Englad. Wherefore they that would take þe paynes to sayle to Norway (whiche is nerer vnto England/ the is ether Rome or Compostella) they myght byynge many thynges from thence more profitable for the realme of Englad/ then that which some bring from the aboue named places. For belyde many diuerse kyndes of herbes and rootes which grow there in great plenty/ and may be gotten wyth a small coste/ the values of the synples well esteemed/ there may a man haue not only most excellent turpentine of the comen sort/ but also the moste precious Agarick. If no other men will take the paynes to bring this commodite vnto theyr contrey/ I will aduise the falconers that go to Norway/ that both for theyr owne profit and for theyr countreyes/ that they learne to know þe Larch tree/ that they myght byynge into England not only good comen turpentine/ but also costly and precious Agarick. If any man will take the payn to gather Agarick/ let him first learne wel by the forewriten descriptio to know the Larch tre/ and then make it that I shall tech hym in these wordes immediatly folowynge. Agarike is the same/ in a larche tre that byueche as the Northern Englishmen call it / or as other call it/ a todstole/ is in a birche or a walnut tre/ where of som make tunder bothe in England and Germany for their gunnes. Agarick as it is very precious/ so is it not very comen nor good to finde/ for som tyme a man shall se in som places a thousand trees/ erhe fynde one that hath Agarick growynge vpon it. It groweth moste communly in olde trees and in suche/ as are growing in hyghest cliffes rockes and toppes of mountaynes of al other. It groweth neuer in þe bughes of the tree/ but vpon the bole or body of the tre/ som tyme higher and som tyme lower/ as other thynges lyke mushrum mes/ todestooles or bruches do. The only tyme of gatherynge of Agarick is in the end of haruest/ when as it is dry and full ripe. It that is gathered in the summer and in the spring/ except it be of the last yeares growth/ is both vnholsom for mans body/ and the same can not be gathered without the great ieperdy of the gatherer/ for then it is full of water/ which when it cometh furth/ with a perillus vapor þe it hath/ it smiteth in to the heade and maketh hym very syke. And as the waterish vnrype Agaricke is vnholsom/ so it that is passed two yeares olde/ is of no pryce nor value.

Of Agarick out of Dioscorides.



Here are two kyndes of Agarick/ the one is the male/ and the other is the female. The female whiche is þe better/ hath right or streyght orders/ or lynes/ of beynes/ goynge within it. The male is rounde and faster fastened together. Bothe þe kyndes haue a swete taste at the first tastynge/ but afterwarde/ it turneth into a bitter taste. The nature of Agarick is to bynde together

together & to heate. It is good for y^e gnawinges in y^e belly/ for rasones & for
bursten places & for the y^e are brusen & hurt with falling. The vse is to geue a
scruple in honied wyne/to them that haue no ague/and with mede to them
that haue a feuer. It is also good for them that haue y^e bloody flux/to the that
haue the guellbought or iaundesse/to them that are shortwynded/and to the
that are diseased in the lyuer and the kydnes. We vse to geue a dram whē
a mans water is stopped/if the mother be strangled/or if a man be ill colo-
red. It is taken with maluaesi when a man hath cōsumption or tisyck and
with orymel or honied vinegre/when a man is cumbred with the diseale of
the milt. If the stomack be so flashe and louse that it can hold no meat/then
is it beste to be taken alone/without any moysture. After the same maner
is it gyuen to them that belche out a soure bryeth. If it be taken in the quan-
tite of two scruples & an half/with water/it stoppeth vomityng of bloode.
If it be taken with honied vinegre/in lyke weyght/ it is good for the sciati-
ca and the payn in ioyntes and the fallyng siknes. It byngeth also down to
women theyr syknes. In the same quantite it is good to be taken againste
the wyndenes of the mother. If it be taken before the shakynge of an ague/
before the fit come/it taketh the shakynge away. The same taken in the qua-
tite of a dram or two with mede/purgeth the belly. It is a good remedy a-
gainst poyson taken about the quatite of a dram with a drinck well dilayed
with water. It is a speciall remedy against the styngynge of serpentes and
for y^e biting of y^e same if it be drōkē in y^e quatite of one scruple & an half with
wine. Galene writeth also that if Algaricke be layd vnto with out/ that it is
good for the bytynge and styngynge of a serpēt. Mesue writeth that Algarick
is hote in y^e firste degre & dry in y^e seconde. It is gyue in pouder sayeth Me-
sue/ from one dram to two/ but in broth from ij. drammes to fiue.

Of the herbe called *Laserpitium*.



Haue nether spoken with any man/ nor rede in any wyter of
this our time/ that durst say that he had sene y^e ryght *Laser-
pitium*/ wherof *Theophrast* and *Dioscorides* make mention
of. But *Ruellius* iudgeth that the vertuous herbe called *An-
gelica* is *Laserpitium gallicum*. If there be any *Laserpitium*
ether in France or Germany/ I would rather take *Pillitori*
of Spayn called of the Duché meister wurtz/ to be *Laserpitium* then ange-
lica/ because it hath leues more like persely the *Angelica* hath. If any man
trauayl in to farre countres/ & woulde learne to know the ryght *Laserpiti-
um*/ let hym well marke these descriptiones which I shall now traslate out
of *Dioscorides* and *Theophrast*/ & he shall the soner come by the true know-
ledge of it. *Laserpitium* groweth in Syria/ Armenia/ Media/ and Lybia/
with a stalck lyke a ferula or fenelgyant/ which stalck they call *Maspētum*.
It hath leaues lyke Persely/ and a brode sede. The iuice that cometh out of
y^e stalck & roote is called *Laser*. The stalcke is called *Silphio*/ y^e roote *Ma-
gudar*/ & som call the leafe also *Maspētū*. *Theophrast* describeth *Laserpi-
tū* thus. The roote of *Laserpitium* is manifolde & thicke. It hath a stalck as y^e
ferula hath/ & a leafe whiche they call *Maspētū* lykes vnto Persely. The sede
is brode/ & is of y^e fashō of a lese such as y^e which is called the lese. The stalck
peris.

Of the tree called *Larix*

Lasfer seu Laserpitium.



perished every yeare as the stalck of ferula doth. The rote is covered wth a black skinne. I can fynd no moze in these two aunciet writers cōcerning the descriptiō of *Laserpitiū* but these few wordes wiche I haue now reherſed vnto yow. By these wordes of *Dioscorides* and *Theophrast* *Matthiolus* and al other that hold *Benjoin* is *Lasfer* of *Cyrene* are reproued and founde faulty in a great error. For *Dioscorides* & *Theophrast* make *Laserpitiū* an herbe/ and such one as dieth euery yeare concerning the stalckes and top at the leste/ and *Lasfer* to be the dyed iuice of an herbe/ when as we know by the stickes & peces of wōd *Benjoin* or *Beljoin* / & by the experiēce of *Lodouicus Romanus* (whome also *Matthiolus* allegeth/ gyving therby other men wepens to feight against hym self) *Benjoin* or *Benjoin* is the rosin of a tree/ and not the iuice of any herbe. But as for *assa fetida* / I wil not deny/ but *Lasfer* me-
dicum or *Syriacum* / as *Matthiolus* & other writers haue taught in theyr

wrytinges.

The properties of Lasfer and Laserpitio.



He roote heateth/ and in meates is hard of digestiō/ and noysum to the bladder. If it be layd one wyth oyle/ it is good for brused places and wyth a cerote or treat made of ware: it is good for hard lumpes and wennes/ with oyle of Treos it is good for the sciatica/ or with the cerot of priued floures. If it be sodden in vinegre and laid to with a pomgranat pill/ it is good to take those thynges away that grow to muche about the fundamēt. If it be drōken/ it withstandeth porſon/ it maketh the mouth smell well/ if it be mēged with salt or with meat. The best *Lasfer* is rede thro^w shynnyng lyke vnto myrr/ not grene/ myghty in smell/ of a pleasant taste/ and when it is steped/ it wareth easely white. The iuice dyed and hardened it is beste. The leues deserue the second prayse/ and the thyrde the stalck. For it hath a sharpe poure/ it maketh wyndenes/ it healeth a scald heade/ if the place be anoynted with it/ and peper wyne and vinegre. It sharpeneth the eyesight/ and if it be layd to with hony/ it healeth the cataract of the ey/ or the haw in the eye when it is in the begynnyng. It is good to be put into the holes of the tethe/ for the tethe ache / or to be bound about in a cloth with *Olibano* or *frackincense*. It is also good to washe the mouth with it and

and hysoy sodden with fygges in water and vinegre. It is good to be put into the wound of them/ that are bitten of any wode or mad beaste. It is myghtely good against the poyson of arrowes or dartes/ and against all beastes/ that cast out venem ether dronken or layd to with out. It is dabbed about the synginges of scorpiones/ with oyle well menged/ or tempered. It is layde vnto deadely burninges/ if they be a litle holde and constreynd together before/ and with rue nire and hony/ or by it self/ it is also layd to carbuncles. If ye cut a circle round about aguayles or any hard lumps/ and make this medicines soft with the broth of figges or menged it with a cerot/ it will pull them away. With vinegre it healeth the foul scurf of the skynne. It healeth also outwarynges or to growinges in the fleshe and the swelling fleshe about the nose thilles which is called polypus/ if that it be layd to a certayn dayes with coperus or verdgrese. It helpeth y old roughe scurfenes of the iawes. If it be take dilayd with water/ it healeth quickly y hozenes of the voice. If it be layde to with hony/ it healeth y Anula. It is good to be gargled agaynst y squinsey with mede. They that vse to eat of it loke much more freshly/ the they had won to do/ and with a better color. It may be gyuen with great profit agaynst the coughe/ in a soft eg/ and againste the pleuresie in suppinges/ and against the iaundes and dropsey with dried figges. The same dronken with wine peper and olibane or ryght frankincense dryueth away the trymlyng and shaking of agues. It is gyuen in half a scruple weyght to them whose heade standeth backward. If any hozenes or loughleches cleue to a mans weland/ thys/ if it be dronken/ will driue them down/ if a man will make a gargle with it/ and with vinegre. It is good to be dronke for milck that is clodded and run together in lumps. It is good for the falling sicknes/ dronken with orymel or honied vinegre. If it be dronken with peper & myr/ it bringeth downe floures. If it be take with the kynnelles of grapes/ it stoppeth the belly. If it be gyue with lieghe/ it is good for places that are sodenly shronken together and bursten. It is resolued or melted with bitter al mondes/ or with rue/ or hootte brede for to make drinks of it. The iuice of the leues will do the same/ but not so effectually. It is good to be chowed with orimell or with hony and vinegre to help the throte/ when as the voice is horse or dulle. It is sayde that there is an other Magudaris in Lybia/ and that the root is lyke Lasepitiu/ but that it is not so thicke/ sharp and spongyous/ out of whiche no iuice floweth furth. It hath like vertu with Lasepitiu. If a man will compare these vertues with them that the later wryters gyue to maisterwurt or pilitori of Spayn/ he shal fynde y there is as great agrement betwene theyr properties/ as is betwene theyr formes & descriptiones. But of thys mater I intende God willing to speake more largely an other time.

Of the herbe called Lathyris.



Lathyris putteth furth a stalck of the length of a cubit/ and a finge thicke/ and holow within. There grow in the top thyn ges lyke wynges/ and there grow out of the stalcke/ longe leaues lyke almondes leaues/ but broder and smother. They that are in the hyghest toppes/ are found lesse/ in the lickenes of Aristolochia or of a long Iuy lese. It bringeth furth
 If fruit

Of the herbe called Lathyrus.

Lathyrus.



fruite in the top in the hyghest branches/ whyche is notable by the reason of iij. cases or vesselles that the sede is in. The fruite is round as capers/ where in are cōteyned rounde cornes diuided one from an other/ by filmes & rynne betwene. The sedes are bigger the greate bitter tares called erua/ & rōude. And whē & barck is takē from thē/ they are whyte and swete in taste. All the hole bushe is full of milck/ as the herbe called Tithymalus is. Thys description agreeth well with the herbe whiche is called in Englishe spurge/ in Dutch springkraut/ in frenche espurge/ of the apothetaries catapucia minor/ not bycause it is little/ but because it is lesse then ricinus/ whiche is called catapucia maior. But the figure whiche that Matthiolus setteth for Lathyrus/ agreeth not with this description. For the leaues are not very lyke almonde leues/ nether broder then they be: But perauenture hys karuer hath beggled hymas karuers and paynters haue beggled o/ ther men before this tyme.

The vertues of spurge out of Dioscorides.



Seuen granes of spurge taken in pilles with figges or dates/ purge the belly. But he that hath taken them/ must afterwarde drynck cold water. They draw down choler/ flemme/ & water. The iuice taken out/ as the iuice of Tithymal: is taken furth/ and dressed/ hath the same workyng. The leues are sodden with a cock for the same purpose.

Out of Actuarius.



Purge purgeth thynne flemme vehemently. Fiftene of the greater cornes/ are geuen at ones/ and xx. of the lesse cornes. They that wolde be effectually purged/ let them chow them. Let thē that desyre not to be so gretely purged/ swallow them hole ouer specially/ if he that taketh them haue a weke stomache. Actius hath & same wordes and sentence of Lathyrus that Actuarius hath. wherefore

refoze it appereth that Actuarius a later wyter then Aetiut took it that he wrote out of Aetiut.

of the herbe called Lauer or Sion



Non otherwise called lauer / is found in waters / with a fat bushe ryght by with brode leues / lyke vnto the herbe called Hippofelino / but lesse & well smellyng. The herbe called in som place of Englād belragges / agreeth in al poyntes with this description. But so doth not the herbe called in Englishe brooklyme / & in Duche bauch pung / for when as Sion is described to be a ryght by growyng herbe with leues lyke hippofelino: broock lyne crepeth mooste comely by the grounde and hath a lese nothyng lyke vnto hippofelino. wherfoze Amatus gyueth an vnrpyht duche name vnto Sio / when he calleth it bauchbungē or pūgen / as the Duche mē also did before hym of whome he learned to call Sion bauchbungē. I meruell that Barthiolus maketh Syon with sedes in litle coddres / when all the Syon that euer I could ether se / in England / Germany / or Itali / had euer sede in y top after the maner of Persely / with out any coddres. wherfoze I reken that his Syon is not the ryght Sion. Syō is not only so lyke a kynde of Selino / called hippofelino or olus atrum in the leues as Dioscorides writeth / but also so lyke Selino or Apio in the stalck and top / & sede / that som haue taken it for Eliofelino / and haue named it waterpersely. whiche name were good to be recepued in England that the herbe myght y better ther by be knowe / the bi y name of belragges.

The vertues of water Persely.



The leues of Syon ether raw or sodden / if they be taken in / they breake the stone and dryue it furth. They moue men to make water. They are good to help women to theyr syknes. They are also good for to help the byrth to come furth. If they be taken in mete / they are also good for the bloode by air.

The Laurel or Bay tre.



Laurus is named in Greke δαφν, in Englishe a Bay tre or a Laurel tre / in Duche ein lozben baum / in frenche vng laurier. The leaues of the Bay tre are alwayes grene / and in figure and fashon they are lyke vnto scala celi / and to periwinkle. They are long and brodest in the middes of the lese. They are blackishe grene / namely when they are olde. They are curled about the edges / they smell well. And when they are casten vnto the fyre / they crake wonderfully. The tre in England is no great tre / but it thryueth there many partes better and is lustier then in Germany. The berries are almoste round / but not alltogether. The kinnell is couered with a thicke black barke / which may well be parted from the kinnell.

The Laurel or Bay tre.

The vertues of the bay tre, and it that groweth out of it.



He bay leaues haue the vertue and strengthe to hete / and to loften / wherefore the broth of them is good to sit in / for the diseases of the mother and of the blader. The grene leues of the bay tre binde som thyng. And if they be layd to when they are broken / they hele the syngyng of bees / and waspes. The same layd to with perched barley and brede / swage al inflammationes or hoothe burninges / but if they be dronken / they make all that is in the stomack go furth / and moue a man to vomit. Bay berries hete more then the leues: therefore if they be brused and put into an electuary mayd with hony / and sodden with Maluasei / they are good for a consumption / and for them that are short wynded / and for all reumes that fall into the louniges and breste. They are good to be dronken in wyne / agaynst the bytyng of scorpiones. They weish out frekles. The iuice of the berries with old wyne and rose oyle / is good to be poured into the eares agaynst the ache of them / and the hardnes of hearyng. When vse to put them into medicines which refreshe them that are weety / or tyrede / and vnto oymmentes that scatter or driue abrode. The bark of the roote / breaketh the stone / and it is perillous for weomen with chyld. It helpeth them that are sycke in the leuer in the quantite of a scruple and an halfe if it be dronken in wine. Besyde these vertues that Dioscorides gyueth vnto bay berries. Auicenna writeth that the oyle of bay is good for the heade ache / for the Morpheu / for the syngyng in the eare. The oyle also maketh men vomit. It is good for the shakynge of an ague: the bay berry is also a remedy agaynst all poyson. Dioscorides wyrteth of the oyl of bay or Lauriell oyl thus. The bay oyl is better than is fresher / and hath a greater color / and that is mosse bitter and sharp. The pour of it is to heale and to soften. It openeth the bryeth holes of the veynes. It driueth away werynes. There is no better remedy agaynst al the diseases of the synewes / coldes / fallinge down of humores / the ach in the eares / the diseases of the kyndnes or neres / that come of coolde / then this oyle is if it be layde to. But if it be dronken it stirreth a man to vomit. Mesue writeth of bay oyle thus. The oyle of Barberries is good for the ache of the lyuer / and for the migram or ach of the one syde of the brayn / when as they come of cold cause. It is also good agaynst the payn of the great gut / of the mother and of the milt. The later writers holde that it is good agaynst scalles and skurfe / and woymes / scabbes / scalles an wheles / and ploukes.

Of Lentiller.



Ens is called in Greke Rhacos / in Englishe a Lentil or Lentilles / in Dutch / Linsen / in Frenche Lentille. Lentil is a bushy and thick pulse / with leues lyke vnto a fitch or a tare / but lesse. The floures are purple in white. It hath litle coddles / som thyng

Pano's. Lens.



thyng flatt/ wherein are cōteyned in every one/ about iij. or iiij. granes in figure flat/ lyke an half pēny/ but som thyng rysyng in bignes toward the middes/ as a litle cake or bannock is/ which is hastily baked vpo y harth/ the sede is redish. They are far deceyued/ which haue vled y gre at gar din or Spanishe lentilles/ wherof some are whyte/ for y whyte Orob/ for they wāt bothe figure & also y vertues of Orobus. Lentilles grow in great plēty in Cambridge shyre/ & all throu Germany where as they are husked and vled for a meat.

The vertues of Lentilles.



The ofte vse of Lentilles in meate/ maketh dull the eyesight. They are harde of digestion/ and bere the stomack & fill it with winde. If they be sodden with theyr shelles vntaken of/ they stoppe the belly. They are best to be eaten/ y are moſte easely digested/ and when they are stēped make the water nothing black. They haue a property to bynde together/ by reason wherof

they stop the belly/ if the shelles be taken away before/ and they be thowly sodde/ & the first water be castē away (for the former brothe loueth the belly. They make a man dreame troublesom dreames. They are euēl for y heade/ for the synewes and the longes. They will worke better in the stopping of the belly/ if ye put vnto them vinegre/ Endiue or porcellayn/ or rede betes or myrtles/ or the shell of pomgranates/ or dried roses/ or medlers/ or seruices/ or byndyng peres or quinces/ or succory/ or plantayn/ and hole galles/ or y berries of Sumach. And all these thynges must be casten away after the sethyng. But the vinegre must be very sore sodden therwith/ or elles it will trouble the belly. Thyrtye granes of Lentilles shelled/ are good against the ouer castyng of the stomack. If they be sodden with perched barley mele & be layde to/ they swage y ache of y gout/ & glieth together corners & hollow places of woundes layde to with hony. They burst by crustes & scour sores. If they be sodden with vinegre/ they driue away wēnes and hard swellyn ges. With a quince of Melilore/ they helpe the inflammationes of the eyes and fundament/ so that rose oyle be put thereto. With few water they are good for wheles/ and for rynnyn and fretting sores/ and for the wyldefire and for the kybes. They are also good for the pappes or brestes that haue clodded or clustered milck in them/ and for to much plenty that rymeth. But/ if they be sodden in water of the see/ and layd to. Auicenna wyreth that

Of duckes meate.

Lentilles make grosse bloode and thick/and that muche vsing and eatyng of them bryngeth the lepre.

Out of Galene.



A man maketh brede of Lentilles/for they are drye and bittel/and haue a byndyng huske or skinne/the whiche is as it were theyr fleshe. And it hath a grosse & earthy iuice/ and a small tarte qualite. But the iuice that is within the Lentilles/ is contrary vnto bynding. Wherefore if any man set the in water and season the water with salt fishe bryne/or oyle/and take that water/the same will make a man louse in the belly. Twyse sodde lentilles stoppe the belly/and strenghten the guttes/ and all the hole belly. Wherefore they are good both for the comen and the bloody flux. But the shaled or husked Lentilles as they haue losse theyr streynight in byndyng and suche thinges as folow there vpon/so do they nozise more then they that haue theyr huskes vpon them. But they make a grosse and euil iuice/ and they go thorow slowly.

Of duckes meate.



Eng palustris is called in greke phakos epitom telmaton/ in Englishe duckes meate/ in Duchemer linsen. Lens palustris/ as Dioscorides sayeth/ is found in waters that ryme not/ but stand still/and that it is a certayn mosse like vnto a Lentill. Thys weede is well knowen in England/ and specially of them that haue poudes/ for in the later end of sommer/ if men take not great paine/ all the poudes will be couered ouer with

Duckes meat.

The vertues of duckes meat.



Wickis meate hath a coolyng nature/ wherefore it is good to be layd to empostemes and gatheringes of humozes that ryn to one place/ to the wyldre fyre or greate burninges/ to the gouty both membres alone and also with the mele of perched barley. It gleweth or bindeth or maketh fast the bowelles of yong childer. Galene writeth that duckis meat is of a coulde and a moyste temperature/ and in a maner is both could and moyst in the second degre.

of

Lentiscus.



The Lentisk tre is not described of Dioscorides/ nor of Theophrast that I haue sene as yet nether of Pliny. Therefore I will describe it as well as I can/ accordyng to the syght that I had of it where as I saw it growyng in Bonony. The tre that I saw/ there was but a low tre/ & the leaues of it stand in such ordre as the ash tre leues do/ that is euery one/ all molte ryght ouer in order agaynst an other/ sayyng that one standeth a litle beneth it/ that standeth on the other syde. With theyr manner of standyng euery payr representeth a cople of byrdes wynges stretched furth redy to flie/ and chesely then/ when as they are pressed furth vpon a booke. The proportion and coloz of the lefe is not vnylyke vnto the lefe of periwinkle/ sayyng that it is muche lesse. Pliny in the xliij. booke of hys naturall History/ and in the xlv. chapter/ alledegeth these iij. verses of Cicero/ where by a man may know som properties of the Lentisk tre.

*Ann uero semper uiridis semperq; grauita,
Lentiscus triplici solita est grandescere scetu,
Ter fruges fundens, tria tempora monstrat arandi.*

The meanyng of these verses is thys. The lentisk tre which is allwayes grene/ and burdened/ and hath vsed to were greate with a threfold fruite/ whille it byngeth furth frute thysle/ it teacheth or sheweth thre tymes of plowynge. Mattheolus the Italiane describeth the lentisk tre thus. The lentisk tre is thyeck both in bowes & in leaues/ and y twygges y are in the top/ bow downwarde agayn towarde the erth. The leaues are lyke vnto the leaues of the fistik tre / of a greuous smell/ fat and bruele and blackishe grene. But about the edges they are rede as it were wyth litle beynes. It is allwayes grene. The bark is somthyng redishe/ bowyng and toughe. It byngeth furth after the maner of the turpentine tre/ besyde the berries/ litle coddess wythen in ward after the fasshon of an hohne/ where in is inclosed a clere moysture/ which in continuance of tyme is turned into litle beastes/ lyke vnto them that come out of the coddess of the elm and turpentine tre. All the hole tre hath an ill sauor.

The vertues of the Lentisk tre.

f iij The

Of the herbe called *Lepidium* or *Dittani*.

The hole *Lentiske* tre hath a byndyng poure/ for the leaues/ the bou-
ghes/ the sede/ the bark and the rootes are all like in propertie. The
sodden iuice of it may be made thus. The leaues/ the barke/ and the
roote are sodden in water/ when they are sufficiently sodden/ and couled
afterwardes/ the leaues are casten away/ the water is sodden agayn vntill
it be as thicke as honye. The mastik tre wyth hys bindyng property is good
agaynst castyng out of blode/ agaynst the comē lare/ and agaynst the bloody
flur/ if it be dronke. It is good for y rynnynge out of blood from the mother
and for the fallyng down of the mother/ and of the fundament. In all thyn-
ges it may be take in the stede of *Acacia* or *Hypocistis*. The iuice of the bro-
ken leaues doth the same. The broth by layng it to in bathyng/ filleth by hol-
low places/ and fasteneth together agayn broken bones. It stoppeth fre-
tyng sores/ it dryueth furth water. It fasteneth y louse tethe/ if they be was-
shed wyth it. The grene twiggēs are good to pik teth wyth all in the stede
of stickes and strawes and other tooth pickes. There is an oyle made of the
sede/ whiche is good to be vled whē any thynge had nede of stoppyng or bin-
dyng. The mastick tre bringeth furth a rosin whiche is called *Lenticina* or
masticke/ of the comen sort *Mastix*/ or mastik. *Mastik* is good to be dronke
of them that spit blood/ & for an old host or coughe. It helpeth the stomack/
but it maketh a man belche. If it be eaten/ it maketh a mans brythe sauor
well/ it byndeth well together the goumes that are to louse. The best and
the greatest plenty of it/ groweth in *Chio* or *Sio* as it is now called. The
beste is it that is clere/ and shyneth/ and is whyte as virgini wax is/ brittle/
well smellyng/ and crackyng: the grene is not so good. Som vse to conter-
fit mastick wyth frankincense & wyth the mirtur of the rosin of a pinaple.
Galene writeth thus of mastick. That whiche is whyte and comenly called
Chio or of *Sio*/ is made almost of ij. contrary qualites/ that is to wet/ of a
byndyng and a softenyng property. And there for it is good for the inflam-
mationes of the stomack/ guttes/ and liuer/ as a thynge that is hote and drye
in the second degre.

Of the herbe called *Lepidium* or *Dittani*.



L*epidū* is called in Englishe *Dittani*/ but foulisly &
vnlearnedly/ in *Duche* *Plefferkraut* that is peper-
wurt/ because it is so excedyng hote/ whiche name
were more fitter in Englishe for thys herbe then the
name of *Dittani*/ that the name of *Dittany* myght
abyde proper vnto y ryght *Dittano*/ whiche begyn-
neth now to be set and sown in England. *Dioscori-
des* leuyng out the description of *Lepidium*/ sayeth
these wordes/ *gnorinion batinion esti*/ y is to say/ it is
a well knowen herbelynge/ whiche worde herbelyng semeth to pryncely
warne vs that the herbe that *Dioscorides* meaneth of here/ is rather y *Di-
beris Democratis*/ the y *Lepidium* y *Pliny* describeth. For *Lepidū* y *Pli-
ny* describeth is no herbelyng/ but a long & a great herbe. *Pliny* describeth
his *Lepidium* thus. *Exit in bicubitalem altitudinem, folijs laurinis, sed mollibus.*
Vsus eius est, non sine lacte. *Lepidium* goeth by into the length of ij. cubites/
& hath leaues lyke bay leues but softer. It must not be vled without milk.

Thys

Lepidium magnum.



Thys description agreeth very well vnto our Dittany. Paulus Egineta calleth y herbe Iberis/whiche Pliny calleth Lepidium as hys wordes here folowynge will bere witnes. In totum hos (sayeth he) sanitati restituit, Iberidis herbe vsus, quam lepidium, alij agrio Cardamum appellat. Quæ verò apud nos fruticosa nascitur, similibus lauri folijs & multo amplioribus, respondere, multa experimenta testantur. That is/ the vse of the herbe is Iberis restoreth these men perfectly to theyr helth agayn/ thys herbe is called of som Lepidum/ of other agrio cardamum. But many experimentes or profes bere witnes that the bushy one that groweth in vs/ with leues lyke bay leues but greater/ answereth not only in the sciatica/ but also in other old diseases. Thys Lepidium that Pliny & Paul describe/ groweth plentifully about the water syde that cunneth thoroow Morpeth in Northumberland/ in suche places as great heapes of stones are casten together woth the myght of a great spat or floode.

The vertues of Lepidium.

Rede not to wyte any more of the vertues of Lepidium/ that I haue done before/ seyng y Pliny and Paul gyue the same vertues to Lepidium that Democrates/ Galene and Archigenes gyue vnto Iberis. Therfore they that will know more of the vertues of Lepidium/ let them rede y chapter of Iberis. The Germanes in som places take the iurce of thys herbe and munge it with vinegre & salt/ and make a sauce there of for rosted fleshe as in Friesland/ som make a sauce of redco for sodden meat.

Of Rosmary.



Ibanotis stephana matike/ called in Latine Rosmarinus/ is named in English Rosemary. Rosemary (as Dioscorides sayeth) putteth furth smal braunches/ and about them small leues/ thyeck/ long/ whyte in vnder/ and grene aboue/ with a strong sauor.

The vertues of Rosmary.

Rosma

Of the herbe called *Ligusticum*.

Rosmarinus.



Rosmary hath an hetyng nature / Rosmary healeth y^e iaundes / if y^e broth or water that it is sodde in / be dronken before a man exercyse hym self / and after that he hath exercised hym self / entre into a bath / and drynke vnwatered wyne after. When vse to put Rosmari in medicines y^e dryue werisunnnes away / and into the oynment called Gleucinum. The Arabians as Serapion witnesseth / gyue these properties vnto Rosmari. Rosmari is hote & drye in the thyrde degre / it is good for the colde reum that falleth from y^e brayn / it heateth and maketh fyne or subtil. It dryueth wynde away / & stirreth a man to make water / and byngeh down weomens floures / it openeth the stoppynges of y^e liuer of the milt and the bowelles. Tragus the German wyteth that Rosemary is a spice in the kitchines of Germany / and not without a cause. The wyne (sayeth he) of Rosmari / taken of a woman / if she will fast iij. or iiij. houres after / is good for the payn in the mother / and agaynst the white floures if they come of any inwarde imposteme. It openeth the lung pipes / and it is good for them that are shortwynded. It helpeth digestion / and withstādeth popson. It stancheth the gnawynge of the belly / it scoureth the blode / and if a man will go into a warm bed after that he hath dronken of it / it will make a man swete. If that Rosemary leues be sodde in wyne / they will do y^e same. The conserue made of the floures of Rosmari / is good for them that swoon / & are week harted. The water of Rosemary as the same Tragus wyrteth / is good for them y^e for horsenes haue losse theyr speche. Rosemary is also good o withstand tryblyng of the membris / & y^e dufines of y^e heade.



Of the herbe called *Ligusticum*.



Ligusticum which some call Panaceam / and other Panaces / groweth muche in Liguria in the mount Appennine / nere vnto the alpes / where vpon it hath the name. The inhabitantes there about call it not without a cause Panaces / because both in the roote and stalck / it is lyke Panaci heracleotico / & hath the same vertues that it hath. It groweth in hygh and sharp or rough mountaynes / & in shaddow places / and specially about ryuers / or as other textes haue / about

about diches. It hath a small stalk full of ioyntes/ lyke vnto dill/ and leues in the goyng about lyke vnto Melilote/ but softer/ well smellyng/ smaller about the top/ and much diuided. In the top there is a bushy or a spoky top/ where in hāgeth black seide sound and somthyng long lyke vnto fenel/ sharpe in taste/ in smellyng lyke spyce. The roote is white/ and well smellyng lyke vnto the roote of Panacis heracleotici. Thys herbe dyd I neuer se in England/ nether in Germany/ but it that I saw in Italy/ was not lyke it/ that Matthiolus setteth furth. For it that I sawe had leues thise as byg as it y Matthiolus sheweth. There grew in it that I saw/ all moſte in euery place thre leues together/ which were lyke vnto a kynd of lotus/ or a clauer/ or a trifoly. As far as I can mark as yet/ the herbe that I saw/ agreeth better wpyth the description/ then it that Matthiolus hath caused to be paynted/ but let other that haue sene y ryght Melilote (where of I meruel that Matthiolus hath not set out the figure as he doth of other herbes/ which he granteth that he knoweth/ be iudges which of our two herbes is lyker vnto Melilote/ and let that be the ryghter herbe that hath the lyker leaues vnto Melilote.

The vertues of Lignisticum.



The nature of the seide is to herte and to make rype. It is good for inward aches and swellnges/ and for inflammationes/ specially of suche as haue theyr stomack swellng by/ It remedyeth styngyng of serpentis. In drynk it draweth down weomens sicknes/ & stirreth a man to make water. The root layd to/ hath the same effect. It is very good for the mouth/ wherefor the inhabiters there/ where it groweth/ vse it in the seide of peper/ & put it in meates.

Of Lynerwort.



Lichen which comenly groweth vpon stones/ is also called byron/ it cleueth vnto watery stones/ or such as at the leste are somtyme sprynkled wpyth water as a mosse. The colour is for the moſte parte grene/ but somtyme yeloweshe grene/ namely if the place be dyed where it groweth. To thys description agreeth well the herbe which is called in Englishe Liuerworte/ in Duch Stein leberkraut or Brumleberkraut/ in frenche Hepatique/ of the apothecaries hepatica. If any man can not know thys Liuerwort by thys shorte description/ let hym know it also by these markes. It cymneth lyke a grene lese not only vpon stones/ but also vpon a moyst ground/ wpyth certayn bellishe swellnges/ aperyng aboue the rest of the lese. There groweth out of it a certayn litle twig/ lyke as it were a stalke/ in y top where of are litle thyriges like sterres. At the first syght the hole herbe loketh lyke vnto a lese of the crympled lettuce.

The vertues of Liuerwort.

Lichen

Of the litle tre called *Ligustrum* or *Cypros*.

Lichen.



If *Luerwort* be laid to, it stoppeth blood, it stoppeth or holdeth back inflammationes or burnynge where woth the places be gny to swell. It is a good remedy against the foul skurfe of the skin. If it be layd to woth hony it healeth y jaundes, and it stoppeth y flowynge of humores that bere the tong & the mouthe. *Tragus* writeth that *liuer wort* sodden in wine is good for the diseases of the liuer and longes, and that the poudre of it taken woth suggar, is good for the same, and it is muche better then the comē people thynketh, agaynst great hetes and burnynge.

Of the litle tre called *Ligustrum* or *Cypros*.



Cypros (as *Dioscorides* sayeth) is a tre woth leties, about the bowes, lyke unto the leaues of an olive tre, but broder, softer, and grener. It hath white floures, mossy, or as som bookes haue growyng thych together, lyke clusters. The fruite is black, lyke older berries. The leaues haue a certayn byndyng in the. Thys description as I thynk and iudge woth many other agreeth in all popites woth the herbe, which is called in *Latine* *Ligustrum*, in *Englishe* *pyrn*, *pyrn*.

Ligustrum.



pynt or pyuet / in Duche Beinholtz
lin / in Frenche troesne. But Bassari-
us Venetus in hys boke that he wri-
teth of fishes / denieth styly / that Cy-
pros is *Ligustrum*. But hys reasones
that he byngeth to proue hys purpo-
se wyth al: are not so stronge / but that
they may be confuted. Hys first argu-
ment is thys. Both Dioscorides and
Pliny make *Cyprium* a strange tree /
and assigne to it far and strage coun-
tres to grow in / as in Canope / in Asca-
lone / and in Egypt. But *Ligustrum*
groweth euery where / therefore *Li-
gustrum* is not *Cypros*. First Bassa-
rius sayeth not truely in sayng that
Dioscorides and Pliny make *Cypros*
a strange tre / if he meane by sayng so
that they meant / that it grew not in
theyr countrees. For allthough Dios-
corides sayeth that the best *Cypros*
groweth in Canope / and in Ascalo-
ne: yet it foloweth not / that Diosco-
rides denyeth that there is any Cy-
pros growng in Grecia or in Ita-
ly. The same Dioscorides wryteth
that the best Iris groweth in Illyri-
co and in Macedonia: doth it folow
therefore that he sayeth that Iris gro-

weth nowhere els but in Illyrico and in Macedonia. Thys first argu-
ment therefore as ye se / is of no effect. And where as he sayeth / that Pliny
maketh *Cyprium* a strange or foren tre / which groweth not in Italy: he re-
porteth not truely of Pliny / for Plinies wordes of *Cypros* are these: *Ligu-
strum eadem arbor est quæ in oriente Cypros*. *Ligustrum* is the same tre that Cy-
pros is in the East. Now shal a man then gather that Pliny sayeth / that
there is no *Cypros* in Italy / when as he sayeth thus playnly as ye haue
hearde that *Ligustrum* is the same tre that *Cypros* is in the East. then if
Ligustrum and *Cypros* be all one as he sayeth: then / when as *Ligustrum*
groweth in Italy / then groweth also there *Cypros*. But Bassarius expoun-
deth these wordes: *Ligustrum* is the same tre that is *Cyprius* in the East /
after thys maner: He must vnderstand that where Pliny sayeth the same:
that thys worde the same / is as muche to say as the same in lyknes. For if
he would that *Cypros* should haue bene *Ligustrum* / he would not haue
sayde in the xij. booke / *Cypros* is a tre in Egypt wyth leanes of iuniba /
when as *Ligustrum* groweth euery where in Italy. Nether doth he hold
in that place / that *Cypros* is *Ligustrum* / where he sayeth: *Quidam dicunt Cy-
prum esse arborem, quæ in Italia Ligustrum vocatur*. Some say that *Cyprius* is the
tre whiche is called in Italy *Ligustrum*. These be hys argumentes where

¶

with

Of the litle tre called *Ligustrum* or *Cypros*.

With he would haue proued that *Cypros* and *Ligustrum* were not all one. But to answer vnto to hys reasones/ I are of hym or any other that holdeth hys opinion/ where or in what place *Theophraste*/ *Dioscorides* or *Pliny*/ or any other good writers of herbes/ vled any such phrase or maner of speaking as thys. The lefe of *Betony* is an oke lefe/ or the lefe of *beruyn* is an oke lefe/ because the oke leaues are lyke vnto the leaues of *beruyn* and *betony*. Who dyd euer say that an ape was a man/ because he is lyke vnto a man? surely that I remembre/ I haue not red any suche phrase in *Pliny* nether in any other good autoz. But what if thys where a ryfe phrase in *Pliny*/ yet for all that/ it should not folow in this place that eadem/ should betoken lyke. And that shall I proue by thys reason. Be grant that *Ligustrum* is very lyke *Cypros*/ and so lyke that the one may be named wyth the others names/ because they be so lyke. Then if *Ligustrum* haue also the properties of *Cypros* as it hath. The perfit lyke wise/ where in differeth the one from the other/ when as they agre in all poyntes both in lyknes and in vertues. But *Pliny* gyueth the same vertues vnto *Ligustro* that *Dioscorides* gyueth vnto *Cypro*/ rede the places in the forsayde autores/ and ye shal fynde that I say true. Wherefore saying that *Ligustrum* is *Cypros* both in lyknes and in vertue/ the interpretation of *Massarius* is not to be allowed. And as for the meanynge of these wordes of *Pliny*/ *Ligustrum* is the same tre that *Cypros* is in the East/ it hath hys profites/ vles and commodities in Europa etc. He thynke/ that thys is the ryght vnderstandynge of them. The tre that is called in the East *Cypros*/ is called *Ligustrum* in Italy. But although *Cypros* in the East be much stronger in operation/ yet our *Ligustrum* is not altogether without vertue in Italy/ for it hath these vertues folowynge/ whiche in dede *Dioscorides* as I sayd before/ gyueth vnto *Cypro*. But yet I must answer to an other reason that *Massarius* maketh/ which is thys: If *Pliny* had meant that *Cypros* had bene *Ligustrum*/ then wold he not haue sayde in the xij. booke/ *Cypros* is a tre in Egypt/ when as *Ligustrum* groweth euery where in Italy. Tho whome I answered/ by thys question/ in what book writeth *Pliny* that *Ligustrum* is *Cypros*? writeth he not so in the xxij. booke? Thys ones graunted that *Cypros* is *Ligustrum*/ and that *Ligustrum* groweth in Italy/ I trow when as *Pliny* holdeth both these sentences/ that he gathereth not truely of *Pliny* that he should mean that *Cypros* were not to be found in Italy. *Pliny* in the sam place where he sayeth that *Cypros* is a tre in Egypt/ he sayeth also: *Quidam hanc esse dicunt arborem quæ in Italia Ligustrum vocetur.* Some say y thys is the tre which is called in Italy *Ligustrum*. Then when as to saye that *Cypros* is in Egypt/ is not to deny that it is in Italy and to alledge that som men say that *Cypros* is the tre which is called in Italy *Ligustrum*/ is much lesse to deny that *Ligustrum* is in Italy: thys reason of *Massarius* is found to be as weke as hys former argumentes be. If that any aske of me how chanceth that *Pliny* semeth to dout in y xij. booke wheter *Cypros* be *Ligustrum* or no/ and that in the xxij. he pronounceth and gyueth sentence of it that he semeth to dout of before. I answer that *Pliny* when as he wrote the xij. booke/ doubted wheter *Cypros* was *Ligustrum* or no/ ether because he had heard it so to be ether of som vncertayn reporte/ or had red it in som autoz/ whose autozite deserued not full credit/ and that

when

when he wrote a good season afterwarde the xxiii. booke/ he had in the mean tyme learned of credible and learned men/ or red in credit worthy au-
tores/ that Cyprios was Ligustru. Betwene the twelfth booke and the xxiii.
ten bookes are conterned/ and some one booke conterned in printe ix. large
shetes of papyr: what tyme will a resonable man geue vnto Pliny for the
studying setting in order/ and wytyng of these x. bookes? If ye grant hym
a moneth for euery booke to perfit it/ as ye can grant hym no lesse: seying
that he was the admirall or chefe rueler of the Emperoures Naui/ and so
cumbred with many weighty besynesses which belonged vnto hys office/ ye
must grant that in the space of x. monethes Pliny myght not only ha-
ue learned the certaynte of Cyprios/ but of many other thynges where of he
was vncertayn before. Therfore thys ought to trouble no man that Pliny
in hys later booke doth hold boldly/ it where of in hys former booke/ he
was doutfull. The other reasones of Bassarius I passe ouer as so weik
that euen the yong studentes of Physick are able moughe to confut by
them selues. These reasones I thought that it was mete/ that I should an-
swere to/ lest any mā by redyng of Bassarius Venetus/ who writeth lear-
nedly of fishes/ should by his argumentes bring hym from the truth/ which
Ruellius/ Fuchsius/ and Matthiolus defend/ in holdyng that Cyprios is Li-
gustrum. Pryuet groweth very plentuously/ in Cambrich shyre in the hed-
ges/ and almoste in euery garden in London.

The vertues of Priuet.



The leaues haue a byndyng nature/ wherefore they are good
to be chowed in the mouth to hele the sores of it. If they be
layd to emplaster wyse/ they are good agaynst greate bur-
nynges or inflammationes and carbuncles. Whatsoemeuer
thyng is burned with the fire/ may be healed with the broth
of Priuet leues. The flour of Priuet layd vnto the forheade/
swageth the ache thereof. The oyle of Priuet/ heateth and softeneth the
synewes if it be menged with those thynges that are of an hote nature.

Of the Lily.



Lilium is called in Greke Krinon or Lirion/ in En-
glishe a Lily/ in Duche wylz Lilgen or Gilgen/ in
frenche du Lis. The Lily hath a long stalk and
seldom more then one/ howbeit it hath somtyme ij.
It is ij. or iii. cubites hyghe. It hath longe leues
and somthyng of the fasshon of the great satyrion.
The flour is excedyng white/ and it hath the forme
or fasshon of a long quier/ that is to say smal at the
one end/ and byg at the other. The leues of the
floures are full of cresses. The ouermost endes of the leues bowe a litle back
warde/ and from the lowest parte within/ come furth long small yelow
thynges lyke thredes/ of an other smell then the floures are of. The roote is
G ii round/

Rosa
Junon

Of the Lily.

Lilium.

Lilium purpureum.



round and one pece groweth hard to an other almoste after the maner of the roote of Garleke but that the clowes in the Lily are broder. There is also a redish purple colozed Lily besyde the white where of Dioscorides also maketh mention.

The vertues and properties of the Lily.

The oyntment made of Lilies softeneth the synewes and also very well the hardnes of the mother. The leues of the herbe layd to are good agaynst the styngyng of serpentes. The same made hote are good for places that burned. If they be layd vi. and seasoned in vinegre they heale woundes. The iuice sodden with hony or vinegre in a brasen vessel is a good medicine for olde sores and for grene woundes. The roote roasted and broken wyth rose oyle healeth places burned wyth the fyre. It softeneth y mother. It bringeth weomen theyr desyred sicknes. It couereth woundes w a skin. If it be broken & brused w hony it healeth out synewes & places out of ioynte. It healeth scurfynes/scales/scabbes and Lepres & it scoureth away the rpyning sores in the heade. It scoureth y face and taketh away the wrynkles. It is good to be brayed wyth the leues of herbapn & whete mele in vinegre to swage the inflammation or burnyng heat of the stones.

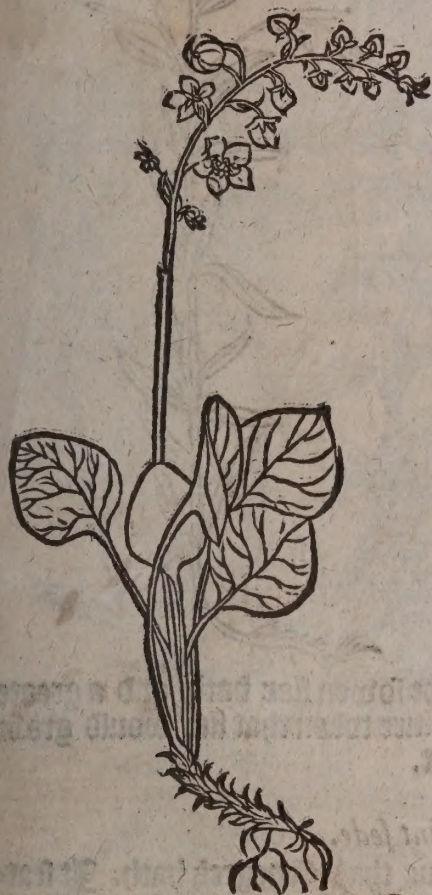
Of the herbe Limonium.

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stones. The sede dronken is a remedy agaynst the bytyng of serpētes. The leues and the sede are good to be layde vnto the cholerik inflammation called Erysipelas.

Of the herbe called Limonium.

Limonium.



Limonium hath leues like vnto a bete / but thynner and longer / ten in numbre / and oft tymes more / a thyme stalck / & a streyght lyke vnto a lily. It is full of red byndyng sede. Some learned men hold that the herbe called pyrola / of the lyknes that it hath wpyth a pere tre lese / and in Duche wintergruene / is the ryght Limonium. But pyrola hath not leues longer then a bete / nether x. or more together. Other holde / that bistorta is Limonium / but nether the leues are like betes leues / nether hath it such a stalck / as can ryghtly be compared vnto a lilies stalck. But he y shoulde vse ether of both these for Limonio / he shuld not do amise. For all though they differ from Limonio in lyknes / yet they agre well it in properties. Maithiolus setteth furth ij. figures of Limoniū / but the former hath not a stalck lyke a lily / wherfore it can not be Limonium. And as for the second / although it agreeth metely well wpyth the description / I can not

tell whether it be Limoniū or no / because he telleth not whether the sede be byndyng or no. If he wold haue taught vs the Italiane name of it / perchāce som of vs that here after shall go into Italy / myght spere it out and fynd it by that name. But now haue we nothyng to help vs wpyth al / sauyng only the figure wherfore we shal come more handly by the knowledge of hys Limonium.

The vertues of Limonium.

The sede of Limonium broken and dronken in wyne / in the mesure of ij. ounces or thereabout / is good agaynst all kyndes of fyres / both bloody fyres / & other. And the same is good for the bloody isshe that woemen are som tyme vexed wpyth all.

Of the herbe called Flax or line.

Linum.



Flax is an herbe wyth a small stalk / where vpon grow many smal leues / somthyng long & sharpe at the ende. It hath blue floures in y top of the stalk / and after that they be gone / ther come furth round knoppes / sayng that ther is in the end a sharp thyng lyke a prick growyng out. These knoppes or heades are called in Northumberland bowles / and wythin these heades are long flat sedes in color redishe / and eche sede is conteyned in hys proper cell diuyned from the rest. The roote is very smal. Flax which is called of the Northen men lynt / in Duche flachs / in frenche Du lyne / in Greke Linon / and in Latin Linum / groweth very plentifully in the North parte of England / and should grow as plentifully also in the South parte / if men regarded not more theyr priuat lucre then the kynges Lawes and the comen profit of the hole realme. I haue sene flax or lynt growyng wilde in Somerset shyre wythin a myle of Welles / but it hath fewer bowles in the top then the sownen flax hath / and a greate dele a longer stalk. Whiche thynges are a sure token that flax would grow there if men would take the payn to sow it.



The vertues of Lint sede.



Lint sede hath the same vertue that Fenegrek hath. It scattereth abroad or dryueth away. It softeneth any thyng that is inflamed or very hote / & hath any hardnes / whether it be with in / or wythout / if it be sodde wyth hony / oyl / and a litle water / or if it be put into sodden hony. When it is raw / it taketh away the defautes of the face and frekles / and litle swellynge there / if it be layd to emplaster toyle wyth nitre or salpeter and asshes of a fygtre. It dryueth away swellynge behinde the eares / & hardnes & rynnynge sores. And if it be sodden wyth wyne it scoureth away rynnynge sores / whose matter is lyke hony. It pulleth away roughe nayles with a like portione of cresses & hony. It draweth furth the diseases of y breste / if it be taken w hony in y maner of an electuari / it swageth the coughe. If it be taken in a cake plentifully with peper / it will stirr men to generation of chylder. The broth of lynt sede is good to be poured in / agaynst the gnawynge / and goyng of the skin both of the guttes & also of the mother. It byngeth also furth the ordur or dung

Of Grummel or Graymile.

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Dung of the belly. It is good for woome to sit in water where in lynt sede is sodden against the inflammations and hete of the mother. I haue red in a practicioner/ that vi. unces of lynt sede oyle a good remedy against the pestilence if it be dronken all at one tyme. In other practicioners I rede that the oyle of lynt sede is good for to be dronken about the mesure of two or iij. unces with barley water agaynst the pleuresi. But let the oyle be freshe in any wyse/ for if it be old/ it is unholsom/ and not to be take within the body.

Of Grummel or graymile.

Lithospermon.



Lithospermon is called of the comen herbaries and apothecaries milium solis/ in Duch steinsamen/ in frenche gremil/ and it should be called in English gray mile and not as it is now called grummell. It is called milium of the herbaries/ and in frenche mil/ and also in Englishe/ because in forme and fashion it is like the yelow sede/ which is called in Latin milium/ and it is called gray mil of the blewish gray color that it hath/ to put a difference betwene it/ and the other mile or millet. The Duche men gyue the name of the hardnes of the sede which is lyke vnto a stone hardnes.

G iij

The

Of grummel or graymile.

The description of Lithospermon out of Dioscorides



Lithospermon hath leues lyke vnto an Oliue/ but longer and broder and softer/ namely they that come furth of the roote & lye vpon the grounde. The braunches are streyght/ small/ strōg and of the bygnes of a shary rishe and woddyshe. And in the top of the is ther a double furthgrowyng/ or a double thyng growing out/ and ech of the is lyke a stalck/ with long leues/ and by them is there a stony sede/ litle and rounde of the bygnes of Drobus. It groweth in rough & hygh places. Matthiolus suppolet that fuchsius doth not knowe y ryght Lithospermō of Dioscorides/ because he setteth out/ as he sayeth the lesse milium solis for Lithospermon. As for my parte I grant that there groweth a better kynde of Lithospermon viij. myles aboute Bōne in Germany in a wild countre called Kaltland/ then thys comen Lithospermō called commonly milium solis is. But it had ben Matthiolus deuty to haue proued by the description of Dioscorides or by some parte of it/ at y lesse/ that milium solis that fuchsius setteth furth/ is not the true Lithospermon/ and then myght he haue layd ignorance vnto Euchsusses charge the better. But in my iudgemēt Matthiolus is more ignorāt of the true Lithospermy/ then fuchsius is: for it that he setteth furth/ doth nether agre with y descriptio of Dioscoridis/ nor yet of Pliny. The herbe that Matthiolus setteth out (he myght haue set out y best Lithospermon/ and the hole perfit herbe with all his partes/ seying that he maketh Lithospermon so commonly knowen vnto all men in Italy) hath but two small stalckes where vpon the leues & sedes grow/ and they are set out/ not streyght but crooked/ and bowyng diuerse wayes. Lithospermon of Dioscorides hath diuerse braunches that are ryght or streyght. The two furth growynges that Dioscorides sayeth/ are in y toppes of the braunches/ can not be sene in it that Matthiolus setteth furth. The leues of Lithospermon that Dioscorides describeth are longer & broder then an Oliue tre leues/ namely they that are next vnto y grounde. But y leues of it that Matthiolus setteth furth/ semeth a lyke lōg and brode in all places of y stalck or twyg y they grow on/ & resemble ver y litle an Oliue lese as any mā y knoweth an oliue lese can bere witnes. The Lithospermō of Dioscorides hath y sede in the top / fur Dioscorides saieth. In ramulorum cacumine duplex est exortus cauliculo similis, folijs longis, inter quæ paruum semen, &c. But the Lithospermō that Matthiolus paynteth hath the sedes euen from the root almoste vnto the ouermōst top of all. Wherefore Matthiolus accusyng fuchsius of an error/ erreth in Lithospermon much more hys selfe. If he say y he setteth furth Lithospermon Plinij/ the he granteth by sayng so/ that he knoweth nomore the ryght Lithospermon Dioscorides/ then fuchsius lately checked for ignorance doth: for it is euident that the Lithospermō of Dioscorides and Plinij are two diuerse herbes. But the lithospermon that Matthiolus paynteth/ doth not agre with it that Pliny describeth/ for it that Pliny describeth/ hath leues twyse as byg as rue leues and diuerse twyggy braunches/ and certayn thynges lyke litle berdes/ in whose toppes it hath litle stonies/ of the bygnes of ciches. Then when as it that Matthiolus paynteth/ hath leues six tymes as byg as rue leues and no twyggy braunches/ nether any thynges lyke litle berdes in whole/ toppes litle stonies do grow of y bygnes of a ciche (for they appere to be many partes lesse)

lesse) the herb that Matthiolus setteth furth/ is not Lithospermon Pliny. We haue in England growyng among the corne an herbe in all poyntes lyke vnto it/ that Matthiolus setteth furthe. But that kynd doth no man that I haue sene/ take for the ryght Lithospermon/ but for a bastard kynde of it.

The vertues of Lithospermon or gray mill.

The sede of Lithospermy hath this property/ that if it be broken with whyt wyne/ it breaketh the stone and driueth furth water. Aurores wyte that it breaketh chesely the stone in the blader if it be broken small and broken with wyne.

Of Darnel.

Dioscorides describeth not lolium/ which thyng hath bene the cause that many haue erred in Lolio/ and taken other wedes for it. For som haue take tares for Lolio/ and other cocle. But by wordes that Dioscorides in other places and Theophrast wyte of Lolio/ will not suffer that tares or cocle shal be Lolium. Dioscorides in the description of Phenix/ writeth that Phenix hath an eare lyke vnto lolium. But nether tares nor cocle haue any eares at all/ wherefore nether of them both can be lolium. Theophrast in the fift chapter of hys fourth boke De historia plantarum comparvng Lolium and ryle together/ sayeth. Quod orizam vocant (id semini nūcupato simile est) pistumque tanquam alica, redditur concoctu perfacile, aspectu lolijs simile &c. But nether cocle nor tares are in any poynt lyke vnto ryle/ wherefore nether of the cā be Lolium Theophrasti. Saynt Hierome wytyng bpō these wordes of saynte Matthe wis gospel/ sayeth. Inter triticum & zizaniā, quod Lolium appellamus, quā diu herba est, nec dum culmus venit ad spicā, grandis similitudo est, & in discernendo aut difficilis aut nulla distantia. There is great lyknes betwene whete and zizaniā/ which we call lolium/ as long as it is an herbe/ and the stalke is not yet commed to the ere/ ether it is not possible to discern the one from the other or elles very harde. But when as cocle and tares come first furth/ they may be easely discerned from wheat. Therefore nether cocle nor tares can be the Lolium of saynt Hieromes tyme/ where vpon it foloweth that cocle and tares are nether the lolium of Dioscorides/ nor of Theophrast/ nor yet zizania in scripture. But all these markes aboue reherced agree well vnto the wede/ we cal in English darnel/ whyche the Duch men call lulch/ and the frenche iura/ therefore our Darnell is the ryght Lolium.

The properties of Darnel.

Darnel hath the vertu to scour away round about/ fretting sores/ rotten sores/ and deadly burnynge sores/ if it be beten into powder and layd to. With radices and salt layed to implaster wyse/ it healeth wild curffes/ and with vnburned bymstone and vinegre lepres. The same sodden in wyne with lint sede/ and doues dung/ resolueth hard lumpes and wenmes/ and breaketh such places as are harde to be made rype. If it be sodden with mede/ it is good

Of the herbe called Lotus vrbana.

good to lay vpon the place diseased wth the sciatica. If there be made of it a perfume/ with perched barley mele/ and myz/ or safrone/ it helpeth conception. It is hoot in the begynninge of the thyrd degre and dry in the end of the second degre.

Of the herbe called Louchitis altera.



Louchitis altera/ as Dioscorides writeth/ hath leues lyke vnto ceterache/ which is called Asplenū/ but greater/ rougher/ and much more diuided or cut in. And no more doth he write of the description of Louchitis. I haue sene y^e herbe oft both in Germany/ and in diuerse places of Sommerfet shyre/ and Dorset shyre. It is muche longer then ceterach/ and the gap-
pes that go betwene y^e teth/ if a man may call the so/ are muche wyder then the cuttes that are in ceterach. And the teth are muche longer and sharper. I know no English name that it hath. But of the lyknes that it hath vnto a cōbe and a ferne/ it may be called combe ferne. Hieronymus Tragus calleth it Asplenū syluestre/ and in Duche walt asplenō. It groweth muche in darck laynes/ about bushe rootes/ and out of the shaddow oft tymes alone.

The vertues of the second Louchitis.



The herbe which I name combeferne/ is meruelous good for woundes/ for if it be layd vnto woundes/ it is a good defensiu for them/ for it will defend the woundes from burnyng/ or inflammationes. If the herbe be dried and dronken in wyne/ it will minishe the swellynge of the milt.

Of the herbe called Lotus vrbana.



Loscorides writeth nomore of lotus vrbana/ but that som men do call it trifoli/ or clauer/ and that it groweth in gardines. Wherefore it is very hard by these few wordes to gather among so many threle-
ued herbes as we haue/ which of them is y^e ryght Lo-
tus vrbana. Matthiolus thynketh that the comen
Melilote/ is Lotus vrbana/ and Amatus Lusitanus
holdeth that/ alleluya or wodsore is Lotus vrbana.
But the learned men of Ferraria/ when I was the-
re/ shewed me an other herbe/ differyng from both these/ and layd that it
was the ryght Lotus vrbana. The herbe at the first syght is very lyke vnto
the herbe called in Englishe wodsorel/ or alleluya. But in these/ it and the
wodsore differ. The wodsore groweth only in woddes/ and in wild places/
but thys herbe groweth only in gardines and in toynes as far as I could
hether to learn. The wodsorel/ hath nothyng resembling a stalck/ for y^e flou-
res grow fro the roote vpo a long small pediculo/ that is a footlyng or foot-
stalcke such as chyries grow on/ and the floures are whyte and iij. partes
bygger the y^e floures of thys herbe are/ which I set furth for Loto vrbana.
But thys herbe hath a litle stalck & in y^e top of y^e grow ij. or. iij. yelow floures
or more som tyme/ & som tyme fewer. It hath a sour taste as wod sorel hath.

This

Of the herbe called *Lotus vrbana*.

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Lotus vrbana



This herbe do I iudge rather to be the ryght *Lotus vrbana* then ether woad sorell/ or melilote. For as melilote is not fit to be eaten and is a wilde herbe/ not therfore to be nourished in gardines/ so the woadsozel although it were mete to be in gardines/ and is very good to make salletes of. Yet it groweth not commonly in gardines as the other doth/ wherefore it appeareth that this herbe whych is found as far as I know no where/ but in gardines should rather be *lotus vrbana* than any of the other ii. herbes. I neuer saw thys herbe/ but twyse in all my lyfe/ ones in Ferrara & ones in Clauena. Wherefore I know no Englishe name for it: herwe it/ it may be named in English garden clauer or four clauer/ or sallat clauer.

The vertue of garden clauer.



If that ye will take the iuice of thys herbe and put honny vnto it/ if ye lay it to the eyes/ it will dryue away the whyte sores in the eyes called argemata/ the cloudes of the eyes & other darknes.

Of the herbe called *Lotus syluestris*.



Lotus syluestris that is called wyld lotus/ which som call the less trifoli/ groweth in Libia. It hath a stalck two cubites hygh & somtyme hygher/ it hath leues lyke the medow clauer or trifoli/ a sede lyke fenegreke/ but much lesse with a certayne taste lyke a medicine. Theophrast in the vii. booke de historia plantarū & in the iiii. chapter semeth to make a greate sorte more of wild lotus than Dioscorides maketh. For he writeth thus of the kyndes of lotus. Certayn kyndes of herbes haue many formes and fashones/ and but one name/ as lotus. For there are many kyndes of lotus which are disseuered/ and differ one from another/ in lefe/ stalck/ flower/ and fruite. Take it that is called mel frugum/ for an example/ which differeth from all the other in vertue and in maner of meate that it hath. But Theophrast describeth neuer one of the kyndes of lotus/ whereof he maketh so many kyndes: wherefore a man can not lerne of him the difference betwene one potus and another. He semeth to giue som great difference to it that groweth in the coigne/ which he calleth mel frugum. But yet a man cannot gather thereby that it is the *lotus syluestris* that Dioscorides describeth. But because I haue sene oure comen melilote both with a yelow and also with a whyte

Of Hoppes.

a whyte floure/growing amongst the corne both besyde Bon/besyde Sou
des/ and besyde woormes in hyghe Germany and no other kynde of lotus
so growyng: I take it to be the kynde of lotus which he called m: l frugum.
And because the herbe whiche is called in hyghe Duchland stundkraut / &
in Netherland wit nardus/ is a long herbe of two cubites hyght/ and hath
a certayn physick taste in the sede by reason where of it is called whyte nar-
dus in fressat/ and hath leaues lyke vnto y medow clauer oz trifoly/ I take
it to be y lotus syluestris/ where of Dioscorides writeth: let other men iudge
as they lyst. It groweth not wilde nether in Englad nor in Germany/ and
I haue not sene it wyde in the felde in Italy/ for it that groweth in Italy
hath a yelow floure/ when as thys that I take to be lotus syluestris/ hath a
pale blewish floure:

The vertues of Lotus Syluestris.



Wilde lotus heateth and byndeth a lytle/ it scoureth away the
deformities and spottes in the face/ if it be anoynted therewith
and with hony. The herbe broken by it self oz with mallowis
sede/ and dronken with Maluasy oz any other wyne/ is good
against the payn of the blader.

Of Hoppes.

Hops

Lupulus.



Can fynd no mentio of
hoppes in any olde au-
tor/ sauing only in Pli-
ny. But he doth not de-
scripbe it. Ioanes De-
sue a yonger wyter /
maketh our hoppes the fourthe kinde
of volubilis/ & he describeth it thus:
The furth kynde of volubilis hath le-
ues like a citrul but sharp/ and y flou-
res are full of leues/ one growyng o-
uer an other/ after y maner of scales/
and this kynde is called lupulus. It
is temperate/ oz rather colde in the be-
gynnyng of y first degre. All these to-
kens agre well with our hoppes/ sa-
uyng that where he sayeth that the
fourthe wynde is colde/ for after y let-
nyng of Galene because the rypp flou-
res are bitter & bite y tong not a litle/
they are hote at the leste in the begin-
nyng in the secod degre. Let any lear-
ned man that will taste of it that gro-
weth both in Italy and Germany/ &
he shall fynde that I say true. where
foze it is playn that ether the fourth
wynde of Desue is not our hoppes/
whiche I will not hold/ oz elles De-
sue

me meaned not of the rype floures whē he sayd that hoppes were cold / but of the yōg tēdre knoppes / whiche when they come first furth lyke sperages / are temperate or rather colde / as other buddes and vnrype frutes of other hote plantes be many / as all learned men can tell. I neuer saw better hoppes then I saw growyng wylde a litle from the wall that goeth from Cher tosa to Dauia / by a litle riuers lyde. They grow also wylde in many places both of England & of Germany. The hop bushe is called of the later Greccianes byron / of Pliny lupus salicarius / of Barbarus wryters humulus / of the later learned wryter lupulus / in Duche hopfen.

The vertues of Hoppes.



Hoppes purge or scour the blood mesurably of yelow choler / and clengeth it / and tempereth it well / whille they quēche the heat of it. And thys do they moste chesely when as they are infused / or steped in whay. The syrop made of Hoppes is good against the guellucht or iandres / and for agues & come of the heat of the blood or of choler. The hop with hys witte and perched barle is good for the burnyng headache and for the great heat of the stomack / and lyuer. Wherefore seying that it is so holsom a medicine / I meruel & the Physicianes of thys tyme / vse it nomore in medicine. Thus muchē hath Mesue wryten of hoppes.

Out of other yet later writers.



Hoppes purge furth both choler and melancholy / they dryue away the impostemes / and swellynge. They dryue out by the stole the water of the dropse. The iuice of Hoppes dronken raw / purgeth the belly more then otherwise taken. But then it openeth not so muche. When it is sodden / it openeth more but then it purgeth lesse. The iuice poured into the eares / saueth them from corruption and saueth them from synkyng. The rootes open stoppynges / and specially of the milt and lyuer.

Of the pulse called Lupines.



Lupinus is named in Greke thermos / in Duche seig bon / in frēche lupin / and so may it be called in Englishe / or if a man will folow the Duche / he may call it a fyg bene. Lupine hath one lōg stalke / and a lese with v. or seuen iaggers / which altogether / when as they are growen out / haue the lyknes of a ruel of a spoz / or of a sterr. The floure is whyte / in whole place / when it is gone / cometh after a long cod / wher in are v. or seuen sedes in color whyte and without / somtyme a litle redishe / in fashon flat lyke a cake / it hath a shord roote in color redishe. The leues of lupines turne with y son / as Pliny wryteth and experience teacheth.

The vertues of Lupines.



The mele of lupines / licked by with hony / or if it be taken with drink / dryueth wormes out of the belly. The lupines selnes steped / and eatē with they bitternes / are good for the same purpose. The broth
H of them

Of the pulse called Lupines.

Lupini albi.



of them hath lyke vertue/ dronken is
rue and pepper/ and so is it good for
thē that haue the disease of the milt.
With the same it is good to bathe
and washe wild sores/ gangrenes/
and the scab/ when it beginneth first
to come burstinges of it of wheles/
rumpyng sores of y^e hede/ frekles and
spottes. Lupines put into the body
after the maner of a suppositori/ with
hony and myrr/ all beyng wrapped
in woll/ draweth both down wo-
mens flour/ s/ and also hy^e burden y^e
she goeth with if it be rype. The flour
or mele of lupines with lynt sede/ a-
mendeth y^e skynne and blew markes:
with perched barley & water it swa-
goth inflammationes/ and burnynges.
It easeth swellynge/ and it is good
for the sciatica layd on with vinegre.
If it be layd to with vinegre where
in it is sodden/ it healeth wenues and
bursteth carbuncles. Lupines sod-
den in rayn water/ vntill they were
tough into a thick broth/ scour and
make clene the face. Lupines are also
good for the scabboz maugenes of
cattell with the roote of black cha-

meleon/ so that they be washed with the warm broth that they are sod-
den in. The rootes sodden in water/ prouoke or stir a man to make wa-
ter. Lupines broken/ after that by steppynge they wer swete/ if they be dron-
ken in vinegre take away the lothsomnes of the stomake and ingendreth
an appetit an lust to eat. The smoke of lupines burned/ dyspe guattres
and mydges away as Pliny wyrteth.

Of Lysimachia.



Lysimachia putteth furth stalkes of the lenglth of a cu-
bit or som tyme longer/ busshy/ small/ & the leues com-
out at y^e knees or knottes/ or idyntes of y^e herbe. They
are thynne & in fashō lyke wylowe leues & in taste byn-
dyng. The flour is darck rede or of y^e color of golde.
It groweth in watery & in marishe & fenish groun-
des. Thys is a very comen herbe in Germany & En-
gland: I mernell y^e Matthiolus could not fynd it in
Italy vntill it was sent hym from Rome by Vincent
Caton to Goritia. But all though it be found in mani places of Englad/ yet
I coude

Caton to Goritia. But all though it be found in mani places of Englad/ yet
I coude



Lysimachia III.



I coulde neuer learne any Englishe name of it. It may be well called after the etimologi of the worde/ and also of þ vertue that it hath lous strise/ or it may be called herbe willow. The Duch men call it weyderich.

The vertues of Lousstrife.

The iuice of the leues/ by ther byndyng poure stoppeth the castyng out of blood. It is ether to be poured in/ or to be taken inward for þ bloody syr. If it be put in a mother suppositoꝝ / it will stop the excessiue rynnynge or isshue of the mother. If ye stop your nose w thys herbe/ it will stop the rynnynge out of blood of it. It stayeth also the excessiue rynnynge out of blood out of woundes.

Of the Mallow or Maw.

woundes. It dryueth away serpentis and killeth flies with hys smoke/ for it is wonders sharpe in smell. There is an other *Lysimachia* besyd it that I haue spoken of with a redish purple floure/ that groweth much about water sydes with an heade like an eare: But I red of no other proprieti that it shoulde haue then it which hath the yelow or golden floures.

Of the Mallow or Maw.



MAlua is named in Greke *Malachi*/ in English a Mallow/ in Dutch pappel/ in frenche mauue. Ther are two kyndes of Mallowes/ the one is the gardin mallow/ and the other is the wilde mallow. And eche of these as Pliny writeth/ is diuided into diuerse kyndes. Of those mallowes that are sowe/ the Grecianes call the greater/ malopen. He thynck that the other is called malache/ because it softeneth the belly. Amonges the wilde mallowes it that hath the greate lese and the whyte rote/ is called althea/ and of the excellent woorkyng that it hath/ it is called of som *Aris calthea*. The former kynde is now called in English / frenche mallow: it may be called tre mallow of the great bygnes that it groweth to. And it that is called *Malache* of the Grecianes / and is after Pliny the

Malua hortensis.



Malua syluestris pumila.



lesse

Malva sylvestris.

lesse kinde of garden mallowes / is called in Englishe holy ok / in Duche winter rosen. The former kinde of wild mallow / which as Pliny sayeth / is called Althea & Aristalthea / is also called of Latin writers Hibiscus / in Englishe marsh mallow / or marrish mallow / in Duche Ibishe of Galene Anadendion / of Aetius Dēdiomalache of the apothecaries maliabis malua and maluaniscus. The other kynde of wilde mallow is it that groweth wilde about townes and hygh wayes / and is commonly called in Englishe a mallow. Theophrast in the nynthe booke de historia plantarum writteth that certayn thynges by dressing and trymmyng departe frō theyr kynde and olde nature / as the mallow doth / sayeth he / whiche when as it is by nature but an herbe / yet groweth vpon into the greatenes of a tre. He sayeth that the garden mallow within six or seuen monethes groweth so highe / that the stalck of it will serue for a lāce staff / and that therfore diuerse vse the stalckes of mallowes for staues.

The leues of mallowes are knowen of all men to be round the sede is in a litle round forme lyke a chese / som mallow floures are rede / som blew / & som whyte / and if they had the lyke smell in beauty / myght well be compared with the rose floures. The roote is very long and depe in the ground and somthyng shympy.

The vertues of mallo^we or ma^wes.



He garden mallow is better to be eaten / then the wyld mal low is. Yet is it ill for the stomack and good for the belly. But the stalckes are much better. It is good for the inward partes / and for the blader. The leues chowed raw / and layd to with a litle salt / and hony / heale the impostemes in the corner of the eyes / but when they begin to heale / the salt must be taken awaye. Mallowes are good to be layde to / agaynst the stynginges of waspes and bees / for he that is anoynted with raw mallowes and oyl / shall be free from the styngyng of bees and waspes. With pisse it healeth the rynyng sores / and scales / or scurfe of the heade. The leues broken and layd to with oyle are good for the wilde fyre / & burned places. If weomen will sit in the broth of mallowes / it wil softē the hardnes of the mother. It is good for the grawyng and of goyng of the skin / of the blader / guttes mother and

fundament/ if it be put in with a clyster. The broth of the mallow leues sodden with the roote/ is a good remedy agaynst al poysones/ if it be dronken by and by after/ and be vomited out agayn. It is a good help agaynst the bytyng of a felde spyder. The seide of mallows dronken in wyne with the seide of wilde lotus swageth the smerting of the blader. Galen and the Arabians agree not in the complexion of the mallow/ for Galen giveth a warm qualite vnto mallows/ as these wordes folowynge do playnly declare. There is a certayn tough and shynny iuice in mallows/ which manifestly differeth from coldnes/ which thyng ye may perceyue even before ye eat of the mallow/ for if ye lay it to a fyrie inflammation after that ye haue layd lettice vnto it/ ye shall fynde/ that lyke wyse as the lettice hath cooled/ that euen so the mallows warme the place that they are layd to. But Aesculapius in Serapione/ sayeth these wordes folowynge of the vertues of mallows. The mallow is colde and moyste in the first degre/ and specially the garden mallow/ and it is euell for the stomack. And while it is moyste/ it is good for the blader/ but yet the seide is muche better there to/ and it is good for the roughenes or payn that cometh by going of/ of the skin/ and of the blader. It is good for the roughnes of the lunges/ and breste. It is good to make a plaster of it with rose oyle/ and to lay it to the impostumes of the kyndnes and blader.

Mandragora mascula.



*γυναικεία γένος
μαρτυρεῖται
καὶ οὕτως ὀνόματι
ἔχειται.*

Of the Mandrage.



Here are two kindes of Mandrag / the black which is the female/ which is called the lettuce/ with lesse leues and narrower then lettuce/ whiche haue a strong sauor/ and are spred vpon the ground. And this kinde bereth apples lyke vnto sorbapples / pale in colour and well smellyng/ wherein is conteyned seide/ lyke vnto the kirkelles of peres. It hath rootes of a good bignes ij. or iij. one foldyng it self within an other. They are black with out/ and whyte within/ & they are couered with a thick barke. And thys kynde hath no stalke. The other kynde is the white Mandrag/ and it is called the male. The leues of this are byg/ white/ brode and smooth as the bete lese is. The apples of thys are twyse as byg as the apples of the other be/ & a color turnyng toward saffron. They smell pleasantly/ ioyned to a certayn greuousnes. This kinde of Mandrage I haue oft tymes sene in England/ & it is the herbe that we call

call comenly Mandrag. The rootes whiche are conterfited & made like litle puppettes & manimettes/ which come to be sold in England in bores/ with heir/ & such foyme as a man hath/ are nothyng elles but folishe feined trades/ & not naturall. For they are so trymmed of crafty theues to mocke the poore people with all/ & to rob them both of theyr wit and theyr money. I haue in my tyme at diuerse tymes take by the rootes of Mandrag out of the ground/ but I neuer saw any such thyng vpon or in them/ as are in and vpon the pedlers rootes that are comenly to be solde in bores. The Mandrag is named in Latin Mandragoras/ in Duch/ alram. It groweth only in gardenes in England and in Germany/ but it is more comen in England then it is there. But it groweth not vnder gallofles as a certayn doctyng doctor of Colon in hys physik lecture dyd tech hys auditores/ nether doth it ryle of the sede of man/ that falleth from hym that is hanged/ nether is it called Mandragoras/ because it came of mans sede as y for sayd Doctor dreined.

The vertues of Mandrage.



The iuice of Mandrag/ dronken in the quantite of a scruple in honied wyne/ draweth furth Melancoly and flemme by vomitynge/ after the maner of Helleborus. But if a man take to muche of it/ it will kill hym. It is good to be menged with the medicines and sawhe as suege ach. Men vse to take the barkes of the freshe rootes and to stamp them and to preske the iuice and to set it in the son vntill it be growen hard/ and then to put it by into erthen vesselles/ for to be vsed when nede shall requyre. They vse also to take of the bark of the roote and to put a threde thow it/ and so to hang it vp/ and afterwarde to vse them. There is a iuice also taken out of the apples/ but that is not so quick in operation as the other iuice is. Som take the rootes and set them in wine vntill the thyrde parte be sodden away/ and when the broth is purified/ kepe it/ and gyue one cyat or an vnce and an half of it/ to them that can not slepe/ and to them that are in great payn/ & to such as must be burned or cut in som place/ that they should not fele the burning or cuttyng. It is good to be put into the mother to soften it. If it be put into the fundament after the maner of a suppositoary/ it will make a man slepe. Som wyte that the roote hath the vertue to softene euery/ if it be sodden six houres with it/ and that it will make it fit to receyue easily any figure or form that a man will graue in it. The grene leues are good to be layd to the inflammationes of the eyes/ and to gatherynges/ stirred by by sores w perched barley mele. It resolueth & scattereth away weniges/ swellyniges and hardnes. The same dothe away scarres or markes of woundes without leperdi of frettyng of the skin/ if they be rubbed mesurably therw for the space of vij. or leuen dayes. The leues are kept in byrne for the same purpose. The roote broken & layd to w vinegre is good for cholerik burnynges or inflammationes. If it be menged w hony or oyle/ it is good agaynst the styngyng of serpentes/ w water it dryueth away & resolueth hard swellyniges/ & with perched barley mele/ it slaketh the payne of the ioyntes. Wyne may be made of y roote of Mandrag about any lethyng/ after thys maner. The poundes of the rootes must be put into a small firkin of swete wyne/

H iij there

Of the Mandrage.

there they must lye so long together untill the vertue of the rootes is gone into the wyne. He may geue iij. cyates of thys wyne / to them that must be cut / burned or fered. If they drynk thys drynke / they shall fele no payne / but they shal fall into a forgetfull and a slepyshe drowynnes. The apples / if a man smell of them / will make hym slepe / and also if they be eaten. And so doth the iuice that is streyned out of them. But they that smell to muche of the apples / becom dunn. The sede of the apples drunken scoureth the mother / and so doth it also / if it be layd to with quick bymstone. It stoppeth the rede isshue of weomen. If ye will haue the iuice / ye must scotche & pryck the rootes in many places / and then set vesselles vnder it / and saue it. The iuice that is pressed out / is better then that which droppeth furth after cutting or scotching. But that cometh not furth in enery countre as experience teacheth vs. Because thys herbe diuerse wayes taken / is very ieparbus for a man / & may kill hym if he eat it / or drynk it out of measure / and haue no remedy for it: I will shew yow also remedy agaynst the poyson of it. If Mandrag be taken out of measure / by and by slepe in sueth / and a great lousyng of the streynge with a forgetfulnes. But before that cometh / it were wisdom to vomitte with mede / and afterwarde to take nitre and womwod with swete wyne or Malualey: ye must also poure vinegre and rose oyle vpon the patientes heade. It is good tho stirr the body and to smell of Agrimoni / pepper / mustarde / coltortum / and rue / brused in vinegre. It is also good to smell of tarr / or of the stynghyng that cometh from a candle that is put out. But if the patient cannot be easely waked again / it is mete to vse such other comen remedies. Auicenna wold that they that are hurt with thys herbe / should vomit with hony and butter. Where as Dioscorides wolde that a mans heade should haue Rose oile & vinegre poured vpon it / when a man hath taken to muche of Mandrag. Matthiolus sayeth that it is agaynst reason that it shuld be layd to the heade which is colde / when as the cause of the diseases also colde / and to take to bozes in one wod / he catcheth Galene and accuseth hym for a lyke faute / that is for conselyng men to pour rose oyl and vinegre vpon them that haue the drawly or forgetfull euil. And to confute Galene / he alledgeth Aletius / Paulus / and Trallianus / which do not admit oyl & vinegre alone / but woulde hoter medicines as erthpyne wilde tyme / peruin ail / coltortum / and suche lyke to be put ther to. As for Galene I leue hym vndefended at thys tyme untill I shall haue more leasure / but for Dioscorides I answer / that if iij. later wyters then Galene / were inough to confute hym: as many myght by good reason be sufficiēt to defend Dioscorides from that faut that Matthiolus layeth vnto Dioscoridisses charge. But ij. of the witnesses that he allegeth to confute Galene with all / that is Aletius and Paulus / & with them a learned later wyter of the Grecianes Actuarius / counsel that rose oyle with vinegre should be poured vpon the hedes of them that haue eaten or drunken to much of Mandrag. But Matthiolus a lytle after in the same chapter forgettyng what he had accused Dioscorides / and Galene of before / wyrteth these wordes folowynge: Tametsi Mandragora poma matura, &c. Allthoughe the rype apples of Mandrag the sedes taken out / be eaten diuerse tymes without any grefe at all: Yet the vnrype apples / eaten with theyr sede / byng dedely withfailes. There ryseth after vn sufferable heate / which burneth all the outer parte of the

the skynne. The toung and the mouthe withere and waret dye/wherefore they that are so vexed/ are sene allwayes gapping with theyr mouthe/and drawyng in colde ayre. Thus farr Matthiolus. Now seying that he confes- seth openly here that men are in suche heat as haue eaten of the vnrype ap- ples which are muche colder then the ripe apples he: how iultly was Dios- corides accused a litle before for counsellyng roseoyle and vinegre/ because they were colde / to be poured vpon the heades of them that had taken to muche Mandrag. And how well doth thys hys sayng of the hote withfal- les that came of the eatyng of the vnrype Mandrag apples/ agree with it/ whiche he sayd immediatly before the reherfall of the hete / that aryseth of the eatyng of the row apples in these wordes. Ab assumpta Mandragora (nisi fal- lar) caput nullo afficitur calore. The head is not vexed with any hete (except I be deceyued) after the takyng of Mandrage. Now whether that such a forgetfull man as thys is ought so boldly to chek anciant autores or no as he doth at diuerse tymes/ let wyse men & lerned be iudges. But if he answer that he geueth only hete vnto the fruite/ and not to the roote/ belyde that it may be sayd vnto hym/ that so much he accuseth Dioscorides vnworthely/ as the hote withfalles come to/ that come of the vnrype apples experience/ is agaynst hys accusyng of Dioscorides and the autorite of hym that had the same experience also. For in the booke that Serapio wrote of simples/ Rasis/ sayeth these wordes: Dixerunt mihi quidam ex antiquis Babylonie, quod puella quædam &c. Certayn of the ancientes or old men of Babylon/ haue tol- de me that a certayn mayde eat fīue Mandrag apples/ and that she fell in a swoone/ and that she becam all rede/ and that a man commyng by at that tyme/ poured snow water so long vpon her heade vntill she rose agayn. And I haue sene men my selfe whiche did eat of the roote of Mandrag to make them selues fat therewith/ and it chanced vnto them / as it chaunceth vnto men that go out of the bath and drynke muche wyne after theyr outgoyng. For their faces was exceedyngly rede and swelled. These wordes doth Ra- sis wryte in the place aboue alledged. By which a man may learne that not only the vnrype appels of Mandragora driueth a man into a great heate outwardly/ but also the rootes/ so that it is evidently now perceyued both by autorite and experience/ that Matthiolus was deceyued when he sayd that nomans head was vexed with hete after the eatyng of Mandrago- ra. These haue wryten som thyng at large to cause them that are to bold to old and worthy autores/ to be aduised before they do so vnadvisedly aduen- ture to do the same agayn. Serapio and Auicenna wryte that the sede of Mandrag taken in drynk/ cleyngeth the mother/ and so wrote Dioscorides of the same sede many yeaeres before them/ whereby it appereth that Ra- chel knowyng the nature of the fruyte of Mandrag before all these wry- ters/ for thys intent/ desyred to haue the fruite of Mandrag/ that she myght cleyne her mother therewith/ and thereby myght be made the fitter to con- ceue chylde her selfe as well as Lia her syster/ and Silfa her mayd dyd. Mandrag as Paulus Egineta writeth cooleth in the thyrde degre. The ap- ples of it/ seme to haue som hea and moysture / by reason where of they may byyng a man into an heuy slepe. But the bark of the root/ is stron- gest of all / and cooleth not alone but also dryeth. The inner parte is weyker.

Rachel &
Lia.

of

Of the Apple tre.



Malus in Greke Malea / in English an Appel tre / in Duche ein Apffel / oder Apffelbaum / in French vn Pommer. There are ii. generall and principal kyndes of appel trees / The one is called Malus hortensis / in English an Appel tre. The other is called in Latin Malus sylvestris / in English in þe Southe countre / a Crab tre / in þe North countre a scabtre. I nede not to descrybe thys tre / because it is knowen well enoughe in all countres.

The nature of the Apple tre and of Apples.



He leues / the floures / and the budde / of euery Appeltre / and moſte they of the quince tre / ſtop and bynde. The tarte and ſour apples haue the vertue to bynd / but the rype apples are of a far other nature. Among apples / they that are taken in the ſpyng / ingendre choler and hurt all the ſynewes / & they brede inflammaciones or hote burnynges.

Out of Galene.



Thou ſhalt uſe tarte Apples when as the ſtomack is weyke by the meanes of an hote diſtemperance / or of much moyſture / but very tarte apples when as the ſtomack is both to hote and moyſte. Uſe ſoure apples when as thou thynckeſt þere is groſſe iuice in thy ſtomake / that is not very colde. For ſour thynges when they ſynd any groſſe humoz in the ſtomacke / they cut it in ſunder / and cary it downwarde. Apples are harde of digeſtion and colde / & go ſlowly downe / & they haue an euell iuice.

Out of Symeon Sethi.



Her are diuerſe kindes of apples one differing from an other. What ſoeuer apples are byndyng or drawing together they haue a cold & an erthly iuice. But they that are ſharpe or bytting / haue a cold iuice / but the ſame ſubtile or ſyne. The ſwete apples are of a meane or middle complexion / and turne ſomthyng more to hotenes. Therefore ye muſt uſe byndyng apples as oft as the ſtomacke is vexed with a hote or moyſte diſtemperance. But ſharpe apples are to be geuen as oft as a groſſe humoze / but not very colde / is gathered in the ſtomacke. For theſe cut in ſunder / and cary downwarde. But ſwete apples are to be geuen vnto them that haue colde ſtomackes. For they are good for them / and for ſuche as are bitten of venemus beaſtes. All apples whatſoeuer they be of a certayn naturall property hurt the ſynewes. They alſo that are vnrype / are very noyſum. It is reported that if a man eate hys fill of apples that they ingendre the ſtone in hym. But they are good for them that ſwoone / and haue a weak hartte.

Of the Quince tre.



Malus Cotonea is called in Greke Malea kydonia / in English a Quince tre / in Duche ein Quitten baum / in French vn coigner. Thys tre hath leues broder and ſhorter then a medler tre / the nether parte of the leſe toward þe grownde is white / and the

Malus Cotonea.



the outer parte is grene. It hath floures lyke an apple tre/ but they grow alone and not many together as the floures are in other trees. The Quince apples are hory without / and haue an other forme moſte comely/ then apples & peares haue. Yet are they more lyke peares then apples/ and they haue certayn gutters and vneuen outgrowynges lyke half columnes/ which as they are ſeldom ſene in apples/ ſo are they neuer ſene in peares.

*The vertues of the Quince tre
and hys fruite.*



Quinces are good for the ſtomack / & they make a mā piſſe well. But whē they are roſted / they are counted to be gentler: They are good for both ſides/ both for the bloody ſide & for the other without blood / and for them that coughe out ſoul mater/ and for them that are ſick of choler/ ſpecially when they are taken raw. The ſteppynge of

them is good to be geuen to them that haue the ſtir of the belly or ſtomack. The iuice of row quinces is good for thē that are ſhort wynded. The broth is good to bath the mother with all/ if it fall down. The Quinces that are condited in hony/ ſtirre a man to make water. And the hony taketh of the Quinces a ſtoppyng and thyeck makynge pour. They that are ſodden in hony/ are more pleaſant to the ſtomack/ but they do not make thyeck ſo much. They are good to be put raw into emplaſters/ to ſtopp ſide belly/ or if the ſtomacke be ſet a fyre/ or be turned with vomityng. They are good for the inflammaciones or burnynges of the paypes / and for hard miltes / and for ſwellynge about the fundament. We may make wyne of them if ye bruſe them and ſtreyn them/ but it will not laſt except ye put one quart of hony to xv. of the iuice. For without the hony it will turn in veruice. The wyne ſo made is good for all the thynges aboue named. Of Quinces alſo is made an oyle/ which we uſe as oft as we nede any byndyng or ſtoppyng. We muſt chueſe out the Quince apples that are round/ litle and well ſhellyng. The floures both grene and dry are put into emplaſters / and are good for all thyng that nede byndyng and for the inflammaciones of the eyes and vomityng of bloode. They are alſo good to be dronken agaynſt a looſe belly and the violent rynnynge furth of weomens ſickneſſe.

of

Of the peche tre and the abrecok tre.



Malus Persica is called in Greke Melea persike / in Englishe a Peche tre / in Duche ein Pfersich baum / in Frenche vn Pechiers. The peche is no great tre in England that I could se / it hath long leues. The peche tre flourereth with the almond tre / but y flour is reder then the almondis flour is / The peche tre is like vnto the allmond tre / in y body oz bole / in y gum / in the leues and floures / sayng that the leues and floures are bitterer. The apples are soft and fleshy / when they are rypp somthyng hory without. The stone is very grete / and full of cresses and gutters / and with in that is ther a kirkel lyke an almond.

Of the Abrecok tre.



Malus Armeniaca is named in Greke Melea armeniake / in hygh Ducheland ein Amarell baum as Gesner sayeth: but in the dio-

Malus Armeniaca.

cese of Colen where as I dwelt / it is called ein kardunelken baum. It is called in Frenche vng abrecottier. Galene / Pauslus and Aetius immediately after the pech tre / make mention of Armeniak tre / and Dioscorides kepeth the same maner / but he sayeth further. τα δε μικροτερα καλουμενα δε αρμενιακα ρωμαισι δε πραινοκια ευσομαχωτερα των προερισμενων εισιν. That is to say Armeniaca / that is abrecokes which are called in Latin Præcocia, that is rypp before / are lesse then the other peches and are holsummer for the stomach then the forsayde peches are. Pliny also a Latin writer / calleth thys kynde of peches Præcocia mala, and rekeneth it amongst the kyndes of peches. But there is thys difference betwene the abrecok / oz hasty peche tre & y other / & their fruites. The hasty pech tre hath much broder leues then the pech tre / & thys fruite is a greate tyme soner rypp then the peche is. And where as the peche stones are rough / furroed & guttered / y stone of the hasty peche is playn and smothe / and the hole fruite is much lesse then the peche is. I haue sene many trees of thys kynde in Almayn & som in England / & now the fruite is called of som Englishe men an abrecok / but I thynk that an hasty peche is a better and a fitter name for it. But so that the tre be well knownen / I passe not gretey what name it is knownen by.



Of the vertues of peches and hasty peches.

The peches when they are ripe/are both profitable for the stomach and belly/ but hasty peches are better for y^e stomach as Dioscorides writeth.

Out of Galen.



Come thow thys now/ that the iuice of peches/ euen as the fle- she is/ is soon corrupted or rotten/ and is euell. Wherefore they ought not to be eaten after meat as som vse to do/ for they rot and are corrupted/ whille they swymme aboue other meates. And thys ruell must be holde in all those meates that are of euell iuice/ and are moyst and slippery/ and go easely down throwghe the belly/ that they be taken before all other meates: for so shall it come to passe/ that they may more easely passe and prepare the way to other meates. But if they be taken after meate/ they corrupt both them selues & all other meates that are nere vnto them.

Of the Pomgranat tre.



The Pomgranat tre hath many small twygges which haue leues growyng vpon them streyght & lyke vnto wylow leues/ but smaller/ and somthyng shorter. The floure is of a cremesin colour. The apple is rounde & full of graynes and iuice. The gra- nes haue corners lyke vnto the stones called Gra- nati. I haue sene diuerse Pomgranat trees with fruite growyng vpon them in Italy. But I haue not sene any growyng with theyr fruite in Eng- land. The Pomgranat tre is named in Greke Roia/ in Latin Malus puni- ca/ or Malus granata after som mens Latin/ in Duche ein Granat baum/ in frenche vng Pomier des granades.

The vertue of the Pomgranat tre and hys fruite.

The Pomgranat is all full of good iuice/ good for the stomach/ and it geueth but small nourishmet. The swete are counted to be better for the stomach/ but they ingendre a lytle heate/ & brede wynde/ where- fore they are forbidden in agues. The sour bynde/ & are good for the bur- nyng stomach/ and they draw much more together/ & prouoke vrine. They hurt the mouth & the gumes. The Pomgranat that hath the winishe taste/ hath a nature betwene both. The kernalles of the sour Pomgranat dyed in the sonne/ ether sprynkled in meat/ or sodden therwith/ are good to stopp the belly and stomach/ if they be louse & to much rynnynge. If they be steped in rayn water/ & dronken/ they are good for them y^e spitt blood. And they are good/ if a man make a bath of theyr broth/ for them that haue y^e bloody flux/ & also for the isshue of a womans mother. The iuice that is pressed out of the kernalles/ is good to be sodden wth hony for the sores of the mouth/ of the pri- uities/ & of the fundament. It is good for the whit flaw & for suche thynges as appare out in the body lyke lumpes/ for the ach of the eares/ & for the di- seases of the nolethilles. The floures of the Pomgranat tre called Cytini/ bynd/ dry/ hold in/ & ioyn woundes together. And the floures are of the same effect that the apple is of. The moyst gumes & louse teth are helped/ if they be washed with y^e broth of these floures. If the same floures be put into an

I

emplas

Of the Citron, Orenge and Limon tre.

emplaster they are good for the burstyng & commeth by y falling do wone of the guttes. For they dryue the guttes back agayn. Malicozū is y rough shel of a Pomgranat/ which som call Sidion. That hath y vertue to make thick/ & serueth for the same purpose that the floures do. The broth of the roote of the tre sodden/ dryueth furth brode wormes out of the belly. Balanstrum is the floure of the wild pome granat/ and it is lyke vnto the flour of the gar- dine Pomgranat/ and there are diuerse kyndes there of. Som white/ som red like golde/ som of y coloz of a rose. There may a iuite be take out of it/ as is of Hypoquistida/ & it will serue for the same purpose & Hypoquistida doth.

Out of the comen herbaries and practicioners.



The four Pomgranat is good for y hart burn/ for the swoynynge that commeth of choler. It is good for the inflammation of the lyuer/ and to prouoke appetite. The syrop of Pomgranates is good for woe men with chyldre/ and for the heat of the stomack and lyuer.

Of the Citron, Orenge and Limon tre.



malus citria.
Malus medica which is called malus Assyria/ is also called Citrus/ in Englishe a Citron tre. Under the which tre/ are also conteyned the Orenge and the Limon tre/ as pertynyng vnto the same kinde. The Citron tre as Dioscorides writeth byn- geth furth fruite all tymes of the yeare/ and whille som are fallyng of/ other are growyng by inunder agayn. The apple is long/ full of wyncles & of the coloz of golde. It hath a good smell/ but a certayn vnple santnes therewith. It hath sedes lyke apere. Thus far Dioscorides. But Virgil in the second booke of his Georgikes describeth the Citron tre thus. Media byngeth furth sadde iuices & a slow taste/ of an happy apple. There is no better remedy that commeth/ if the cruell stepmothers haue poysoned y cuppes/ & haue menged herbes & hurtefull wordes together/ for it dryueth black poyson out of the membes. The tre is great/ and in fallshon much lyke vnto a bay tre. And it should be a bay tre/ if it kest not furth abroad a farr other sauoz. The leues fall away with no wynde/ the floure is very toughe. The Medians vse it agaynst theyr styngkyng mowthe and brythes/ and they hele therewith old men that are shortwynded.

Of the Citron tre out of Pliny.



S. 12. cap. 3.
The Assyrian apple tre which is named of som medic apple/ is a re- medy agaynst poysones. It hath a lese lyke vnto it of the arbut or strawberri tre/ with diuerse prickes ryngyng betwene/ but the ap- ple is not eaten. It is also very excellent in the smell of the leues whiche goeth into the clothes/ if it be layd by with them/ and dryueth away all noysom beastes from thence. The tre is fruitfull at all tymes/ whille som fall/ som war rype. And whille som are rype/ other yonger grow and were by in vnder. Many nationes haue assayed to remoue it and to byng it vnto them the excellencie of the remedies/ in erthen bestelles/ leuyng certayn bry- thyng holes vnto the roote/ euen as all other thynges of that sorte/ which should be caried farr/ ought to be straptly set.

Out

Out of Theophrast.

The plage or parte of the worlde toward the byspryng of the son/ and toward the south/ as it byngeth furth certayn beastes/ so (as it appereth) it byngeth furth besyde the nature of other quarters/ certayn peculiar or proper herbes. The land of Media and Persis/ besyde many other thynges/ byngeth furth the apple tre/ which som call the Persik tre/ and som Medic tre. Thys tre hath a lese lyke and almoste equal vnto the lese of the tre called Alrachne/ and suche pricke as the pere tre hath/ or as the sharp thorn tre hath/ but smouth/ and excedyng sharpe/ and strong. The apple is not eaten/ but it excelleth in smell/ the lese also of the tre is wonderfully well smell yng. And if they be put amongst clothes/ they kepe the clothes harmles. It is good when as a man hath dronken a dedly drynk/ it is good also for to make a mans bryeth sauoz well. For if any man take the inwarde of it/ and seth it in any broth or moysture/ and put it into the mouth & digest it/ it will make hys bryeth sauoz swete. The sede is taken away and sowen in the spryng/ in forrowes very diligently trimmed/ it is watered euery fourth or fift day/ and when it is a lytle greater/ it is remoued. In the spryng of the yeare it is remoued agayn into a moyst ground/ but not very thynne/ for suche one despyeth it. It bringeth furth apples all tymes of the yeare/ som falling of/ som growyng in vnder/ and other varyng rype. The fruite groweth only out of suche floures whiche haue in the myddes of them/ a thyng lyke vnto a rok stretched out. They that wat that/ are counted vnfruitefull. It is also sowen in erthen pottes full of holes as the date tre is. Thus farre haue old ancient autores writte of the citron tre. And they that haue sene the Orange tre & the Lemon tre/ thynk truly that they may well be conteyned vnderneath the Citron tre as kyndes of y same. And I wolde that they whiche thynck that y Orange tre is so far from the Citron tre/ shoulde rede these wordes of Nicander in Alexipharmacis. το μηδον μηλον εστι το μεδικον το νεραντιον: and I rekē they will be better content to let the Oranges/ whiche som call poma aurantia/ be a kynde of Citron.

The vertues of the Citron, Orange, and Limon tre and

of theyr fruites.

The Citrone appel/ as Dioscorides writeth/ dronken in wyne with standeth poyson/ moueth the belly/ and maketh the mouth smell well/ if it be washed with the iuice or broth of it. It is good for greuyng weomen/ or such as lust and long for strange meate. It is thought to saue clothes from beyng gnawed of mottes if it be layd amongst clothes.

Out of Galen's booke de simplicibus medicamentis.

In the sede of the Citrone/ is a sour and drye qualite that doth excell all other/ so that it is in the thyrde degre dry and colde. The shel or bark also dryeth/ but it hath also muche bytyng sharpnes/ therefore it is dry in the second degre/ but yet not colde/ but temperate or a litle of thys syde. But the fleshe of the Citron is of a grosse iuice/ and flegmatik/

I y and

Of the Citron, Orange and Limon tre.

and therfore colde. The fleshe is eaten as the shell is/ but the seide is no meane to be eaten. The leaues haue pour to dry and to make rype.

Out of Galenes boke de facultatibus alimentorum.



Here are iii. partes of the pome Citron / the firste is the four thyng that is in the myddes. The second is it/ that resembleth the fleshe of the fruite/ which goeth about it that is in the myddes. The thyrde parte is the shel or pill/ that couereth the hole/ and it smelleth well/ and is spycy/ not onely in smell/ but also in taste. By all reason that same is harde of digestion/ because it is hard and full of brawn. If any man vse it as a medicine/ it doth som thyng help digestion/ as all other that haue a sharp byndyng qualite/ by the same reason/ if it be taken mesurably/ it streyngtheneth the stomack. Therefore som vse to breake it in peces and to presse out all the iuice/ and to meng the peces with medicines/ which are taken in at the mouth/ to scour the belly or to purge the hole body.

Out of Simeon Sethi a later Grecian.



The bark/ pill/ or shell of the Citron/ is dry and hote in the thyrde degree hole out/ but the fleshe is cold and moyste in the first degree. The four gear that is within/ is colde and dry in the second degree: but the seide is hole and dry in the second degree. The fleshe is comenly eatē with hony/ because it is harde of digestion and maketh grosse flemme. The pill is good in mete to help digestion/ agaynst the Melancholik humoz. And all suche thynges as are made thereof/ are good agaynst sadnes and good for the stomack/ if ye take them in measure. But if they be takē out of measure/ they are harde of digestion. They that are condite or syroped in hony/ help the stomack and cast out hys moysture.

Out the Arabians.



The shell of Citron is hote in the first degree and dry in the ende of the second. The fleshe is hote in the first degree/ and moyst in the same degree. The iuice is colde and dry in the thyrde degree. The fleshe of the Citro puffeth by with wynde/ and the leues dryue wynde away. And the flour is more subtil / and the sournes of it is byndyng and holdeth downe rede choler. And the seide and barch of it/ are of a resoluyng nature. And the lauoz of it/ amendeth the ayre/ and the infection that bredeth the pestilence. The sournes of it scoure away euil fauored colozes and frekles. And the roote burned/ is good for white sportes & morpewes. And the broth there of holden in the mouth/ is good for the impostumes of the same. The oyle of Citrones is good for the weiknes of the synewes/ and for the palsey. And the oyle is made of the shelles. The four iuice is euil for the synewes. The same iuice is good for the hole trymblyng of the harte/ but it is euil for the lunges. The fleshe of it is nought for the stomack. But the leues comfort the stomacke. They that would eat Citrones or such lyke fruite to haue the aboute reherfed profites/ must nether eat meate immediatly before them/ nor shortly after them. The fleshe of the fruite byng them that eate it/ into a colik.

Out of Athineus.

There



Here was a certayn sherif in Egypt which tooke ij. naughty murtheryng robbers/ & condemned them for theyr murder & robbery to be slayn and poysoned to deth of serpētes/ and such venemus bestes in the great shew hall/ that all men myght se them dye. But whille they were led of the souldyers/ to the place of execution/ ther mete them a womā that had a citron in her hand / the which the murderers begged of her / and she cloue it in two peces / & gaue ech of the a pece. The which they eat very gredely. But when as they came into the appoynted place / and were castē amongst the myddes of the grete hepe of serpentēs and aspides / they abode unhurt / and receyued no harm of them / and so came hole and sound furth agayn beyond all mēs lokyng for. When as thys strange thyng chaunced thus / and euery man wondered how that thys mater should thus come to passe / and som dyd phantasey one thyng / to be the cause / and som an other / the sherif ached diligently of them that kept þ theues / what they had done / or what myghty triacle or preseruatīue they had taken. But they answered that the theues had eaten nothyng sauynge theyr accustomed potage / and sayd further that they eat a citron by the way / wherebpon there rose a lyght suspition that it preserued them from the venemus bestes. Yet because men doutēd / whether that were the cause or no / the sherif commanded them to go to the pyson agayne / and the one of theses shoulde eat only hys accustomed potage / & the other shoulde only eate citrones. These thynges done / the theues war brought into the great theatre or shewhall agayn. And there he that eat the citrones / contynued all the day all moste safe and sounde / although certayn of the serpentēs had bitten hym. And the other which had but eaten hys comen meate / at the bytyng of one serpent / fell down sterck dede. Althineus a very noble and ancient autor wyrteth that he saw thys hys own self. Wherefore it were wysdome that noble men / and other that are bydden to dynner of theyr enemies or suspected frendes / before they eat any other thyng / should take a pece of sulced citron.

Of Horehound.



Marubium is called in Greke prasion / in Englishe Horehound / in Duche wyssen Audorn / in frenche du Marrubium. Horehound is a whitishe bushe full of braūches & somthyng roughe. The braūches are iiii. squared. The lefe is as byg as a thumb / somthyng roughe full of wyndes / and with a bitter taste. The sede groweth about the stalk / and the floures which are sharpe grow insunder / by certayn equal spaces one from an other. And they are lyke vnto whozles / in compassyng about the stalck / as a whozle goeth rounde about a spyndel. It groweth about howses / old walles / where haue bene howses / & about townes / villages / euen in suche places as the bourishe wormwood groweth. I haue sene it seldum in other places then in suche as are aboue named.

The vertues of Hore hounde.

I iij The

Of Horehounde.

Marrubium.

The dye leues of Horehounde sodden in water with the se-
de or the iuice of the grene le-
ues/ is good to be geuen with hony
vnto them that syghg muche and are
shortwynded/ for the cough/ and the
tisk. Horehound with the pouder of
dye Aris or Treas/ maketh grosse &
tough flume come out of the lunges.
It is good to be geuen to weomen
after theyr delyuerance / to draw
down the secondes & theyr floures if
they nede. It is good also for them
that haue an harde and lōg trauale/
and for them that are bitten of ser-
pētes: But it hurteth the blader and
kydnes. The leues are good with ho-
ny to scour filthy and styngkyng so-
res. They stape fretynge or etynge so-
res/ and aguayles/ and swage y ache
of the syde. The iuice that is takē out
of the brused leues/ & streyned/ & after
ward dyed/ and congeled together
in the sonne/ is good for the same pur-
pose. Thesame layd to with hony &
wyne/ clereth the sight: And if it be
poured in at the nose/ it scoureth the
faundes. It is also good to be put in-
to the eare/ ether by it self/ or with rose oyl agaynst the payn of them.



Of the herbe called Medica.



Medica (as Dioscorides writeth) when it commeth
first furth/ both in lefe/ and also in stalk/ is very lyke
vnto the felde clauer/ or medow trifoly. But as it
goeth forward in groweth/ so it becommeth nar-
rower. And it hath a stalk lyke a threleued grasse or
clauer/ and it hath coddess wythen in ward agayn
lyke vnto hornes/ wherein is conteyned sede of the
bygnes of a lentill/ and no largelier is Medica de-
scribed of Dioscorides.

Out of Pliny.

Medica is lyke vnto the felde clauer or wilde trifoly in lefe and stalk/
and it is full of ioyntes. So muche as the stalk increseth in length/
so muche the lefe decreseth in brodenes.
Besyde these markes that Dioscorides and Pliny geue vnto Medica/
I haue marked/ that it hath a yelow flour/ and that the lefe/ which standeth
in

Of the herbe called Medica:

52

Medica.



þ myddes betwene þ ii. other leues/
þ allwayes grow about it/ hath a lo-
ger footstalk or stele the þ rest haue.
And the same lese from the goyng
down of the son vntill it ryse agayn/
foldeth it self inwarde/ & then goeth
abrode agayn when the son ryseth
agayn. After that the yelow flow-
er falleth away/ there groweth a litle
thyng to conteyn the seede in which
at the first is lyke þ end of a wythen
gymlet/ but after that it begynneth
to be rype/ it draweth him self toge-
ther/ and is made lyke a litle water
snayle or a crooked rammys horne/
when it groweth muche crookedly
inwarde/ & the end of it stādeth not
out of order. Som of the coddess or
seede vesselles are smouth/ and som
are roughe & pricky. The greatest
Medica comenly hath smouth cod-
des/ and þ lesse roughe. The seede is
somthyng lyke in figure and color
vnto fenegreke. Thys herbe gro-
weth nowhere in Englād that euer
I coulde se/ sayyng only in gardin.
But I haue sene it growyng wyld
in Germany within an half myle of

Wormes in the hygh way towarde Syper. It is called of them of Aphyrica
as Auicēna sayeth in the chapter of Cot/ Alfalsat: and som wypte that it is
named in Spanishe Alfalfa. I haue found no name as yet in Englād for it:
but it may be called horned clauer or medic fother.

The vertues of Medica out of Dioscorides.

The seede of Medica/ is good to be manged with spyced salt to make
it haue a plesant taste. The same grene is good to cool it that ne-
deth coolyng. They that are grassiers/ vse the hole herbe in the
bede of grasse and hay.

The vertues of Medica out of Pliny.



The ground where in medic fother shall be sowē in/ must be deli-
uered frō stones/ & made clene/ & the turned vp in þ latter end
of þ last haruest. But it must be sowē in May/ & þ very thyeck
to hold out wedes: when it is an inche long/ it must be dili-
gētly wedeth w handes & not w a weding yron. The time of
mowynge of it is when it beginueth to floure/ and as oft as it
floureth again/ & þ chāseth six tymes in a yere/ or at þ lest iiii. tymes: ye must

I iiii not

Of the Medic.

not suffer it to war rype untill it bryng furth sede. For it is good fother br-
till it be iij. yere olde. The beastes must not be suffered to eate so muche as
they wil of it/ lest we be compelled to put back the blood agayn. It is best
when it is grene: when it withered and dype/ it wareth full of stiches/ and
is turned in to dust.

Palladius of Medic fother.



Medic fother muste be sown in April in beddes or ryges/ the
whiche as we haue sayd/ thou hast prepared before. And whē
as it is ones sown/ it will abyde x. yere/ so that it may be cut
iij. or vi. tymes in the yere. It dongeth the ground well. Also
it bryngeth the lene beastes into fleshe/ and it helpeth the
sick beastes. A romishe acre of it/ that is ccl. foote bredth/ &
c. xx. foot of length/ will serue iij. hoxles for an hole yere. And euery ij. vneces
and an half of the sede/ will be inough to saw fyue fote in bredth/ and tē foot
in leingth. But as sown as the sede is casten in to the grounde/ ye must take
it with a wodden rake/ or harrow/ that it may be well couered with erth/
or elles the sede will burn away with the hete of the son. And beware that
ye touch not the medic with any yron after that it is sown. Let the first
haruest be som thyng late/ that the Medic may bryng furth som sede. After
warde/ as for other haruestes or cuttyng down of it/ let them be as sown as
ye will. Let it be geuen vnto beastes/ but at the first tyme moze scarsely/ for
it puffeth vp with wynde/ the bestes/ and ingendreth muche blood. After
thow hast mowen it/ water the medik that is yet in the grounde oft tymes/
and after a few dayes when it begynneth to spryng vp agayn/ weede out all
other herbes/ so shalt thou mow it six tymes in the yere/ and it shall be able
to continew for the space of x. yeres.

Columella of horned clauer.



Medic fother is a very excellent herbe/ because when it is ones
sown/ it dureth for the space of x. yeres/ and because after that
it is sown/ it may be well mowen iij. tymes euery yere/ and
in som yere six tymes/ because it fatteth the grownde/ and be-
cause it fatteth euery lene beaste/ and heleth euery sick beaste/
because euery romish ingerum or acre of it/ is sufficient for iij. hoxles/ to gyue
them meat inough for one yere. It must be sown as herafter I shall teache
you. Plowe the place where in ye intend to sow Medic fother the next
spryng/ about the first day of Octobze that goeth before/ and let the ground
rott al wynter: & then about the first day of February/ plow it well agayn/
and cast out all the stones and breke the clottes. Afterwarde in the moneth
of Marche/ plow it the thyrde tyme and breke the clottes and make the
grownd playn. When thou hast plowed the grownde/ make beddes as the
maner is in a gardine: of the whiche euery one shall be in bredth x. foote/
and in lengthe v. foote/ that ye may go in patthes to water the herbes/ and
that of eche syde the weders may haue a way to come to weede the herbes.
And afterwarde cast old donge vpon the grownde/ and in the last end of
moneth of Aprill sow so muche that euery xiiij. drammes and a scruple may
occupy x. foote in length/ and v. foote in bredth. When thou hast done so/ let
the

the fede be couered by rakyng/ with wodde rakes/ for that is very fit for it. For if it be not couered/ it will be so wone burned with the son. After that he is sowen/ the place ought not to be touched with yron. And as I haue sayd/ it must be raked with wodden rakes/ & weded agayn/ lest any other kynde of herbe destroye the yong tēdre medic soother. At the first tyme of cutting of it/ ye must tary somthyng longer/ then ye shall nede to do at any cutting afterwarde/ that it is to wet/ vntill that it hath brought furth som fede. Afterwarde ye may cut it down as yong as ye wil/ and gyue it to your beastes. But at the begynnyng/ ye must geue it scarcely/ vntill they be aquaynted with it/ lest the newones of the sother do hurt. It puffeth by the cattel & filleth them with blood. When thou hast cut it doune/ water it that standeth in the grounde oft tymes. When it beginneth to spryng by agayn/ weede out aliother herbes fro it. If it be trymmed thus/ it may wel be cut down six tymes in the yere/ and it will increase for the space of ten yeres. And thus far haue I wryten to you the myndes and experiēce of old autores that they haue had of medic sother or horned clauer. Now it that I haue proued my selfe/ I will not refuse to shew vnto you my countremen. I haue sowen iij. kyndes of medic sother/ the lesse kynde/ & grete smoth kynde/ and the great rough kynde. The lest kind do I alow lesse of all other/ because the leues and stalkes are al very litle/ and therefore in fedying of cattel can do but litle seruice. The grete smoth kynde as I haue proued/ groweth into a meruelus greate bulhe. As for the greate roughe kynde/ how greate it will be/ I haue not as yet proued/ for I neuer sowed it before thys summer. But by all tokens that I can se as yet/ it is lyke to be as good and greate as & grete smoth kynde. If ye haue but a bulhe or ij. of medic/ and would sayn haue much fede rype before the comyng of wynter/ because the medic bulhe is very thych/ and therefore hath many flowres and sed vesselles that the son can not come to/ it is best to take the moste parte of euery bulhe at the ioynt of the herbe/ about the tyme that the floure is redy to come furth/ and somtyme when the flour is commed furth/ & then ye must set the braunches that ye haue plucked of/ depe in the grounde/ and water them twyse on the day/ and they shall byryng furth fede as well as them that are sowen/ and muche better then they that are ouershaddowed in the bulhe/ and want the help of the son. Thys haue I proued diuerse tymes/ wherefore I dar be bolde to wryte it.

Of Mint.



Dioscorides describeth not Mint/ and maketh but of one kynde of gardin mint. Wherefore when as there are diuerse kyndes of myntes growyng now only in gardines/ it is very harde to know which of them is it of whiche Dioscorides wryteth. Fuchsius maketh four kyndes of gardin mintes/ and the he describeth diligently. And Matthiolus maketh iij. kyndes of myntes/ but he describeth them very lyghtly and barely. And although he dyspraise the multitude or diuersite of the kyndes/ sempyng thereby to meane/ that there is but one ryght kynde/ yet nether in hys descriptiones/ nor in his figures he telleth which is the ryght kynde that Dioscorides describeth/ whome he taketh in hand to expound

Mentha sativa.



Mentha sativa altera.



Mentha hortensis tertia.



Mentha hortensis quarta.



expound. The first kynd of Fuchsius's gardin myntes hath a four squared stalk from the roote/a litle violet redishe with som hoynes. The lefe is almost round/ indented about lyke a saw/ soft and well smelling. It hath litle cremisyn floures in the knoppes that go about the ioyntes after the manner of whoyles. Hys second kynde is lyke the former in al thynges/ sayng y it hath in y top of the stalkes a purplishe flour after the fallsho of a corn eare. The thyrde kynde hath a longer lefe and sharper/ and purple floures in the toppes of the stalkes/ of the figure of eares of corne. His fourth hath also longer leues/ and knoppes about the ioyntes where in are purplishe floures as y first hath. He calleth the first minte in Duche deymment oz krausz deiment. The second he calleth kraus ballum. He sayeth that y thyrde is called in Duche ballammuntz/ and vnserfrawen muntz oz spitzmuntz/ and of the herbaries Mentha Sarracenicā oz Romana. He calleth the fourth/ hertz kraut oz ballam kraut. Matthiolus describeth hys thre gardin myntes thus: One hath shorte and curled leues/ an other hath a rede stalk and a rede floure/ and an other hath a whitthishe flour. Now will I shew yow my mynde/ whych of all these mintes semeth vnto me to be it that Dioscorides wyrteth of. The two first kyndes that Fuchsius setteth furth/ can not be the gardin mynte that Dioscorides wyrteth of/ because they haue both rounde leues. For Dioscorides in the description of siueleued grasse/ wyrteth that it hath leues lyke vnto mint. But the cinsoly oz siueleued grasse hath not rounde leues/ but long and indented. Therfore nether of them can be it that Dioscorides wyrteth of. But seying that hys thyrde mynte hath long sharpe indented leues lyke vnto the leues of cinkfoli/ I reken it to be the ryght gardin mint. As for the figures of Matthiolus I must nedes confesse that they are fayre/ and so lyke one to an other that a man ca not well discerne the one from the other. But yet I reken that the second agreeth better then the former with the leues of Cinkfoli. Thys herbe is called with vs gardin mynte/ and as far as I remembre/ it is called spere mynte/ and if it be not named so/ it may well be called so of the sharpnes of the lefe that it hath.

The vertues of gardin mynt.



Mint hath a warming/ byndyng and a drying poure. It will stopp blood/ if the iuice of it be dronken with vinegre. It killeth round wormes in the belly. It prouoketh man to the generation of chylder. The braunches taken with the iuice of sour pomgranat/ stancheth the hitchcok/ the choler and perbrekynge. Mynte layde to the heade/ swageth the ache therof. It swageth the brestes oz pappes/ if they be stretched furth oz swelled with plenty of mylke. It is good to be layde to the bytynges of dogges with salt. It dryueth away matery rottenfilth/ if it be layd to with perched barley mele: With mede it is good for the payn in the eare. It smoteth y roughnes of the tong/ if it be rubbed therewith. It will not suffer mylck to crud and to be made chese if the leues be put into be the mylck that a man drynketh. To be short/ it is good for y stomach/ and hath a singulare pleasantnes in sawces.

Out of the later writers.

The

Of the Medic.



The smell of mynt streynghteneth the brayne/ and kepeth the mencory and increaseth it. Mint if it be put into milk/ will not let it crud. It is good for the isshue of blood. It is good for the colik with the graynes of a pomgranat. It hath a singulare vertu agaynst þe bytyng of a mad dog. Serapio writeth that mint preserueth chese from rottyng/ or corruption. But þe iuice is best for that purpose. Macer sayeth that if mynt be layde vnto a womans breste/ that it will dissolue and breke insunder cruddeth mylk.

Out of Symeon Sethi.



Mint is hote in the thyerde degre/ and dry in the second/ and it hath som moystenes more then the wilde mynte/ it is good for a cold liuer/ and it streynghteneth the stomack/ and helpeth digestion. It stacheth perbrekyng and the hitch cough. It helpeth the gnawynge of the stomack and stirreth vp an appetite/ and dryueth wynde away. It killeth wormes/ and specially the broth of the wilde mynt. It stirreth vp the lust of the body/ and openeth the stoppyng of the milt and liuer. But ye must not eat your fill of it/ for it fineth the blood/ and maketh it waishe/ and turneth it lyghtly into yelow choler/ and also because it is of subtyll or fyne partes/ it dryueth abrode and wasteth it way. But it leueth still it that is grosse and melancholishe. Therefore they þe are hurt with yelow gall/ must forbere from mynt. Bruise it with salt and it is an holsom remedy agaynst the bytyng of a mad dog. When it is withered and made in pouder/ and taken after mete/ it helpeth digestion and healeth them that are diseased with the milt. It is also good for weomen that haue an harde labor/ when it is drunken with wyne. The sede of it scoured the belly/ but it hurteth the lunges.

Of the wild mynte called menthastrum.



Menthastrum called in Greke hediosmos agrios/ hath a rougher lese/ & in all poyntes greater the Sisymbrium hath/ and is of a more greuous sauor. Dioscorides describeth hys wilde mynte no largelier then yese. Wherefore when as there are diuerse kyndes of wilde mynte/ it shall be hard to know whiche of the Dioscorides meaneth of. But by the short descriptio of Dioscorides we are taught that/ that kynde whiche hath þe greate and roughe lese/ and not any that hath any small or smothe lese is menthastrum Sisymbrium/ which is a kynd of wild baun mynte/ hath a broder lese then mint hath/ and wilde mynt hath a greater lese then Sisymbrium hath/ wherefore after the mynde of Dioscorides who teacheth it that I haue sayde/ þe wilde mynte must nedes haue a great lese. Thys wilde mynte groweth in moyst groundes by watersydes/ with a rough lese and hory/ with certayn toppes in the ouermost parte of þe stalkes/ lyke vnto short eares of corn: the herbe looketh muche more whytyshe then the gardin mynt doth/ and it hath a verie strong sauor. The hore mynt semeth also to be a kynde of menthastrum: how be it I take it not for the right kynde of Dioscorides.

The

Mentha sylvestris, uel mentastrum.

The vertues of wilde mynte.



The wilde mynte as Dioscorides sayeth is not so muche despised to be used of holmen as the garden mint is/ greuous because it hath a more saluor. Galene wytyng of thys herbe vnder yname of calamint in y proper chapter of mint: wytyeth y thys mint is not so moyst as the garden mint is/ but that it is hotter and dryer/ & therefore that it is not fit for diuerse purposes that y other mint is fit for. Pliny wytyeth thus of y wilde mynte/ Metastrum is a wild mint/ differing in y kynde of leues/ for they haue y figur of Basil/ & y color of penny ryall. wherfore som calle it wilde penny ryall. It was found in the tyme of Dopeus y greate y y lepre called Elephantiasis is healed with these chowes and layd on/ by y experience or prose of a certain man y for shame couered hys face therewith. The same are layd to and are drunken against y styngyng of scorpiones with salt/ oyle/ and vine

gre/ and agaynst scolopendres & stynginges of serpentis in the quantite of ii. drammes in ii. cyates of wyne. The leues are kepted in pouder agaynst all poplones. If they be strowed vpo the grounde and smooke made of the/ they will dryue away scorpiones etc. Pliny semeth to take for hys metastro an other then Dioscorides doth/ whille he geueth the proportion of the leues of basil vnto it/ and colour of penny ryall/ whiche thynges agre not with the description of mentastrum in Dioscorides. It appereth that the comen reede fish mynt y groweth about waterhydes with whorlish circles goyng about the stalck/ is the mentastrum that Pliny wytyeth of. But as I haue sayd afore/ it that Dioscorides setteth out/ hath long thynges lyke eares of corn/ in the toppes of the stalkes/ and long roughe leues and hory/ nether lyke in figur to Basil/ nor in color to penny ryall/ except I be farr deceyued.

Of Mercury.



Mercurialis is named in Greke ermou batanid/ and linozostis/ in Englishe Mercury/ in Duche rekrout/ or bingelkraut/ in frenche mercurall. Mercury (sayeth Dioscorides) hath the leues of Basil/ but lesse/ & much like vnto Parietori or Dilletori of y wall/ with litle branches compassed about with a dubble knot of ioyntes or knees. The sede of the femall is very plētuous/ and resembleth

Of Mercury.

Mercurialis foemina.

Mercurialis mafe.



bleth/as it were a cluster of grapes. But the fruite and seede of the male cometh furth betwen the stalck and the leues round/ litle/ & lyke vnto ii. stones ioyned together. The bushe is a spa hyghe or hygher. By thys description it is playn/ that our forfathers haue erred in Englād/ which hitherto in the moſte parte of all Englād/ haue vſed an other herbe in the ſtede of the ryght Mercury. Therefore as many as had leuer ete whete/ then a cornes/ let them vſe nomore theyr old Mercury/ but thys Mercury which Dioſcorides deſcribeth. The ryght Mercury groweth comen in the feldeſ and wynyardeſ of Germany without any ſettyng or ſowynge. And it beginneth now to be knowne in London/ and in Gentle mennys places not far from London. I neuer ſaw it grow moze plentyuouſly in all my lyfe then about wormes in Germany.

The vertues of Mercury.



Both the Mercuries are eaten in ſallettes or mouſes to louſe the belly. If ye dlynke the water that Mercury is ſodden in/ it draweth cholet and water. It is perſitly knowē as Dioſcorides writeth/ that the male herbe dronken/ maketh men childer/ & the female maketh females/ if they be ſtaken after the ſcourynge or purgynge/ and be layd to the places conuenient.

One

Out of Pliny



It is wonderfull that is tolde of both þ mercuries/that is/þ the male maketh mē chylde/ & þ femal weomen chylde. They say þ thys cometh so then to passe/ if by and by after the conceptio/ the iuice be dronke in maluasei/ or if the leues be sodden & eatē wíth oyl and salt/ or if they be eaten raw with vinegre.

Of the Medler tr.



Mespilus is named in greke Mespile/ in Englishe a Medler tre or an open arse tre/ in Duche/ ein nesselbaum/ in frēche mesplier. The mespil or medler tre/ is full of prickes with a lese lyke unto oriacantha. It hath a pleasant fruite/ but small/ whiche hath iij. stones in it/ wherefore som haue called it iij. stones. It is long in warpyng rype/ & in eatyng it byndeth. It is pleasant to the stomack/ & stoppeth the belly. There is an other kynde of medler which groweth in Italy/ called of som Setaniū/ & of other epimelis. The tre hath leues lyke an apple tre/ but lesse. It bereth a round apple/ good to be eaten with a larger navel. The fruite byndeth and is long in ryping. The first kinde of mespilus groweth not in England nor Germany that euer I could se/ but Matthiolum sayeth that it groweth about Naples in Italy and that it is called in Italian Azarolus. The second kinde is that is comen in Itali/ Germany and England/ and is comenly called a medler.

The vertues of the Medler.



Dioscorides besyde that which I haue reherced of the properties of medler before/ writeth also þ if medlers be condited/ they are good in sommer agaynst the hote fluxes of the belly.

Out of Galene.



Medlers/ sorbapples/ or seruices are byndyng and astringēt/ but medlers are more astringent/ thē the sorb apple is. Therefore the eatyng of medlers is good for thē þ haue flux. But ye must not eat to much of the se byndyng fruites/ for if ye do/ they will stopp your liuer and milt.

Of the herbe called Meon or Mew.



Con whiche they call athamāticū groweth plētuously in Macedonia & in Spayn. It is lyke unto dill in þ stalk & lese/ but it is thicker then dill. It groweth unto the hyght almoste of ij. cubites. The rootes are lōg/ small/ well smellyng/ and so hote þ they hete þ tong. And they are scattered abroad som ryght/ & som a wry. Thus far hath Dioscorides writen of the description of Mew.

The description of Mew out of Pliny.

Mew is not so wē in Itali/ but of Physicionēs/ & þ but of a fetw. There are ij. kyndes of it. They call þ excellēter athamāticū/ som because it

is was

*Ambr. silve
vel tordm*

was found of Athamāte & other because y^e moſte excellēt is founde in Athama-
nia. It hath leues lyke anise (here shoulde we rede dill y^e is anethū & not ani-
sum) & a stalck somtyme ij. cubites hygh. It hath many & lōge & black rootes
& som of thē very depe. The athamātik is not so rede as y^e other is. Hether to
Pliny. I would gladly cōſet to thē y^e holde y^e y^e herbe wich is called of the a-
pothecaries feniculū tortuoſum / of y^e Northē Engliſhe mē ſpiknel / of the Du-
che mē berwurtz / is y^e true meow / if y^e I could fynd any ſpiknel oz berwurtz
y^e were of ij. cubites hygh. But althoughe I haue ſene it many tymes / yet I
neuer coulde ſe it one cubit hyghe / wherefore ether this can not be the meow
athamāticō Dioſcorides / oz Englād & Germany will not beare ſo lōg meow
as Macedonia & Spayn doth. But though it be not Meow Athamāticū / it
may well be the other kynde / where of Pliny maketh mention. The freres y^e
wrote of late yeres cōmētaries vpo Meſue / ſay y^e they found in Itali in y^e mou-
taynes of Purſia y^e ryght Meow / & y^e y^e herbe is called of y^e inhabitātes there
about not Meow but ſpicula: where of we haue belyke our Engliſhe name
ſpiknell. Thy ſayalſo y^e they found it in Spayn / & it is called there Siſtra &
not Meow. The ſame alege Symō Lanuenſis & y^e pādectari / to proue y^e ſiſtra
is Meow. Matthiolus one of the cōnygeſt herbaries y^e writeth at thys tyme /
writeth y^e alltough he were of late of another iudgemēt / y^e now he iudgeth y^e
thys herbe whole figure I ſet out / is y^e ryght Meow in Dioſcorides. But be-
ſyde hys comē maner he gyueth it nether any Italiane name nor any name
of y^e apothecaries oz herbaries. Amatus Luſitanus taketh feniculū tortuo-
ſum alſo to be Meow / but he ſaieth / y^e herbe which is called of y^e Duchē roote
pedlerſe of Anwerp / berewurtz / is not the true Meow. where at I meruel
much / ſeyng y^e moſt parte of all y^e pothecaries of all Germany both in y^e ouer
& alſo Netherlande / know y^e right Meow well & call it Meow / y^e y^e root cremer
of Anwerpe ſhewod hym an herbe y^e was called berewurtz / & was not yet y^e
ryght Meow. Belyke he was ſom deceytfull felow which ſolde falſe ware /
oz elles Amatus iudgeth not well of berewurt / oz elles there are two kindes
of berwurtz in Germany. Alle y^e herbaries & apothecaries of Germany call
theyr berewurtz feniculū tortuoſum althoughe / ſom of thē take berwurt for
dauco / & other for toztillo. The berewurtz y^e Fuchſius & Tragus do ſet furth
are not lyke y^e bere wurtze y^e I looked vpo / whē as I wrote thys chapter of
meow. For y^e rootes of theyr berewurtz as they both deſcribe thē / & paynt thē
haue no wythē rootes / as y^e berwurt had y^e I looked vpo. For althoughe it
had one greater root goyng right down / ſo there grew out aboue y^e ſtreight
roote certayn litle rootes writhe in / one w^{ch} in an other lyke ſwynes tayles.
Wherefore ether theyr root gottherers digged not theyr rooths hole out of
groude / oz elles theyr berwurtz is not it y^e I haue ſene in other places of Ger-
many & Englād. But y^e herbe y^e Amatus Luſitanus deſcribeth / in y^e roote is
not only much vnlke vnto it y^e Matthiolus paynteth / but to all other y^e euer
I coulde ſe ether in Englād oz Germany for where as the Meow of Mat-
thiolus / y^e berwurtz of Germany & y^e ſpiknel of Englād (which peraduenture was
ones called Spiknard) haue a rough thyng like to the Judiſh Spiknarde
in the hygheſt parte of the root / out of whiche the stalck cometh firſt furth:
the meow of Amatus hath y^e ſame rough tuht lyke Spiknarde / as he writeth
in infima parte, in the loweſt parte of the roote / wich thyng if it be ſo / nether
Matthiolus nor I know the ryght meow. And I for my parte I woulde
gyue place vnto hym in the knowledge of Meow if he could ſhew me ſuche
markes & tokens in hys Meow as he ſheweth to be in his feniculo tortuoſo.

In the meane tyme I partely suspect that he tooke the ouer parte of the herbe/ for the nether/ and so was deceyued/ or elles I am far deceyued. Which if I shall here after perceyue/ I will be contēt to grant to call agayn/ and to vntech my error/ whiche I haue taught be fore. Feniculum tortuosum whiche I take at the lesse to be a kynd of Mev/ if it be not Althamaticum/ groweth in the bisschoppik of Durrant in wild mores/ called felles/ and viij. myles aboue Bon/ in Germany in a countre called caltland/ and a litle from y town of Bathe in hyghe Germany. I saw it also oues in Anwerp/ in Apothecaries gardin/ but the pothecari named Petrus de virulis/ called it peucedanū/ not without a greate error. I saw it also growyng in Mev castel in a gardin in greate plenty/ where as I learned that it was called spicknell. And the root of this spicknell/ when it is dyed/ is Spongus and not hard compact together as Aris is.

The vertues of Mev.

The rootes of Mev made hote in water/ or brokē with out sethyng/ are good for the stoppyng of the kyndnes and blader. They dryue away the wyndenes of the stomach. The rootes taken with a syrop made wyth hony/ are good for the gnawynge of the mother/ for the ache of the ioyntes/ and for the flowynge of humores down to the breste/ they byng down to weomen theyr sicknes/ if they sit in the water/ wherein the rootes are sodde. If they be layde vnto al y lowest part of y belly of a yong childe/ they will make hym put furth water. If ye drynk to muche of thys herbe/ it will make your head ach. The rote is hote in taste/ somthyng bitter and of a spicie sauor. Mev as Galene wyteth is hote in y thyrde degre and dry in y second. We haue now hearde how good y Mev is for diuerse diseases of y mouth. Now herken what the Duche wyte of theyr bere wurtz. Tragus sayeth thus: Our rooteremers call it in Duche berwurtz/ ether because it is full of heyr/ or elles because it is supposed that the ache of the mother (which is also called bermoter) is stilled therby/ if weomen hold it in theyr mouth. Fuchsius wyteth also these wordes: It is called in Duch berwurtz for y heyr red rotes sake/ or elles because it healeth the diseases of y mother/ which is also called bermuder. These thynges copared together/ will geue occasion to a wise man to cōclude/ that berwurtz of the Germanes should rather be Mev in Dioscorides then ether Daucus or Cordylion.

Of Mile or Millet.

Milum is named in Greke kegchros & piston/ in Duche hirs/ in Frenche du Millet: it may be called in Englishe mile or millet. The leues of millet when they come first out of the ground/ are lyke the leues of a rede/ and they are very rough. Millet hath a lōg stalck where in at y lesse are viij. knottes or ioyntes. The top of it is lyke vnto the top of a rede/ and ther in are litle rounde sedes/ which haue no coueryng without/ sauynge a thin husk.

The vertues of Millet.

Millet in brede norissheth lesse then other cornes do/ and in pottage it stoppeth the belly/ and dryueth furth water. Millet is good to be perched or put in to a fryng panne/ and there to be well heated/ and to
 k iij be put

*Look the chap
crabapple*

Of Mile or Millet.

Milium.



be put in a bag/and to be layde to su-
che places as are vexed w gnawinge
oz achyng.

*Out of Galene de facultati-
bus alimentorum.*

The brede that is made of mil-
let and panik/ is colde & hard
of digestion. It is playn that
the brede is dry and bryttle/and hath
in it nether clammynges nor fatnes.
Therefore it stoppeth a waterishe
belly. Millet is in all poyntes better
then panik is.

Out of Galen de simplicibus.

Millet cooleth in y first degre
& dryeth in the thyrde shlowly
oz much in the secod. It hath
also a lytle finenes. Then whille it
hath thys cōplexiō/whē it is takē as
a meate/ it nourishe lesse of all other
kyndes of korn. But it dryeth by also
the belly. But if it be layde w out in
bagges/ it is a good somet for all such
partes as require to be dried wout
bityng. And if it be layd to after the
maner of an emplaster/ it can well

dry by. But it is very bryttle or brykle/ and therefore it is harde to make an
emplaster of it.

*Out of the 14. booke of Constantinus Cesar de agricul-
tura or of husbandri.*



Artel doves wax fat with the eatyng of millet and panik/ &
also w large drynk. They loue also to haue whete & clene wa-
ter. But quales are made fat with whete/ millet & clere wa-
ter/ & Darnell. For as much as quales eatyng hellebor/ oz ne-
syng powder/ are not safely inough takē in meate: because the
eatyng of thē/ bryngeth both a cramplishe strechyng out of y
sinewes/ & also the dufines of the heade/ for thys cause it is mete to seth mil-
let w thē. But if any mā/ by the eatyng of quales/ fall into these forenamed
grefes/ if he drynk the broth of Millet in tyme/ it will help hym. And for the
same purpose serue y berries of the myrtel tre. For these are good takē euē in
oz after dedly mushūmes oz todstooles. But Millet hath a certayn other
naturall property/ that is/ he that eateth of brede made of millet/ shall neuer
ryn in to any danger of popson. Thus far Constantinus Cesar. Millet is mu-
che vled at thys tyme in Itali to crā capones w all/ & to make fat byrdes w
it. The germanes husk millet & eat it w milk/ after which fashon when it is
taken as Symeon Sethi saith/ it is much moyster and eseyer of digestion.

Of



Certain Millet hath ben brought into Italy / within these
x. yerres / which hath a black & a greate corne / lyke a rede in the
stalk. It groweth by into the hight of seuen foot with a great
stele oz stalk / they call it (as my text hath) lobas. It byngeth
most fruite furth of all other kyndes of corne. Pliny semeth to
take culmus here / not for calamo as it is comenly take / but for
the branchie and thick & bushy thyng & groweth in millet & in redes / where-
fore I reken that we should not rede in Pliny lobas / which signifieth cod-
des oz shales where in the sedes of pulles grow / but phobas which betoken
the top oz thyng lyke a bushy lock of heare / & groweth in & toppes of redes /
and such lyke water herbes. Matthiolus sayeth that thys herbe is called in
Italian Melica oz Melega / & in other partes Sorgo / & in Hetruria Saggi-
na. Som pore men vse to grynde thys corne & to make brede of it. Other vse
to fede hemmes & doves with it / other vse & vertue of it: I know none. Som
call it in Germany Turkisch corn / & som call it in Englad wheat of Turkey /
how be it there is an other kynde of corne / which is the ryght Turkishe
wheate / wherefore it were better to cal it in Englishe / Indishe millet oz ried
myllet / then to geue it the for sayd name. I haue sene it growyng in Italy in
the felde / but only in gardines in England.

Of the Mulberry tre.

Morus.



Thus is named in Gre-
ke Moxea / in Englishe a
Mulberry tre / in Duche
ein Maulberbaum / in
Frenche vng Meurier.
of the apothecaries morus celsi. The
Mulberry tre hath leues allmoste
roude / sayng & they are a lytle sharp
at y ende / they are indented about y
edges after the maner of mynte. It
hath hory floures / & a fruite in propor-
tion / som thyng long in color / whe it
cometh first furth whyte / in cotinua-
ce of tyme it wareth rede / and after
warde whe it is full rype / it is black.

The vertues of the Mulberry tre.



The fruite of y Mulberry tre
louseth y belly & is good for y
stomack / but it is easeli cor-
rupt oz rotten. The iuice of Mulber-
ries doth the same. If it be sodde in a
brasen vessel / & set out in the son / it is
made more byndyng / & it is good for
the slowynge of humores / for eatyng
sores / and for the inflammation of
the kirkelles vnder the chin / with a
lytle hony. But hys streyngthe in
creaseth / if ye put vnto hym alum de pluma / galles / saffron / myr / the sede of



Is iiii

Tama

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Of the Mulberry tre.

Tamarisk/Treos or Aris/and Frankincense. The vnripe berries of thys tre are good to be dyed and brused/ and put into mete in the stede of sumach berries/ for them that haue the flux. The barke of the roote of thys tre sodden in water/ louseth the belly. It dryueth brode wormes out of the belly. It is also good for them that haue dronken the popson called aconitum paradalianches or libardis bayn. The leues are good to lay to a burnyng. The iuice of the leues taken in the quantite of a cyat/ is a good remedy agaynst the byrtyng of the felde spyder. It is good to walsh the achyng teth with the broth of the barck and leues hote/ to dryue the payn away. The roote beyng cut/nicked/or scotched/about the last end of heruest/ ye must make a furrow round about it/ and it will put furth a iuice whiche ye may fynde in the next day after/clumpered or growe together. Thys iuice is excedyng good for the tuthach/it scattereth and dryueth away swell yng lumps and purgeth the belly.

Out of Auicenna.



He leues of the mulberry tre/are a sufferan medicine for the squinsy or squinancy/and agaynst stranglyng. The bark is a triacle agaynst the popson of henbayn.

Out of Galene de facultatibus alimentorum.



He rype fruite of the mulberry/doutles softeneth the belly. But the vnrype fruit/after that it is dyed/is a very byndyng medicine/wherefore it is good for the bloody flux or for any other flux. But it must be brayed & cast into your meat/as ye do with som ach: or if a man will/he may drynk it with wyne & water. But that the iuice of the rype mulberries is a good mouth medicine / by reason of y byndyng that it hath/euery man knoweth. But vnrype mulberries besyde theyr tartnes/they haue also a sournes. Nea the hole tre in all hys partes/hath a mirt or menged pour/made of a stoppyng and a purg yng qualite. But in the barck of the roote/y purg yng vertue excelleth with a certayn bitternes/in so much that it can kill a brode worm. In other partes the byndyng or stoppyng qualite passeth the other qualites. There is in the leues and budde a certayn mean complexion or temperature.

Of Tamarisk.



Jrica otherwise called Tamarix & in Greke Myrike/is called of the apothecaries/and comen herbaries Tamariscus/of the Duche Tamarischen holtz. It may be named in Englishe Tamarisk/because as we want the bushe/so also we haue no name for it in England. Myrica is of ij. kyndes as Dioscorides writeth. The former kynde groweth about slow/& standyng waters/and byngeth furth a fruite lyke a floure/with a mossy growyng together. Egypt and Syria byng furth an other gentler the thys/in other popytes lyke y wilde. It byngeth furth a feuite next vnto a gall / vnequally byndyng in taste. whiche we vse conueniently in the stede of galles in the diseases of the eyes and

Myrica.



and mouth. These ii. kyndes are not largelier described of Dioscorides. The second kynde I grant that I neuer saw and that is no meruel/ seeing that Dioscorides appoynteth Syria and Egypt for hys naturall places/ where as I haue neuer bene. But as touching the former kynde I haue sene it in diuerse landes in Italy in an yland betwene Francolino & Venish in Germany in diuerse places about 5 Ken not far from Strasburg/ and in Rhetia in a stony place some tyme of yeare vsed to be ouer flowen wth the Rhene. Theophrast writeth that Myrica hath a fleshy or fat or thick lefe. And Pliny writyng of leues of plantes in generall/ sayeth that 5 Cypress tre and the Tamarisk haue carnose or fleshy leues. Which sayng is not so to be vnderstād that euery lefe by it self were fat or fleshy: but that they are called fat/ because they grow so thyeck together vpon the twygges. The leues of the Tamarisk are lyke the leues of Samin or of the Cypress tre/ but they are som thyng lesse. And both Dioscorides and Pliny write

that Erica whiche is called in the North parte of England hather or tyng/ and in the South countre hethe/ is lyke vnto Tamarisk. Wherefore seying that there is no liknes at all betwene the rountre or quikben/ & the hethe or hather/ they haue ben far deceyued in London/ which haue comenly vsed the barkes of quikbene for Tamariske as here after I intend to declare more at large. The Tamarisk bushe 5 groweth in Germany is about viij. foot long/ and comenly it is not greater then a mans thum. The color of the bark in the vttermost parte of all is gray/ and next vnto that/ it is rede/ but next vnto the wod it is yelow/ as the wod is whilse it is grene. The wod is very holow and hath very great pith/ or hart/ somthyng in that poynte lyke vnto cloder/ or bourtre: The taste of the barck is very byndyng/ as the leues are also.

The vertues of Tamarisk.



The fruite of Tamarisk which is lyke a gall/ is vnequally byndyng in taste/ and we may vse it in the stede of galles/ both for the diseases of the eyes/ and mouth. It is good to be geuen vnto them in drynk that spit blood/ and to them that haue the flux/ and to weome that are vexed with theyr vnmearurable isshe.

It is also good agaynst the iaundes/ and the byrting of the feld spyder. The same

Of the Tamarisk.

same layd to/after þ maner of an emplaster/swageth swellynge: the bark is good for the same purpose. The broth of the leues dronken with wyne/wasteth by the milt and is good to washe the teth with all/for the tuth ach. And it is good for weomen that haue a louse or weike mother which is oft in ieperdi of fallynge. It is good for them that haue þ loussey euel. The asshes also of the wod layd to in a conuenient place/stopp also the outragius flowynge of the mother. Som make drynkyng cuppes of the body of thys tre/that the drynk dronken out of them/may be the holsommer for the milt.

Out of Galene.



Tamarisk hath a scouryng and a cuttyng propertie / without any manifest dryng. It hath also som byndyng / by reason of whiche poures and qualitees / the leues or rootes or vppermost branches or twiggges sodden with wyne or vinegre / are good for the hardnes of the milt. It healeth also the tuthach: but the fruite and the bark bynde muche. Tamarisk hath much finesse in the partes / and is able to scoure away / which vertue the gall hath not. Then when as the quikbeme tre / which is a kynde of sorbus / hath only a byndyng pour and no finesse of partes / nor pour to scour away nor to cut / but only a byndyng or stoppyng pour. I counsell that from hencefurth the physicioness of Englad / and namely of London / that they vse no more the barks of quickbeme / for the barks of Tamarisk: that they vse the barks of the rootes of heth in the stede of Tamarisk rather then the barks of quickbeme.

Out of the Arabians.



The asshes of Tamarisk dry by all sores and properly them that sprynge of burnyng. Alchanzius an Arabian sayeth these wordes of Tamarisk. Tamarisk is good for colde apostemes / if they be perfumed therewith. A certayn saythfull man told me / that there was a certayn woman / in whome appeared a lepre / and the broth of the rootes of Tamarisk was geuen vnto her oft with ralines / and she was healed of her lepre. And I proued thys my self in an other woman: and I say that the case chanced thus. Her diseale was the imposteme of the milt: and by the reason of the stoppyng of the milt / whiche was the cause that it could not draw Melancholy vnto it / nether clenge the blode / made the woman to appere so / as she had bene a lepre. Therefore when as the imposteme was resolued / and the stoppyng was opened / by the workyng of this medicine / whose vertue was to cut in sunder humores / and to breke them / & to scour away: these weomen was restored vnto theyr former helth agayn. Thus far the Arabians. Of whose saynges and experiences Matthiolus gathereth well in my iudgement / that Tamarisk wold do well to be dressed after the maner of Guaiacū / for the Frenche pockes / and should be lyke in vertue with Guaiacū. But I wold not only that Tamarisk should be so prepared for the pockes / but for all other diseales that arysse of the milt. But my counsel is further / that they that are diseased in the milt / or in any diseale that spryngeth out of the milt / should cause a wyne to be made of Tamarisk for suche diseales. And I dout not / but they shall fynde grete ease & helpe of the vse of that wyne. Diuerse
in

in hygh Germany about the places tohere as Tamarisk groweth in grete plenty/haue thys yere made wyne of Tamarisk which is not only pleasant in the mouth/(for I haue tasted it) but also holsum / for the body as reason doth teache/and experience beareth witnes.

Myrrhis.

Of the herbe called Myrrhis.



Myrrhis/as Dioscorides saith/is like y homlok/ both in stalk and in leues. It hath a root something lōge/soft/round &

wel smelling/ & not vnpleasant in mete. Thys description by y iudgemēt of y moſte parte of lerned men is the herbe y is called of y herbaries cicutaria. But for all y I perceyue well/ y euen they y ſay that Myrrhis is cicutaria/ dout oz ellis know not perfittly which herbe is cicutaria/amongest y whiche is Amatus Luſitanus/who although he ſayeth y Myrrhis is cicutaria: yet where as he promiſeth to teche Spaniſhe/Italiane & Frenche names of herbes as he doth moſte comely when he knoweth them/ he ſheiweth onely y Duche name of cicutaria/ as though he hath bene longer in Duchelād thē in Spayn/Italy oz France/oz ellis the Duch tong were rycher thē the other aboue named tonges were/oz y Germanes had found a name for cicutaria/ where as y Italianes/ Spanyardes & Frenche men hath as yet found none.

*quod folium
inter repa
et cicut*



Matthiolus alſo ſemeth playnly to dout whether cicutaria be Myrrhis oz no. For he ſaith y there is an herbe comen in Itali called cicutaria/whiche mē thynk to be Myrrhis/ & a litle after he ſayeth: ſi Myrrhis in Italia prouenit &c. If Myrrhis grow in Itali. I haue found none y agreeth better w y deſcription/ thē thys whiche I haue ſet out. Wherefore yē may ſe y thys herbe is not yet perfittly known. There are iij. herbes/ where of I dout which of them ſhould be the true Myrrhis. The one is called in Engliſhe caſſhes. It groweth in Orchardeſ amongest y gras vnder y trees very lyke vnto Homlok/ I neuer ſaw greter plenty of it/ then I haue ſene in the hortiard of Debrook hall in Cambridge/ where as I was ſom tyme a poze fellow. The other herbe differeth very lytle from the former/ ſaying y it groweth wilde about hedges & in middoes/ & is ſhorter then the other/ & hath rougher leues and more lyke cheruel. Wherefore I call it mok cheruel/ but for all y when it is growē by/ it is muche lyker an homelok then cheruel/ ſo y as far as I can iudge by the figure/ it is the ſame herbe y Matthiolus ſetteth furth/ for Myrrhis which Fuchſius calleth wilder kerffel.

The vertues of Myrrhis.

The

Of the Myrt tre.

The roote of Myrrhis drunken in wyne / helpeth the bytynge of fel-
despyders. It byngeth to weome down theyr siknes and the secon-
des if they stop. It purgeth also weomen after theyr delpuerance.
It helpeth them that haue the tisk / sodden in a dysnk. They say also that
the same drunken in wyne twyse or thysse vpon a day / is good for the pesti-
lence / and that it saueth a man from infection.

Of the Myrt tre.



Dioscorides writeth of ij. kyndes of myrtus / of the
one in the first booke / and that is the gardine myrt /
and of the other in the fourthe / and it is Myrtus syl-
uestris / which is called in Latin Ruscus. Howbeit /
he semeth to mene y there is also an other wilde myrt
tre besyde Ruscus. Dioscorides maketh ij. sortes of
lowen or set myrtel trees / the one he called the whyte
and the other the black. But other writers make yet
mo kyndes of Myrtilles. Whereof I haue sene one /
whē I was in Bononi: it hath five tymes as litle leues as it that is set furth
of Matthiolus for the comen sett Myrt tre. And that kynde did I also se in
monte Appenino / but they that shewed it me / called it Myrtum syluestrem /
and it with the small leues / (which is in dede Myrtus satius tarantina)
only Myrtum satium. But I rather holde in thys mater with Matthio-
lus / then with them that hold of the contrari parte. Although I thynk that
Matthiolus hath paynted hys Ruscus with to lytle leues and hys Myrt
tre with to great and brode leues in comparison of the other. For Dioscori-
des in the description of the wild Myrte tre / which is called in Englishe bo-
chers brome / maketh it to haue broder leues / then set Myrt hath. I haue
sene them both / a doutles there is a faut in the smalnes of the leues of Rus-
cus as I intende to shew more largely when I shall com to y intreatyng of
Ruscus. The set or gardin Myrt tre / hath bowyng branches and twygges /
a rede barck / lōge leues allwayes grene / somthyng like the leues of a Bom-
granates leues. In the whyte Myrte appere whiter leues / and in the black
blacker. They haue all whyte floures and well smellyng. The sett or gardin
Myrt trees haue greater frute then y wilde haue. Both the kyndes of Myrt
trees haue lōge frutes / lyke vnto y frutes of y wilde Myrt tre but greater.

The vertues of the Myrt tre.



The vertue of the Myrte tre / & of the seide of y same / is to byn-
de. The grene / or dry seide / is good to be geuen in mele to thē
that spit bloode / & it helpeth the prickyng of the blader. The
iuike pressed out of the grene leues / hath the same vertue. It
is good for felde spyders. And in wyne it is good for the styng-
yng of a scorpion. The brothe of Myrtelles sodde in wyne /
helpeth the sores that arysle in the vttermoste membris. The same layde to
with the flour of perched barley / swageth the inflamationes of the eyes. It
is good to be layde to agaynst the impostemes of the corners of the eye. If
ye put the seide into wyne and hete it ther in / it will be good for them that
haue weyk Braynes to saue them from drunkennes / so that the wyne that is
strep.

streyned/ be taken a fore had. The bathe made with the seide of the myrt tre is good for the falling down of the mother/ for the diseases of the fundamēt/ for the isshue & weome haue som tyme to muche plenty of. It scoureth away scurf or scalles in the hede/ & the rynnynge sores in the hede/ and the wheles that burst out in the hede. It stayeth the heyr that falleth of. The bath that is made of the leues of the Myrte tre/ is good to sit in/ for them & haue mem- bres out of ioynte/ whiche fasten and grow together very slowly. Also if bo- nes be broken/ and will not easely be ioyned/ and fastened together agayn/ it is good to bath them with the brothe aboue mentioned. It healeth the whyte morpew/ and it is good to be poured into matery eares that ryn. The iuice hath the same vertue. The leues broken and layd to with water/ ar good for moyst sores/ and for all partes of the body haupng any isshue/ and for them that haue the lar. If ye put to it the oyle made of vnrype oly- ues/ or a lytle rose oyle with wine/ they ar good for tetteres or crepinge sores/ for the wildfyre/ for the inflammatione of the stones/ & for the sores or isshue in the eyes/ that darken the syght & for harde lumps. The pouder of the wi- thered leues/ is good to be cast vpon the whitflaw/ aguayles. It is good agaynst the styngkyng that commeth of to muche swete/ in the flankes and armholes. It stayeth the swetyng of them that haue the disease which is cal- led *cardiaca passio*. The raw leues/ or elles burnt with a trete made of wax/ heal burnyng whit flawes and aguayles.

Out of the later writers.

The brothe of Myrtelles or Myrte sedes/ with butter stoppeth to mu- che swetyng. The Myrt leues comfort the hart/ and take away the trymlyng of the same. The iuice is good for the burnyng of the bla- der & kydnees. An emplaister made of Myrtelles is good for the pyles & the falling out of the fundamēt. Let the apothecaries phisicioness/ and surgea- nes of England take hede/ that they vse no more as they haue don in tymes past/ the litle bushe & groweth in the senues in the stede of the ryght Myrt tre/ but let the cause & right Myrtelles & Myrt leues be brought vnto them out of Itali/ where as is of them plenty inough to be had. Many of the apo- caries of Germany haue erred an other way in the Myrt tre/ in takyng the bleberries or hurtel berries in the stede of the Myrte tre.

Of the herbe called *Napus*.

Iscorides hath not described vnto vs & herbe called *Napus*/ nether Pliny in any place & I haue red as yet. He maketh v. kyndes of *Napus*: but Matthiolus & Fuchsius ech of the ma- kethe no mo but ii. kyndes. Yet they diuide theyr kyndes di- uersely. For Matthiolus diuideth *Napū* into & whyte and the yelow. And Fuchsius diuideth it into the set or sown/ & into & wilde. *Napus* is named in Greke *Boulias* but not bunion/ in Duche *Steck- rub*/ in Frenche nauet/ I know no Englishe name for it/ as it is no meruel/ seyng that I neuer saw the ryght *Nape* growyng in England. It may be called a *Nape* or a yelow rape vntill we fynde out the olde Englishe name for it. The *Nape* hath leues lyke vnto a rape but smother/ & indented about the edges after the maner of rocket. It hath a round stalk of a cubit hight/ &

Of Narcissus out of Dioscorides.

Napus.



Napus agrestis.



som tyme hygher / & a yelow flour lyke vnto Cole / & a sede in long coddes of small long huskes. The root is som thing long and so rounde as a rape roote is / and comonly in Germany it is yelowish. It with the whyte roote is not gretely vled in Germany.

The vertues of the Napes.

The roote of Nape or Nauet as the France men call it / sodde / bredeth wynde / & noyseth but litle. The sede of the Nape / dulleth poyson if it be dronke. It is muche vled to be put into triacles & preseruatiues. Napes ar hote & moyste / & they brede wynde & rawe flume. They sharpe the sede / & smoothe y breste / & throte / they hete y kyndnes. Galen semeth to conteyn Napes vnder rapes / for I can fynde no mention of Napes in Galene / in hys booke de simplicibus medicamentis. And Paulus ioyneth rapes and Napes together in these wordes. The Nape & the rape if they be twyse sodde / noyseth no lesse then other herbes do. But if they be continually eten / they make a grosse iuice.

Of Narcissus out of Dioscorides.



Ner ar som that call Narcissum / as a lily / liriū. It hath leues lyke vnto a leke / thyn and muche lesser & narrower. The stalk is empti and bare without leues / and it is hygher then a span. The flour is whyte and redyche yelow withū / and in som put a ple,

Of Narcissus out of Dioscorides.

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Narcissus.



ple. The roote whin is whyte / rounde
 & knoppy after the lyknes of a bulb.
 The seide is as it were in a filme oz
 cote / blak and long. The mooste excel-
 lent groweth in hylles / and hath a
 swete sauor. The other resemble a le-
 ke / and haue an herbishe stink.

Of Narcissus out of Pliny.

The Physicianaes vse ij. kyn-
 des of Narcissus / where of
 one hath a purple floure and
 the other hath the coloz of herbes.

Out of Theophrast.

It is meruelus that chanseth
 vnto the squill oz se vnyon / &
 to Narcissus. For of all other
 herbes / whether when they be first
 sowē / oz grow agayn / after theyr fal-
 lyng / the lese commeth in hys tyme
 first furth / and afterwarde the stal-
 ke. But in these 2 stalk cometh furth
 before the other partes / and of Nar-
 cissus the stalk of the flour commeth
 only furth with spede / for the flour
 hasteth forwarde very muche. Nar-

cissus hath a narrow lese / many together & fat. Out of all these descriptio-
 nes I gather that our comen Daffadil / is one kynde of Narcissus / where of
 Pliny maketh mention / when as he speaketh of it with the herbishe coloz.
 The fasshon of the lese / flour and stalk of our Daffadil agreeth well with the
 description both of Dioscorides / & Theophrast / only the coloz of the flour
 is contrary oz besyde the description of Dioscorides. But neuerthelesse I
 iudge that it is a kinde of Narcissus / which Dioscorides had not sene when
 as he wrote of the whyte floured Narcissus. The description of Dioscorides
 agreeth well vnto the herbe which we call in som places of England white
 laus tibi / let them that lyst examin the mater / and they shall fynde it as I
 haue sayde. Som take thys herbe to be violam albam Theophrasti / with
 whome I will not strue / except they say that it agreeth not with the descri-
 ption of Narcissus in Dioscorides. As for the lyknes that it ought to haue
 (as som men iudge) with the floures of the lily / whose name it may seme to
 haue had som tyme for the lyknes 2 it had with the lily / & hath it not / for the
 leues ar nether in fasshon lyke the other Narcissus nor the lily flour / for it is
 not hole as the lylies flour is / but denyded: I answer that Pliny sheweth
 that the difference betwene the kyndes of Narcissus & of lilies standeth in
 that / that vpon the stalkes of the lilies grow leues / & vpon the stalkes of the
 kyndes of Narcissus growe no leues at all. Dioscorides writeth of ij. sortes
 of Narcissus / one 2 groweth in the mountaynes / & an other kynde in other

A ii pla

Of Spikenarde.

places. Where of I neuer saw the former kynde in any mountayn/ but all wayes in gardines. And as for the other kynde I reken that it is agreyng in fauor is our comen daffadill/ except my memori do fayle me/ & I am siere that the white laus tibi hath the stynt that Dioscorides spekethe of.

The Properties of the daffadill.

The roote sodden/ whether it be eaten/ or dronke/ maketh a man vomit. It is good for burnyng. The roote broken with a litle hony/ maketh the cut synewes to grow together agayn/ if it be layd to em- plaster wyse. The roote layde to with hony helpeth the ankles out of ioynte/ and the old aches of the ioyntes. With vinegre and nettel seide/ it taketh away the spottes and morpheu in the face. With fiches it scoureth away the matter of woundes. It breketh impostumes that will not rype/ layd to with daniel mele/ and hony/ it draweth out of the body/ suche thynges as stick fast in it. It maketh fleshe grow in a wounde. The roote brused & layd to/ is good for weomes brestes & ar swelled & agaynst all inflammationes.

Of Spikenarde.



Nardus is named in Greke Nardos/ in Englishe Spikenarde/ of the apothecaries spica nardi. There ar ii. kyndes of Nardus sayeth Dioscorides/ & one is called Indishe/ & the other is called Syriac/ not because it groweth in Syria/ but because one parte of the hill where as it groweth/ lyeth toward Syria/ & the other parte to the Indianes. Of thys Syriac kynde/ the principall is freshe/ lyght/ hauyng a large thyng resemblyng hare/ yelow in color/ very well smellyng/ and much lyke Cyperus in smell/ with a short eare/ and a bitter taste/ which dryeth the tonge/ because it cotineweth long in the pleasantnes of hys smell. Of the Indishe kynde/ there is one that is called Gangit of the flood Gages/ whiche rynneth by the mountayn wher vpon it groweth. Thys kynde by the reason of the grete moysture of the place is weaker in vertue/ an hygher in lengthe/ and it bryngeth furthe many spikes or haryeres out of one roote/ folden in one iust to an other/ of a very strong sauer. The Nardus of the mountayn sauereth better/ and it hathe a short eare/ and cutted/ the smell of it is lyke vnto Cyperus/ and it hath all the other vertues of & Syriac. There is also a kinde called of & place where it groweth Sampharitik/ with a shorte bushe hauyng grete eares spredying out & a whyter stalk/ thys hath a rammysh or buckishe styngkyng smell/ wherefore it is not allowed. Thus far Dioscorides. Mattheolus and Amatus hys folower/ do take muche labor to proue that the Spica nardi/ that is the ear of Nardus is no eare growyng in the top of the stalke/ but that it is the roote of Nardus. And agaynst all other that holde the contrari opinion & it groweth in the top/ they mney very sharply/ and namely agaynst iij. greater clerkes then euer they haue bene or ar like to be/ that is Hermolaus Barbarus/ Joannes Ruellius/ and Joannes Banardus. Which althoughe they erred/ yet for theyr other truthe that they haue taught/ all Europa deserued to be handled somthyng gentlyer then these new correctores haue handled them. As for me I thynk that the ear groweth not in the top of & stalk/ but hard

hard by the roote/ether partely in y grounde or very nere vnto the grounde/ but I thynk rather that som parte of the ear groweth within the ground. Yet for all thys/ I reken y the spike can not be properly called a roote. And as for the place y they alledge out of Galene de antidotis/ in Galenis wordes they must ether vnderstand Galene to calle the spike of Nardus vnproperly a roote/ or ellis they muste in other places not only deny the autorite of Galene/ but also of Philo/ & Dioscorides also/ which make an open distinctione and difference betwene the roote of Nardus an the eare of the same: or ellis playnly deny that the spik is a root. Galene in the .ix. book de compositione medicamentorum secundum locos alledgeth in y preseruatiue or antidot of Philo ij. verses amongst many other/ whiche seme playnly to deny that Nardus is a roote. The verses are these:

*Et drachmam dictæ falso radicis, ab ipsa
Terra, pisse quæ loue clara manet.*

And Galene expounding these verses/ sayeth these wordes solowynge: Quin & Nardi ipsius drachmam vnam coniiciendam censet, quam radicem falso dictam appellat, quandoquidem spica nardi verè nominatur. Also he iudgeth that a dram of Nardus must be put there to/ which he calleth a falsely named roote/ because it is truly named the ear or spike of Nardus. Dioscorides also in the description of the Nardus whiche is called gangitis/ sayeth that many spikes or eares com out of one roote/ where vpon it soloweth playnly by the autorite of Dioscorides that the ear of Nardus is not the root of Nardus. Therefore I reken that it is playn that the spica Nardi can not be properly called a roote/ without the gaynsaying of Philo/ Dioscorides and Galene. Matthiolus layng to other mennes charges earnestly many errours wytyng vpon Nardus/ is not very far from a manifest error if he be not wrapped within it all redy. For he semeth to iudge that Nardus hath no stalk at all/ and that therefore the spike or ear can not grow in the top of the stalk/ which is not/ or can no where be found. Hys wordes are these: Ego tamen si nardi quàm plurimum &c. Allthough I haue examined & picked out very much Nardus/ in the shoppes of Uenis/ yet could I neuer fynd any thyng of Nardus there/ sayng only the eare. Wherefore I thynk there can be found no Nardus which byngeth furth the eares in the top. But what reason is thys/ he seeth nothyng of Nardus but the eare/ ergo Nardus hath nothyng ellis/ because he hath sene no more. If thys be Matthiolus argument as he semeth at the leste to go toward thys end: then it appeareth that Nardus should haue nether any stalk/ nether any other root besyde the eare/ which is clene contrari vnto Dioscorides/ whome he taketh in hand to expounde/ who appoynteth both a stalk vnto Nardus/ and also an other roote besyde the spikes or eares to the same. And allthough in Germany there is not suche choyse of simples in euery place as is in Uenis/ yet in thys yere of our lord 1557. I found in the shop of Jacob Diter the Apothecari of Wilsburg on pece of Nardus whiche hath a stalk a synger long holow/ and of the bygnes of a metely byg straw/ which I haue to shew at thys present daye. As touchyng y roote of Nardus if that Matthiolus could fynde nothing of it/ sayng y eare at Uenis/ I meruel where he found y litle roote that the eares grow one in hys figure whiche he hath set out in hys commentaries vpon Dioscorides. Amatus holdeth also stiffly that the spyke or

Of Spikenarde.

ear of *Pardus* is also the roote. But it semeth by hys wrytyng both in the chapter of *mew* and also in *Pardus* that he shoulde meane that the ear of *Pardus* should be the nether parte of the roote of *Pardus* / for in both the chapters he compareth the roote of *spiknard* with the roote of *mew*. And in bothe the places he sayeth that the tuffy rootes that ar very lyke *spiknarde* in *Mew* grow in infima parte radicis / in the lowest parte of the rootes. In the later place he sayeth thus. Where as *Dioscorides* sayeth that *Pardus* putteth furth of one roote many eares that serueth for our purpos / whē as out of one principall roote as the mother of the rest / many rootes as hary eares growyng one hard to an other / do spryng out / as a man may se the lyke in the rootes of *Mew* / whose infinite rootes were diuided into eares that all that saw them / iudged them to be *Spiknard*. And a litle after he sayeth / wherefore we ought to conclude that ther is no other roote found in *Pardus* / sayyng the spike or eare. If he mean thus as by hys wrytyng he semeth to do / he is very far deceyued. For besyde that I haue sene a stalk immediatly comyng from the spike (the stalk commeth neuer immediatly from the lowest parte of the roote) *Dioscorides* sheweth that the Spikes com from one roote. The rootes allwayes in all plantes ar the lowest & nether most partes of them / then when as the Spikes com out of one roote / that roote must be lower and benethe the Spikes. Then the Spikes can not be the lowest partes of the rootes / as he sayeth that the tuffy endes and lowest partes of the rootes of *Mew* be. But where as he sayeth that there is no other root sayyng the Spike / I ask them whether it is the maner of *Dioscorides* to geue one thyng in one place ij. sundry names / and to disseuer one thyng with ij. names when as the thyng is but one. If it be not hys maner so to do / then is hys glose brought in vayne / where as he sayeth the the sayng of *Dioscorides* that many Spikes com out of one roote / is to be vnderstand / that many rootes com out of one principal or mother roote: when as *Dioscorides* in all hys hole worke neuer calleth a roote a Spike / nor a Spike a roote. As for the other error whiche he holdeth (or at y lesse he semeth to hold) with *Matthiolus* / that *Pardus* hath nether stalk nether other roote then the eare / nede to make no other confutatione then it that a lytle aboue I haue made vnto *Matthiolus* for y same opinion. Then thys is my opinion of *Pardus* / that it hath a lytle roote in y ground / out of the whiche the Spikes or eares spryng out / and I thynk that the lowest partes of the eares at the lesse touche the ground / and that the stalke (as I haue ones sene it) commeth out of the middes of the Spike or eare of blak redilsh color / thin and holow within.

The vertues of Spiknard.



Nardus hathe pouer to hete and to dry. It dryueth furth water and maketh a man pisse wel. If it be dronken / it stoppeth the belly / If it be layde to / it stoppeth the ryning out and matter of the mother. If it be taken with cold water / it helpeth the gnawynge of the stomacke / it heleth wyndenes / it helpeth the liuer / & heleth the faundes and the diseases of the kydnees. If ye will seth *Pardus* in water and sit in it: it is a remedy agaynst the inflammation of the mother. It is good for bare eplyddes that want heare / for

for it byngeth heare againg. It is good to be cast vpon bodies that ar to moylte or swete to muche. It is put in to antidotes and triacles / and it is comenly layd vp in a new erthen vessel for ey medicines. But it is first bet in to poulder / and afterwarde made in to trochisces or round kales with wyne. *Nardus* is hote in the first degre and fully dry in the second degre.

Of the herbe called nardus celtica.



The celtick *Nardus* groweth in y alpes of *Liguria* / and it is called in y countre name there *Aluggia* (It appeareth that *Dioscorides* wolde haue sayd *salutica* / for there is no such latine worde as *Aluggia* is) It groweth also in *Istria*. It is a litle bushyng / and it is gathered and made vp into litle hand fulles / It hath a lefe somthyng long / with a pale yellow color / and a rygh yelow floure. Thys herbe is called in *Duche Magdaleinkraut* / it groweth plentifully in the alpes that depart *Italy* and *Germany*. It may be called in *Englishe* / *French* / *Spicknarde*.

The vertues of Frenche spicknard.



En vse only the stalkes and rootes of this herbe. It is commended for y best which is freshe / and hath a good sinell / and hath many rootes cleuyng together / full / and not brukle or easy to breke. It is good for the same purposes that the other *Nardus* is good for / it dryneth water furth muche more myghtely / and is better for the stomack. It helpeth the inflammations of the liuer and the faundes. It is good to be dronke agaynst the wyndenes of the stomack with the brothe of wormwood. It is also good to be dronken with wyne agaynst the diseases of the milke / kidneys and bladder / and agaynst venemous bytinges. It is put into softenyng emplaisters / in to drinckes & heting oymentes. Thys *Frenche Nardus* as *Galene* sayeth is of lyke propriety with the other / sayng that it is weicker for all purposes / sayng for prouokynge of vrine / for it is hote and is lesse byndyng. *Galene* also in hys booke de compositione medicamentorum secundum locos sayethe / that the *Freche nardus* is the beste medicine / and worketh whatsoeuer the *Indische nardus* doth / but that it is a litle weyker in workynge. Wherefor when the truthe is so / I counsell that apothecaries vse rather thys *Freche spicknard* freshe and good / as allwayes it may be had out bothe of *Germany* and *Italy* / the the *spicknard* of *India* / if it be olde & rotten as muche of it is before it cummeth vnto vs. I meruel that *Tragus* and *Matthiolus* folowynge the comon ignorance of theyr countrees call lauender spik / *Duch Nardus* and *Italia nardus* / sayng that in forme and fassho they haue no lyknes at all with *nardus*. And howe muche they differ in qualites / they that with iudgement examini both / can well testifi. If the worlde continue long / theyr namyng of lauender with the name of *Nardus* may byng som simple men in belene / that lauender is a ryght kynde of *nardus* growyng in *Germany* and *Italy* / wher as it is much lyker to be a kinde of *stechas* then of *Nardus*.

Of gardin cresses.

navium tormento

Nasturtium hortense.



Nasturtium is named in Greke kardomō, in Englishe cresses or kars, in Duche kresslich, in Freche cressō. Gardin cresses grow no where el-

les & I know, saving only in gardines. The cresse is but a small herbe of a foot and a half longe, the leues are small and iagged about, the floures are whyte. The blackishe rede sede is conteyned in litle rounde sede vessels. And it is sharpe in taste and byting.

The vertues of cresses.



The sede of cresses, is eu-
el for the stomack, &
trobleth & belly, & dry-
ueth furth woymes. It
minisheth & milt. It
is eu-
el for woemen w

childe: it prouoketh down woemens
sknes and stirreth men to veneri. It
is like vnto mustard and rocket. It
scoureth away lepres an scurfines be-
ry nere vnto lepres. If it be layd to w

hony it swageth & swellng of the milt. It scoureth away the sores called fa-
uos, like to an hony combe. It dryueth furth the diseases of the lunges if it
be sodden in suppinges. The same if it be dronken withstanderth the venom
of serpentes, and the smook of it dryueth away serpentes. It stayeth the fal-
lyng of the here. It rypeth carbuncles, and bursteth them. It is good for the
sciatica, if it be layd to with perched barley mele and vinegre. It dryueth a-
way or scattereth abrode swellnges, and gathered humores together. And
if it be layd to with bryne, dryueth furth angri bites and other sores such as
one is called cattis hare. The leues & braunches are good for the same pur-
poses: but they are not so strong, so long as they ar grene. For the they ar yet
so getle & they may be eatē with brede, as Galene sayeth, for soul or kitchyn.

Of the tre called Nerium.



Nerium is also called rhododaphnus and rhododendron, in Ita-
liane Oleandro, of Barbarus writers Oleander, som Duche mē
call it Oleander, the frence men call it rosage. I neuer saw it
out of Italy wherefore I know no Englishe name for it. But
it may well be called in Englishe after the Greke, ether rose tre
or bay rose tre, or Oleander after the comon herbaries.

The bay rose tre hath leues lyke an almond tre, but longer, fatter, and as
som textes are, broder & rougher. The floure is lyke a rose. The fruit is som-
thyng

Of the tre called Nerium.

Nerium I.

Nerium II.



lyke vnto an almond after the fasshon of an horne/ which when as it openeth sheweth a wolyshe nature lyke an thystel down/ as Ruellius traslatiō hath/ it semeth by hys greke text had ἀκανθίσις παπποῖς. But my greke text hath ἀκανθίσις παπποῖς. And so semeth the old translator to haue red/ for he he traslateth thus: lanam deintus habens similem hyacintho. Yet for all that I lyke Ruellius Greke text better then myne / for the down is whyte and lyke thestel down/ & nothyng lyke hyacinthus/ nether in color/ nor in down which it hathe not. The roote is long/ sharpe and woddyshe/ saltyshe in taste. It groweth in plesant places/ by the se syde and about riuers.

The properties of Oleander.

The floures and the leues of oleander ar poyson to mules dogges/ asses/ and to many other four footed beastes. But it is vnto a mā a remedy if it be dronken with wyne/ agaynst the bytynges of serpentes/ and so much better it is if rue be mixed therewith. Weike beastes as shepe and goates/ if they drynck of the water where in ar fallen the leues or flowres of oleander/ die shortly after. Galene writeth that Oleander if it be taken in/ that it killeth bothe man and the moste parte of bestes also: wherefore let no man thinck that Dioscorides meaneth that Oleander shuld be ta

Of the herbe called Nymphaea.

be taken of an imman/ sayng only of suche as hath bene hurt with the poy-
soned bytyng of a serpent: for if a man take it in/ except he haue bene poyso-
ned before/ it will poyson hym. But when as y poyson of serpentes may well
be healed by many other medicines that ar no poyson/ as oleander is/ my
counsel is that no man that is bitten with a serpent/ take in any oleander/ if
there be any triacle or other good herbe may be had by and by after that he
is bitten. I haue sene thys tre in diuerse places of Italy/ but I care not if it
neuer com into England/ seyng it in all poyntes is lyke a Pharesey/ that is
beuteus without/ and within/ a rauenus wolf & murderer. The later wri-
ters say that Oleander is good for the scab and ich/ and that it is good for
the olde aches of the knees and kyndnes/ if it be layd to after the maner of an
emplaster. They wypte that the broth of the leues killeth flees and such lyke
bermind if it be cast vpon the floze/ where as they be.

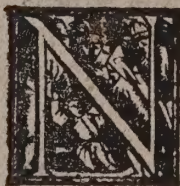
Of the herbe called Nymphaea.

Nymphaea candida.

Nymphaea lutea.



Saba Heren-



Nymphaea is named of the apothecaries nunefar/ in Englishe
water rose/ or water lili/ in Duch se blumen. Nymphaea is of
ii. sortes/ the one hath a whyte flowre and the other hath a
yelow flour: they grow both in meres loughes/ lakes and in
still or standyng waters. The leues ar lyke y bene of Egypt/
but they ar lesse & longer/ som of them swym aboute the water/
som

Some are vnder the water/and many of the com out of one rote. The one hath a whyte floure as lili/the other hath a yelow flour lyke a rose/in þe middes of þe white floure is a thyng lyke vnto safron. Out of the flour whe it withereth away/ cometh furth a round blak apple lyke vnto a poppi hede/ which hath a blak seide and a clampe taste. The stalk is smothe/ blak and not thick/ lyke vnto the bene of Egypt. The roote of the whyte Nymphaea is black/ & rough and lyke vnto a cub. But the roote of the yelow nenufar is whyte. The rootes vse to be cut down in September/October and Nouēber/ or in the last end of the haruest.

*flos in se
pago
indi vocat*

The vertue of both the kyndes of nenufar.



He whyte leued water lili or nenufar dried and dronken wth wyne/ is good for the comon lax/ and for the bloody flux/ and it washeth away the mylt. The roote is good to be layde to the blader & stomack. With water it scoureth away white spottes lyke lepres. If it be layde to with piche/ it wil heale a scaled hede when the heyr goeth of. The same is good to be drōkē of whueles gentlemen/ or husbandles gentle weomē agaynst the vncleue dremyng of venery and filthp pollutiones that they haue on þe nyght. For if it be dronkē continually for a certayn tyme/ it weykeneth muche the seide. The seide of the herbe hath the sam propertie. The seide & roote of it with the yelow floure dronken with rede stoppyng and tart wyne/ ar good agaynst the rymyng out or isshues that weomen somtyme haue.

Of Basil.



Dioscorides describeth not ocimū/ but a man may gather by hym in the description of other herbes where vnto he cōpareth ocimum/ what maner of leues ocimum hath. The ryght Mercuri & Heliotropium as Dioscorides wyrteth/ haue leues lyke Basil. Then he that knoweth the ryght Mercuri & Heliotropium/ may easely know what maner of leues Basil hath. The stalk is a span long & somtime longer. It floureth and sedeth first beneth in the stalk/ and after aboue.

The flour is som tyme white mixed/ som tyme with other colores. The seide is black or at the lest blakishe/ conteyned within a blakish filme. One principall roote goeth depe in to the ground and that is thick and woddyshe. The other rootes that com out of it/ ar small and long. Basil is named in Greke ocimon/ and of the later Grekes basilicon/ in Duche Basiliē/ in France du Basiliē.

The vertues of Basil.



Basil/ if it be taken to plentiously in mete/ dulleth the eyesight/ It softeneth the belly/ moueth þe spirites/ & dryueth out pisse and byngeth milk to þe brestes. But it is hard to be digested. But if it be layd to with the flour of perched barley and with vinegre and rose oyle/ it helpeth the inflammationes of the longes. It is good for the strykyng of a se dragon/ and the stryngs

Of Basil.

Ocimum magnum.

Ocimum minus.



strynge of scorpiones. And by it self onely with wyne of Cio/ it helpeth y ach of the eyes. The iuice scoureth away the darknes of the eyes. It dryneth by the droppynge down of humores. The sede dronken is good for them that brede melancholi/ and for them that can not make water/ and for them that ar puffed by with wynd. If it be put in to the nolethrilles it maketh a man nese. The which thyng the leues do also. But ye must shite your eyes when ye ar copelled to nese. Sum thynk that it ought not to be receyued in mete. For if it be chowed and set furth in the son/ it bredeth woymes. The men of Alphrica say that the man that hath dronken of thys herbe/ & is afterward bitten of a scorpion/ shall haue no payn of that bytyng.

Out of Galen de simplicibus.

Basil is hote in the secod degre/ & it hath a superfluous moystur where fore it is not mete to be take to y body. But if it be layd to wout/ it is good to make rype. Galene also in hys booke of y poures and properties of nourishmetes writeth thus of Basil. The most part vse Basil and eate it w oyl & gare sauce for a soule oz kitchen. But it hath a very hurthfull & an euell iuice. Which thynk made som falsely beleue y if it were set in a pot in y son y it wold turn into a scorpion. But thys may est thou truely say/ that it is noisum to the stomack/ and of an euell iuice and hard to be digested.

of



Lea whiche is sumytme called also Oliua/ is named in Greke
 Ὠλεια it is called in Englishe an Oliue tre/ in Duch ein Delbaū/
 in frēce vng Oliuerer. The Oliue tre hath leues lyke a wilow
 tre/ but they ar smaller narrower and harder / in color pale &
 of an ashy hue. The wilde Oliue tre which is named in Greke
 ὤπεια in Latin sylvestris Olea or Oleaster or cotinus/ hath less and shor-
 ter leues thē the gardin or set Oliue tre hath. The fruite is also much lesse/
 and the bowes ar full of prickes. I haue sene the Oliue tre both in Italy &
 in Germany.

The vertues of the Oliue trees.



He leues of the wilde Oliue tre bynde/ and the same broken &
 layd to emplaster wyle stay and hold in cholerik impostemes
 and inflammations/ creppng or rynnng sores/ empostemes
 about the corners of the ey/ carbuncles & whitflawe. And the
 same layd to with hony take away the crustes that ar about
 sores or woundes. They scour also filthy woundes. They dryue
 away inflammations and sores called pauos. They ioyne together agayn
 the skin that is plucked frō the hede. They ar good for y sores of the mouthe
 and specially of yong childer/ if they be choewed in the mouth. The iuice and
 the bothe haue the same vertu. The iuice layd to stayeth burstynges out of
 blood and wemens isshues. It is good for the diseases of the ey called bua/
 and for wheles sores and old falling down of humores. Wherefore it is put
 in to the medicines of the eyes called collyria. It is very good for the gna-
 wyng or bytyng of the ey liddes. If ye will haue the iuice to serue yow all
 the yere thorow: stamp the leues/ and put wyne or water vnto them and
 dry the moystur in the son and make it by in litle cakes. But the iuice that
 is made with the wyne is stronger and fitter to be layde bp/ then it that is
 made with water. It helpeth the eres/ bothe if they be sore/ and the skin be
 of/ and also if any mater ryn out. The leues ar good to be layd to with bar-
 ley mele/ for them that haue the sir. The leues ar burnt with the floures
 that the ashes may fill the come of spodium. And thus ar they dressed. Put
 them into and vnbaked pot that was neuer in the fyre before/ and stop the
 mouth of it perfittly with clay/ and let the pot stand so long untill that all the
 other pottes be baked inoughe. Then quenche thē whille they ar yet hote
 with wyne/ and knede them together/ and burn them after the same ma-
 ner onis agayne. Then washe them and make them in to litle cakes. It is
 well knowen that this medicine is as good as spodium is in the diseases of
 the eyes. The leues of the set oliue haue the same vertu/ sayng a litle wei-
 ker. Wherefore they ar fatter for the medicines of the eyes by the reson of
 theyr gentler nature. The swete or water that commeth furth of the tre
 when it is in burnyng in the fyre helpethe/ if it be layd to foul scurfy scalles.
 The seide of the Oliue tre layde to/ helpeth scurf and frettyng and wastyng
 sores. It that is within the kirnel with fat and mele/ dryueth of scabbed or
 foule rough reayles. The Oliues that haue ben condited in salt/ brokē and
 layd vnto burnt places will not suffer any blader to ryse. They scour foul
 woundes. The byrne of Oliues fasteneth the gounes if they be washed
 therewith/ and maketh fast louse tethe. The yelow and freshe oliue is beter
 for the stomack/ but it is hard for the belly. The blak that is ryppē is disposed

to cor-

Of the Oliue tre.

to corruption/and is euell for the stomach. And it is euell for the eyes/and engendreth the hedach. If it be dyed it stoppeth scurvyng or wastynge sores/and dryueth abrode and scattereth carbuncles. It is good to wash the gowmes that are bered with a filthy moisture with the oyle of the wild oliue. It maketh fast louse tethe. Take þ oyle and put it in to wolle / or a fyne cloth / & lay þ hote vnto the waterishe gowmes vntil they be whyte/and it will help the.

Out of Galene de simplicibus.



He bughes of þ Oliue tre/as much as they haue of binding/so much coldnes haue they also. The fruite if it be trowly rype/ is mesurably hote. But if it be not rype/ the it couleth more & byndeth more. Oliues nourishe but a litle/ & namely they that for rypenes fall of the tre. Which þ comon peple comonly ete w bzedde & otherwhyles with byrne before other metes/ to louse the belly/and these Oliues are called almaces and colymbades. As the very rype haue much fatnes in the/so the vnrype haue a byndyng iuice by reson where of they streyngethen the stomach and make a man haue an appetite.

Out of Alexander.



Following the autorite of my maters of whome I learned first þ knowledg of herbes/ who were Antonius Musa/ Fuchsius/ & Ruellius wout any earnest triall/ iudged masters that our comō Alexander was Hippocelinon in Dioscorides. But after that I had red Matthiolus wrytynge vpon Hippocelinon/ I looked more diligently vpon the description/and found þ there were certayn properties þ Dioscorides gaue vnto hys Hippocelino/ which are not to be found in our Alexander. For Dioscorides wrytynge of Hippocelino sayeth þ it hath a white rōte/and a small/and that the herbe is whiter then persely/ & that þ leues turne a litle towarde a cremesin color. But our Alexander hath a great blak rōte/and to looke to the hole herbe is much blacker then persely/ and þ leues haue nothyng lyke cremesin/althoug such a color appere in som places of the buddes/ whē as they com by first/wherefore our Alexander can not be Hippocelino in Dioscorides. But neuerthelesse/ I thinke þ it is Smyrniū/ but not it þ Dioscorides describeth/ as Matthiolus iudgeth/ but þ Smyrniū that Dioscorides refuseth as vnproperly named Smyrniū/ and yet other Grecianes as Galene and Aetius call Smyrniū. But that Smyrniū as it is differynge from Hippocelino Dioscoridis/so I reken it to the Hippocelinon of Theophrast/ & Aetius & the herbe whiche Galene in hys booke de alimētorū facultatibus witnesseth to be called Olus atrū in Rome in his tyme. First that our Alexander is not Smyrniū in Dioscorides: these tokens that our Alexander want and are requyred in Smyrniū Dioscorides/ do sufficiently declare. Smyrniū in Dioscorides hath pale/ or faynt yelow leues/ and our Alexanders leues are blak. Smyrniū hath sede lyke hole round & blak. But our Alexander hath long horned sede nothyng lyke hole/ but in all poyntes lyke persely sede/ sayng þ it is muche bygger & blacker. The root of Smyr-

of Smirniū is ether grene within/ or elles somthyng whitishe. But our Alexander's root is not grene within/ except my memozi sale me/ nether a litle whitishe/ but playn whyte/ as I remembre. The herbe Smyrniū of Dioscorides groweth in rocky places/ and steppng down hylles/ and in dry places/ and about pathes. But our Alexander groweth in shaddowy places/ and in moyste places/ and in Ilandes compassed about the se/ as in a certayn Ilande betwene the far parte of Sommerlet there & Wales. Wherefore our Alexander can not be Smyrniū Dioscorides. But þ our Alexander is Smyrniū of Aetius & Galene/ and olus atrum þ Galene maketh mention of/ which the Romanes vled muche in meat/ & also Hippofelinon Theophrasti: trust these resones folowynge shall proue ether in parte or in hole. Aetius writeth thus of Smyrniū. Smyrniū whiche oþer calle Hippofelinū is of þ same kynde that persely is of and petroselinon/ but it hath a blak sede and much greter. By these wordes may I gather þ Smirniū is a kynde of Selinon or Opū which we call perseli/ and seying that it is the gretest kynde that it may be iustly called Hippofelinō. We may also know that it is therefore a kynde of selinon be cause it hath lyke sede in proportion & figure with other properties belongynge therto / & þ it cannot be a kynde of apium or selinō which hath no lyknes in þ sede with Apio Selino or persely/ where vpo we may gather þ louage whiche hath sedes in no poynt lyke Selino/ nether to Oroselinon nor petroselinon cā not be any kynde of apium of selinon/ and þ therefor þ it can nether be Hippofelinō Dioscorides/ nor þ Smyrniū Aetij/ nor yet Smirniū Dioscorides. Galene in hys secōd booke of the properties of nozishmētes or meates writeth thus of selino/ hippofelino/ Siō & smyrniō. Alle these make a man pisse/ amōgest which persely is mooste vled/ & plesant to the stomacke. But Hippofelinum and belragges ar vnplestanter. n Smyrniū is also muche vled/ for it is solde in very grete plēty in Rome/ and it is much sharper then perseli and hother/ and it hath also a certayn spicie taste. And therfor it stirreth a man more vehemently to make water/ then persely Hippofelinon and belrages/ or water persely/ and it moueth the floures of weomē. But in the spryng it bryngeth furth a stalke (we call the stalkes whē they com first furth in England in the spryng with litle knoppes growynge vpon the Alexander budde) whiche is good meat to be eaten as the leues/ whiche only the herbe had in wynter/ when it had no stalk/ euen as persely/ at that tyme hath none. But after that the stalk beginneth ones to com/ alle the hole herbe is more plesanter and sweter/ whether a mā list to eat it raw/ or sodden. These wordes of Galene declare playnly þ the herbe þ he calleth Smyrniū is our Alexander. But by it that immediatly folowethe in Galene shall proue bothe thys mater more clerly/ & also proue þ there is one Hippofelinō (which I take to be it of Dioscorides & not it of Theophrast) þ cānot be our Alexander/ & þ our Alexander is called of the dol latines olus atrum þ is blak wurt. Galene wordes be these. But Hippofelinum & Siō ar eatē sodde: for they ar both vnplestant/ when as they ar raw. Som men vse to ethe persely & smyrniū menged with lettuce leues. For when as lettuce is an eatable herbe very vnfaury/ and hath a colde iuice/ it is made not only plesanter/ but also more profitable if ye put som sharp herbe vnto it. For which cause som mēg the leues of rocket/ & lekes & othe/ the leues of Basil. But now in Rome all men cal that wurt or eatable herbe not Smyrniū but olus atrum that is

¶ ij blac.

Of Orminum.

blackwurt. Thus far Galene. Now after that I haue proued that our Alexāder is Smyrniō of Aetius & Galene/ & the Plus atrum of the old latines/ I will looke now if I can proue that the forsayd Smyrniō or Plus atrū is y^e Hipposelinō y^e Theophrast describeth. Theophrast describeth hys Hipposelinō thus. Hipposelinon hath leues lyke vnto march or smalache/ but roughe. It hath a grete stalk & a thick root lyke a radice/ but blak. It byngeth also furthe a blak fruite/ in gretenes bygger thē Drobus. We say y^e they ar bothe good for thē that cā make no water if they be dronkē wth whyte swete wyne/ and to dryue out stones. It groweth comonly euery where. And a iuice floweth out of it lyke vnto myrr. Som holde y^e it is holly mirre altogether/ & not lyke it only. I se nothyng in thys description/ but that it agreeth well wth our Alexāder. The leues of Alexāder ar lyke vnto the leues of smallage in figure/ but they ar greater & not so smoth as smallage leues ar. The stalk of Alexāder is also grete/ & y^e roote is as thik as a radice roote is/ & blak. The sede or fruite is blak/ an as byg as Drobus/ though it haue an other proportion and figure. As for the naturall place of growyng/ it groweth in euery shyre of England in plenty/ wherefore I se no cause but y^e Hipposelinō Theophrasti/ is our Alexāder. And because many were of y^e opiniō y^e myrr which is called in Greke Smyrna/ cam out of the rootes of Hipposelinō. I thynck that it was afterwarde called Smyrniō/ that is myrr herbe. If any man dout wheter learned men haue iudged y^e a thing like myrr cometh out of y^e roote of Hipposeline/ let hym rede Plini of Hipposelino and Theophraste/ & he shall shortly I truste leue of doutyng. But if any man repli/ & sai y^e Theophrast and Galene make Hipposelinon and Smyrniō to haue grene leues all the hole yere/ I answer that as Theophraste sayethe that Hipposelinon hath grene leues/ that he sayeth euen the same of persely and of them that they ar grene in the very top/ that is in the ouermoste parte of the lese (for y^e stalkes that haue bozne sede/ perish in winter) But whē as there ar ij. sortes of persely/ one that is a wyfe/ which is fruitfull & byngeth furthe fruite/ & an other kynde is called a mayden or of som a widow/ which ether hath neuer bozne sede/ or hath begō to haue stalk and hath bene cut down before it brought furthe rype sede. As in persely it that hath had sed in sommer or haruest/ hath no leues in wynter/ but only the mayde persely/ so is it in Alexāder/ for although not eueri rote of Alexāder hath grene leues in wynter/ yet in warm places y^e rough Alexāder hath leues in wynter as well as yōg persely. Now at the lengthe I trust I haue sufficiently proued/ y^e our Alexāder is Smyrniō of Galene & Aetius/ Plus atrū of y^e latines/ & Hipposelinon of Theophrast/ but not of Dioscorides/ and by y^e way that nether louage is Hipposelinon Dioscoridis/ nor y^e Smyrniū in Dioscorides is our Alexāder.

The vertues of Alexander.

Blyde y^e properties aboue reherfed Galene sayeth without any grete it dryeth sores/ and maketh rype such as ar harde/ and that y^e rest of hys pour is lyke vnto Petroselino. Where fore sayethe he we vse the sede/ to byng down floures/ and to prouoke brin/ and agaynst the stoppyng of the breste/ and short wyndines. Aetius writeth that it is hote and dry in the thyrde degre.

Of the tre called Opulus.

Colu.



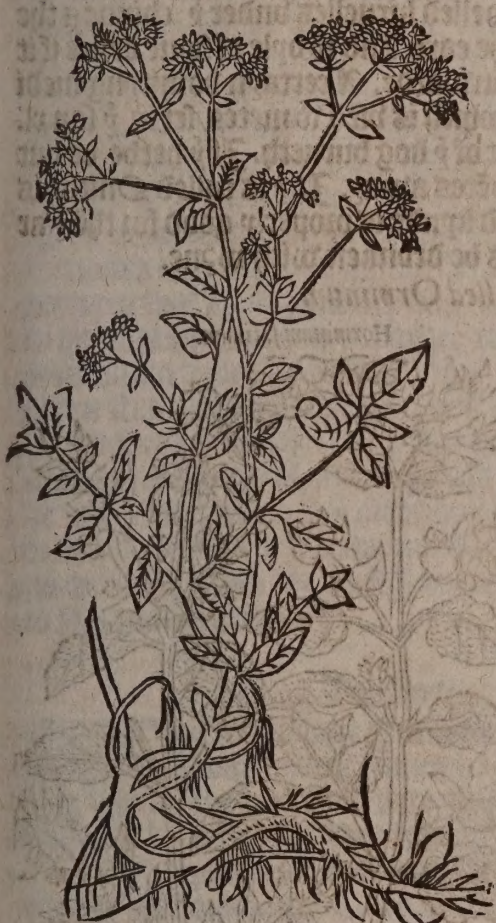
Olumella in the v. booke of husbādry sayeth þæt Opulus is like vnto a cornel tre/ & firther I rede not of þæt Description of Opulus in hym. Where as Columella cōpareth and lykeneth together Opulū & Cornū. I thynk þæt he dothe it not for þæt lykenes of þæt leues of þæt trées/ for therein they ar very vnlke/ but for þæt lykenes of gretenes & maner of tymbre. The tre þæt was shewed me in Italy of the learned men there to be Opulus/ hath a lese somthyng lyke a maple lese/ for it was indent/ but the poyntes of the leues wer blunter thē the maple tre leues are. Conradus Gesnerus tolde me that it is called in frēche vn opier. I neuer saw it in England/ but it may be called in English an ople tre. I know no vertue nor vse that it hath/ sayng only that it will serue well for tymbre.

Of Organ.



Organum may be called in Englishe Organe as Origanū syluestre is named/ in som places of England. But I neuer

saw þæt true Orgā in Englād/ sayng in master Ryches garden in Londō/ where as I saw many other good & strange herbes/ which I neuer saw any where elles in all England. I haue sene Origanū Cretense both in Itali & also in Antwerp/ where as it may be had in metely good plenty of Peter Cōdenberg a faythfull & a learned apothecari. Dioscorides maketh iij. kynde of origanū: the first kynde of organum is called heracleoticū/ & thys kynde is it þæt I haue made mention before. It hath/ as Dioscorides sayeth a lese not vnlyke vnto hyssop/ & a shaddowy top/ not rōnde after the faschon of a whele/ but many wayes diuyled. The sede is in the top of the twygges not very thyck. Dioscorides maketh origanū very lyke hyssop in the leues/ but in dede they ar



much rōnder & shorter thē our comō hyssopes leues be. It þæt is called Onitis hath a whyther lese & is more lyke hyssop. It hath sede lyke berries ioyned together. Thys kynde haue I also sene dy/ & ones in Germany growng wil in which þæt people called there/ as I remembre wild maiorā. The wilde Origanū hath þæt leues of organ/ & small brāches a spā hyghe/ in whiche is a spoky tope lyke dill/ & whyte floures. The root is small & of small price. Our wild Merierū in Englād which som call Orgā/ and þæt Duch Dost/ myght well be Origanum syluestre/ if it had not a purple flour & brāches ii. spānes lōg. Neuer theless it may be a bastard kynde of Origanū or of Marū but

Of Orminum.

Neither merierū/ nor yet Origanum sylvestre y perfit/where of Dioscorides wryteth.

The vertues of Organ.

Organ heteth/wherefore y brothe of it drōkē w wyne is good for thē y ar bitten of a serpēt. But if a man haue drōken homlok or y iuice of poppi/ he must drynk it w maluasēy. And if a mā haue drōken alaba-ster/ or myddow saffrō/ it must be drōkē w Drymel made of vinegre & hony. If a man take an alitable of it y is about ij. vnces & an half/ whē it is dyed/ & drynk it w mede/ it draweth out blak humores throw y belly. It byngeth weomē theyr floures/ & if it be licked w hony/ it is good for y coughe. Mē vse to geue it to ete w a syg to them y haue any place burstē & shōken together/ & to thē y haue the dropley. If a man bath hym in the brothe of it/ it is good for thē y haue the iche or yueke/ or any scurfines & for y iaundes. The grene iuice healeth y sores of the mouthe/ y swelled kirkelles vnder y chinne & the buula. With milk it swageth y ach of the eare. And w oyle of flour delice if it be put into y nose/ it draweth much downwarde. A certayn bomityng medi- cine is made of it/ opnyones & sunnach which is vled w metes/ set in y son xl. dayes in a coppre vessel/ whille y planet of y dog burneth. If y herbe be but strowed vpo the ground/ it dryueth serpētes away. It y is called Onitis/ is weyker thē thys first kinde is. The wild kynde is properly good for thē y ar smitten of serpent/ if the leues or floures be drōken with wyne.

Of the herbe called Orminum

Orminum sylvestre.

Orminum satium.





Was long of that opinion that Ruellius and diuerse other were of that Orminum shuld be the herbe whiche is called of y^e Barbarus writers Sclarea/ in Englishe Clare/ & in Dutch Scharlach. But after that I had wayed the description of Orminum in Dioscorides more depely/ I found that it could not agre with our Clare. And now of late I haue found that Matthiolus is of the same mynde that I am of. And therfore he setteth out an other herbe/ but by hys ieuue a lytle to rowly described/ for Hormino. But it is beste to examyn bothe our clare and the herbe that Matthiolus setteth furth for Hormino with y^e description of Dioscorides. Horminum of the gardin is an herbe withe leues lyke Horehounde/ with a stalk half a cubit hyghe and four-squared / about the whiche com furthe certayn furth peryng thynges / lyke vnto coddies/ which looke toward the roote/ where in ar diuerse sedes conteyned. For in the wyld Hormino is found a round and dunne sede/ and in the other a blak and longe which is bled. Thys description semeth in many thynges to disagre with our Clare / & in one poynte with it that Matthiolus setteth furthe. The leues of our Clare differ muche in bygnes and somthyng in proportion from the leues of Horehound. Our Clare hath a stalk ij. cubites long/ but Horminum shoulde haue a stalk but half a cubit long/ y^e thynges that appere out in y^e stalk in Clare / look bywarde/ but they that ar in Horminum look downwarde. Where ye may se that the description of Horminum agreeth not with our Clare. Dioscorides maketh mention but of one stalk in hys Hormino. But it that Matthiolus setteth furth hath seven stalkes at the leste/ wherefore when as Dioscorides bledh not comely to let such notable thynges to slip/ it is lyke if hys Horminū had had as many/ he wold haue made som mention of them. Wherefore y^e may make som men to dowt wheter the Horminum of Matthiolus be the ryght Orminum or no/ which I wold not do/ if I know that it had al other thynges belonging to Horminum besyde.

The vertues of Horminum.



En will that Orminum stirreth men to the gettyng of childer/ with hony it scoureth away the haw in the ey / or the pin and the web. And if it be layde to with water it dryueth and scattereth away swellnges with y^e same prickles or shiuers may be plucked out of the body. The wilde Orminū is stronger then y^e other. Although our Clare and oculus Christi which is the wilde Clare/ be not the ij. kindes of Orminum that Dioscorides describeth: yet for al that they haue som vertues lyke vnto the kyndes of Orminū/ for it that we calle oculus Christi, hath thys propriety/ that if a man put a sede of it into hys ey/ vnder the ey lyd/ it dryngeth furth much filth yere out of it / if ther be any there. Both the kyndes of Clare be hote & dry at the leste in the second degree. If ye will put Clare into new must/ and let it ly in it a couenient tyme/ or if it be sodden with the must/ it will make a good wyne and holsum for them that haue cold stomackes. The same wyne as the later practitioners wyte/ is good to cut fleme/ & for berun weomen/ and for suche as ar muche

Of the herbe called Ornithogalon.

cumbred with theyr white floures. The pouder of clare put into a man
nis nose maketh hym nese/and byngeth down much water out of the hede.
The same clare is good to bathe weomen with/ that want theyr floures/
when it is sodden in water with penny ryall and other herbes of lyke
vertue.

Of the herbe called Ornithogalon.



Ornithogalu is a ten-
dre stalk/white smal/
a foote & an half lōge
with ii. or thre togro-
wyng brauches in y
top which ar soft/out

Ornithogalon.



of the which come furth floures/ w-
out of an herbishe color/ but whē as
they gape & ar opened furthe/ they
appere white/ amongst the whi-
che/ a litle hede or knop/ lyke a hasel
floure/ which in the spryng appea-
reth before the leues/ cōmeth furth.
Thys description of Dioscorides
agreeth well in all poyntes with y
herbe which is called in Duche in
the city of Colon/ Hundis villich/ but
that it neuer growethe aboue the
hyght of one span/ and is seldum so
long. But it may chance that where
as our comon Greke text hath διο-
σκοριδίου / that som hath put to thys
syllab di. For Pliny describyng the
same herbe/ sayeth that it is but of y
lenght of half a foote as my text of
Plini hath. So that it semeth that
Plini red in hys Greke Dioscorides
(for it is playn that he had Diosco-
rides howsomeuer like a falsying good lesse man / he pretēdeth as though
he neuer saw Dioscorides of whom he hath conueyed/ so much learned skul/
into hys omnigatherum) διοσκοριδίου and not διοσκοριδίου. because there is so
grete difference between two spannes and half a foote/ whiche hath but vi.
Romane inches/ when as ii. spannes conteyn xviii. inches or a foote and
an half. But it maketh no grete mater whether we know it or no/ seyng
that it is good for nothing elles/ but to be baked in brede as pigella Roma-
na or blak comun is / and to be eaten. Matthiolus setteth furth an herbe
for Ornigalo Dioscorides/ which if it were ii. span long/ and had all other
thynges agreyng with the description of Dioscorides: I wold not deny but
it were the ryght Ornithogalon/ but because he telleth nether of the length
of hys herbe/ nor of the qualites that it hath/ I dout moze of it the of it that
I haue hether to taken for Ornithogalo.



Here is som diuersite of opinionones about thys tre Ornus. Sum hold that it is y tre whiche we call in the North countre a quicken tre or a rown tre/ & in y South countre a quikbeme / sum hold y it is Ornus but not fraxinus of y mountaynes as Tragus/ who calleth it in Duche Han buchen or Hagen buchen/ Other Duche men & namely Jacob Better the Apothecari of Niseburg told me that Ornus is called in ryght Duche Walt eschern oder wilder eschebau. But my iudgement is that Ornus is not the quikbeme/ but fraxinus montana/ whiche thyng I trust I shall proue by good autorite. Columella in hys booke de re rustica sayeth that Ornus is a wyld ashe or an ashe of the woldes/ and that it hath no worse bughes then the elm tre. Gotes & shepe ete more gladly of the bughes of thys tre then of other. Theophrast in hys thyrde booke of the histori of plantes/ in the eleuent chapter writeth of ij. kyndes of asshes/ of the whiche the former kynde is in grete plenty in England/ and it is called comonly an ashe tre. But the second kynde groweth not in England that I know of. And if I be not deceyued it is called of the Latines namely of Virgil Ouid and Columella/ Ornus or Fraxinus sylvestris. And Theophrast wyrteth of hys second kynde of ashe thus. The second kynde of the asshes is lower and wareth not so hyghe as the other/ and is rougher/ harder and yelowier. The smothe ashe groweth in low and holo w places/ and in watery places. But the rough one groweth in dry & rocky grounde. All that grow in playn groundes vse to be playn & smouthe. And all that grow in the mountaynes/ vse to be rougher scurvy or scabbed/ with vnequal partes apperyng outward after the maner of scabbes. Thus far Theophrast. That Ornus is a tre of y mountaynes/ Virgill in y second of hys Georgikes wytnesseth in thys verse:

Nascuntur steriles saxosis montibus Orni.

Amid. ne veluti summis antiquam in montibus ornum.

That is / the Barun Orni or wild ashe trees grow in the rooky or craggi mountaynes.

I know also by experience that I haue of the wild or rocky ashe here in Germany/ and by it that I had in the alpes of Rhetia/ that the woad of the wilde ashe is very fayr yelow/ and that the Germaines make fayr tables and cupbordes and spounes and many other thynges belongyng to the house of the same ashe tre. Then when as Columella sayeth that Ornus is fraxinus montana/ and Theophrast sayeth that the rockishe ashe is of a yelow coloz/ and the Germaines walt ascher / that groweth in y mountaynes is yelow/ I thynk that I may well conclude that the Germaines rock ashe or woad ashe is Ornus of the Latines/ and fraxinus sylvestris Theophrasti is for the quikbeme/ it groweth not in hygh and wild mountaynes/ but in low and watery places/ wherefore it can not be Ornus/ or the second kynde of ashe in Theophrast.

The properties of Ornus.

I know

Of Orobanche.



Know no other vse of the wilde ashe but that it is good to make cupbardes/tables/spownes & cuppes of. And that som vse to make dagger hesters of the roote of it/for it can scarcely be knownen from dudggon/and I thynke that the moste parte of dogion is of the roote of the wilde ashe. Whatsoeuer vertue the other ashe hath thys must haue the same & moze effectually / sayng in such maters as moze moysture is required in. For then the comō ashe is moze fit for suche purposes.

Of Orobanche.



Orobanche / as Dioscorides writeth / is a redisse stalk two spannes hyghe/and som tymes hygher/tendre/roughe without any lese/hath/with a flour somthyng whitilhe / but turning toward yelow. The roote is a synger thick. And when the stalk shrynkethe for dryues/it is like an holow pype. It is playn that thys herbe groweth amonge certayn pulses/ & that it choketh & strangleth them/where of it hath the name of Orobanche/that is chokefitcher or strangletare. Thus far Dioscorides of Orobanche. The herbe whiche I haue taken and taught xv. yerres ago to be Orobanche/ which also now of late yeaeres Matthiolus hath set out for Orobanche/ groweth in many places of Englad/bothe in the Northe countre besyde Morpeth/whereas it is called our lady of new chapellis flour/and also in the South countre a lytle from sheue in the broum closes. But it hath no name there. I haue sene it in diuerse places of Germany/ and first of all betwene Colon and Rodekirch. The herbe is comenly a fout long and oft longer/ I haue marked it many yerres/ but I colde neuer se any lese hyon it. But I haue sene the floures in diuerse places of diuerse colozes / and for the moste parte where so euer I saw thē/they were redisse or turnyng to a purple coloz in som places/ but in figure they were lyke vnto to y floures of Clare with a thyng in them representyng a cockis hede. The roote is round and much after the fashon of a grete lekis hede/and there grow out of it certayn long thynges lyke strynges which haue in them in certayn places sharp thynges lyke tethe / where with it claspeth and holdeth the roote that it strangleth. I haue found it oft tymes claspynge & holdyng meruellously soft the rootes of broū / so that they looked as they had ben bound fouldē oft about with small wyre. And ones I found thys herbe growyng besyd the comon clauer or medow trifoly/ which was all wethered/and when I had dygged by the roote of the trifoly to se what shoulde be the cause that all other clauers or trifolies about wer grene and freshe/that that trifoly shoulde be dede. I found the rootes of Orobanche fast clasped about y rootes of the clauer/ which as I did playnly perceyue/ draw out all the natural moysture from the herbe that it should haue lyued with all/ and so killed it/ as yui and dodder in continuance of tyme do with the trees and herbes that they fould and wynde them selues about. They that holde that cuscuta or dodder is Orobanche in Dioscorides/ ar far deceyued. For Orobanche is a stalk and not a lace as dodder is. Orobanche is but a fout and an half long/ but the laces of dodder will be som tyme

tynte iij. or iiij. foote long. Orobanche hath a roote a fynger thik/ but there is none such in dodder/ for ye shall hardly fynde any ryght root at al in dodder. The stalk of Orobanche is hollow when it is withered/ but so is not the stalk or rather the lace of dodder. The stalke of Orobanche is roughe/ but the lace of dodder is very smothe. Wherefore they were very far ouersene which now of late haue wryten that dodder is Orobanche in Dioscorides. Som other without any cause haue of late put thys herbe which I take to be Orobanche/ amongst the kyndes of Satyrion.

The properties of Orobanche.



Orobanche which may well be called in our tong chokefiche or stranglewede/ is eten comonly in sallates/ raw or sodden after the maner of sperage. Orobanche as Galene wryteth is colde and dry in the firste degre. Matthiolus sayeth that Orobanche is called in Italian lupa/ that is a wolfe and also herba toza/ that is herbe bull/ because that if a cow chance to eate of it/ she rynneth streyght way after to the bull. But it that Matthiolus wryteth agaynst Theophrast/ because he sayeth that Orobanche kylleth Orobis and strangleth it with hys pressyng in/ or thyrstyng together/ and that Orobanche killeth pulles only with hys presence/ please me not/ as a sayng agaynst reson autorite and experience. It is agaynst reson that only the presence of Orobanche should kill pulles/ seying it is no venummus herbe/ when euen venummus herbes kill not them amongst whome they grow except they touche them/ or be so thyk amongst them that they take the nozishmet from them/ whereby they should lyue. It is also both agaynst the autorite of Theophrast/ no liying wryter/ and of lat agaynst Dioscorides/ whome he taketh in hand to expounde. For Dioscorides sayeth. It is playn that Orobanche groweth amongst pulles/ and that it chowketh or strangleth them / where vpon it hath gotten the name Orobanche/ that is Orobistrangler. Now I pray yow how can Orobanche strangle it that it toucheth not? Belyke Matthiolus saw no leues in Orobanche nor any claspers aboue the grounde/ & therefore he thought that there was no other thyng that Orobanche had/ where with it colde strangle/ & neuer marked y litle strynges in the roote/ whiche not with out a fault hys Orobanche wanteth/ and so cam into thys error that Orobanche strangled only with hys presence. Tragus paynteth well Orobanch vnder the name of Satyrion/ with such lytle strynges as it killed herbes with. And as touchyng experience / I know that the freshe and yong Orobanche hath commyng out of the great roote/ many lytle strynges such as we se in a phrone or se ster/ but longer/ wherewith it taketh holde of the rootes of the herbes that grow next vnto it. Wherefore Matthiolus ought not so lyghtly to haue defaced the autorite of Theophrast so ancient and substantiall autor / with layng ignorance vnto hys charge / seying that Theophrastus in the same place where he speaketh of Orobanche telleth playnly that sum herbes at first strangled by the roote / and that not the only presence of suche wedes kill herbes and pulles/ but the takyng away of theyr nozishment that

Of Rife.

that comineth partly out of the erthe and partly from the ayre and son. The wordes of Theophrast ar these. Orobanche vocata, eruum necat amplexu compressuq; suo, & linodorum scenumgræcum interimat, protinus radici adnascens. Lo here may ye se that a weede may kill a pulse by the roote alone. But Theophrast sayeth farther. Omnia idcirco interimunt, quia pabulum tollunt, tam quod terra ministret, quàm quòd à sole & aëre veniat. That is all kyndes of weedes do kill/ because they take away the nourishment as well it that the erth geueth / as it that comineth from the ayre and the sonne.

Of Rife.



Riza is named in English and Duche Rife in frenche rize. Dioscorides writethe no more of the description of Rife put that it growes in waterishe and marishe groundes. But Theophrast describeth it more largely after thys wyse. Rys is to looke to lyke vnto Lolium or daniel / and for the moste tyme of hys growyng / it standeth in water. But it putteth furth no eare / but a mane after the maner of millet and panik. Thus far Theophrast / who maketh a litle aboute Rife also lyke zea / which is called spelta of the herbaries & in Duche Speltzperk. It hath comonly an ear with ij. chesles or orders of corne / as barley hath / called in Greke Distichon. Whiche markes all together agree with our Rys / except that where he sayeth that oriza hath a mane and no eare / or spike. But I iudge that he taketh an ere very straitly here / for that which is growyng harde to the top of þ straw & is not spred abroad for / and wyde from the strow that it comineth out of / and that therefore he denieth that panicum hath any eare / whiche after the comon takyng of an eare / hath an ear as well as barley or speltz hath. For Theophrast in hys eight booke de historia plantarum Describeth iubam that is a mane / such as he geueth vnto Rys mile and panik after thys maner. Effusam illam harundinaceam comam iubam appello: that is I call that Riedishe bulhe or look that is stretched furth abroad / a mane / so þ Theophrast meaneth that the hede of Rys is not properly to be called an ere / because the cornes ar so far from the straw. Thys is ones out of al dout / that lolium and zea haue eares / but Theophrast maketh Rys lyke vnto these two / and not for the leues sake or þ straws sake / but only for the eares sake. wherefore

Oriza.



fore Theophrast meaneth not that Rys is without all kynde of eare/ but that it hath no suche compact ere a growyng harde to the hede of the straw as other kyndes of corn haue / but louse and goyng abroad after the fallhott of an hores mane. I saw Rys growyng in plenty belyde Mylane.

The vertues of Rys.

Rys noziffeth menely/ but it stoppeth y belly/ Rys as Galene sayeth byndeth sumthing/ and that therefore it stoppeth the belly. Symeon Serhi writeth that Rys is hote in y first degre & dry in the second. Rys sayeth he prepared with milk maketh a man look well/ and byngeth a good coloz/ and increfeth fede.

Of the herbe called Olyris.



The herbe which is taken of y moste parte of lerned men to be Olyris/ is called of the apothecaries linaria/ because it is lyke vnto line or flar/ & in Duche it is named kroten flachs/ that is tode flar. But althoughe it groweth plentuously in England/ yet I neuer heard any English name for it. If there be no other name for it/ it may be called in Englishe linari or todes flar. Dioscorides describeth Olyris thus: Olyris is a blak lytle bushe/ beryng small branches/

toughe and hard to breke/ and in them grow four leues together/ or fyue/ or six lyke vnto lint or flar/ blak in the begynnynge/ & the coloz changed afterwards redyshe. I know no herbe that agreeth better with the description of Olyris then linaria doth / yet for all that/ y certayn nombze of leues growyng together byndereth it to be the ryght Olyris/ for our linaria hath the branches all full of leues without any certayn numbze growyng together/ & at no tyme redyshe that I colde mark hitherto. Matthiolus writeth that sum iudge the sayr herbe that is called in Italian beluidere to be the ryght Olyris/ where vnto he semeth to consent. But at thys present I haue not y herbe/ wherefore I can not examyn it with the description of Dioscorides/ and therefore can giue no iudgement in thys matter.

The vertues of Olyris.

Dioscorides writeth y the brothe of Olyris dronken is good agaynst y iaundes or gnel sought. Galene writeth that Olyris hath a bitter qualite/ and therefore pour to open stoppynges/ so that it can hele the stoppyng of the lyuer.

Of Oxyacantha.



Oxyacantha whiche is named in Latin Spina acuta, is a tre lyke vnto a wilde pere tre/ very full of pricks/ but lesse. It bringeth furthe beries lyke Myrtles/ full rede/ brekle/ & a kyrnel within a roote diuided many wapes/ which goeth depe into the grounde. Hitherto Dioscorides. The moste parte of lerned men in thys parte of Europa haue iudged of late yeres that our berberes should be Oxyacantha. But the description of Oxyacantha in all poyntes

both

Of Oxyacantha.

Berberis Oxyacantha.

Doth not agre wth our berberis. First our berberis bushe looketh not lyke a w^{ide} pere tre/ for it is rather a bushe then a tre/ for in all the places that ever I saw it in/ it neuer rose vp to y^e bygnes of a tre. The berries of barberis and of the Myrt tre ar not in proportion & figure lyke. For the berberis beris ar great in the myddes & small at bothe y^e endes/ after the manner of a lōg eg. Suche fals^hō of figure is not in a Myrt berry. Dioscorides semeth to geue one berry Dryacātha/ but one stone or kernal/ but euery berri of berberis hath iiii. at y^e leste/ where fore it is not lyke that our berberis should be Dryacantha. Thus muche I had marked before I saw Matthiolus. But after that I saw Matthiolus I learned of hym an other reason to proue that our berberis cold not be Dryacātha/ which was thys. Dioscorides describyng the former kynde of Mespilus or medler tre/ sayeth that it hath a lese lyke vnto Dryacantha. But the former kynde of Mespilus/ as Theophrastus witnesseth hath indented leues/ & in the vtter moste parte lyke vnto the leues of persely. But there is no lykenes betwene the leues of berberis & of persely: wherfore berberis can not be Dryacantha. The forenamed Matthiolus holdeth y^e our haw tre or whyte thorne tre is Dryacantha. But when as our haw thorn tre leseth hys leues euery pere/ & Theophrast in hys first booke. de historia Plantarū & in y^e xv. chapter reherseth Dryacantham amongst the trees y^e haue grene leues all the pere. I can not se how y^e our comō hawthorn shoulde be Dryacantha. Now that Matthiolus will answer to thys I can not tell/ but I haue no other shift sauing thys. In Summer set shyre about six myles from Welles/ in y^e parke of Gassenberry there is an hawthorne which is grene all the wynter/ as all they y^e dwell there about do stedfastly holde. If y^e Dryacantha be any kynde of hawthorn/ it must be y^e kynde which abydeth grene all y^e hole pere throw. But if that our hawthorne be not Dryacantha/ as I suppose playnly that it is a kynde of it/ it is Spina alba in Columella as God willyng here after I intend to proue.



The vertues of Oxyacantha.



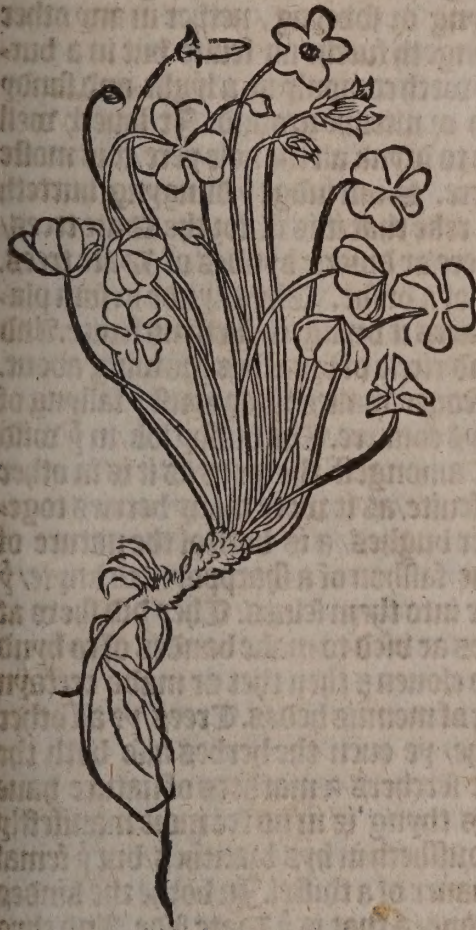
The berries of Dryacantha taken ether in meat or drynke/ stop y^e stir of the belly and the illh^{ue} of weomen. The roote of the same laide to emplaster wyle pulleth out prickes and shiuers.

Out of Galene in hys booke of simple medicines.

Drya

Oxacanthos as it is a tre lyke vnto a wilde pere tre/ so it hath properties not vnlyke. But the fruite of the wild pere tre is throw out byndyng and very tarte/ yet the fruite of Dryacantha is of fyne oz subtile partes and a lytle cuttyng. But the fruite of thys tre is not lyke vnto the fruite of a wilde pere tre/ but lyke vnto myrttilles/ that is to wet rede and thynne.

Oxis.



Of the herbe called Oxys.



Oxys/ as the mooste parte of lerned men iudge/ is y herbe whiche is called in English Alleluya/ because se it appereth about Easter when Alleluya is song agayn/ oz woodsoze: but it shuld be called woodsour oz sozell/ in Duch Hasen ampfel/ in freche Pane de coqui. Pliny writeth thus of Drys. Drys hath thre leues growing together. And further haue we of no other wyter that I could yet se that telleth what Drys is. By the name we may know that it must be sour/ and by the forme oz fashon thre leued. Where vpon we gather that Drys must be a sour trifoly/ and when as there is no trifoly that is sour sayuyng thys/ and Lotus brbana/ & it can not be Lotus brbana/ because it groweth alwaies wilde in the woddes/ and comonly about tre rootes/ we gather that thys Alleluya oz woodsour shoulde be Drys in Pliny.

*trifolium ac.
offic. panis*

The vertues of woodsour out of Pliny.

Oxys is geuen vnto a flashe/ louse oz weike stomacke. They rat of it also that haue the burstyng of the guttes. The practitioners of Germany write that the distilled water of Alleluya cooleth well & comforteth the hart/ and quencheth thirst/ and that it is good in all hote diseases and inflammationes. They hold also that the distilled water of woodsozel/ is good to be tempered with alum/ for the woundes and sores of the mouth.

Of the Date tre.



Palma is called in Greke Phenix/ in Englishe a Date tre/ in Duch ein Dattel baum/ in frenche vn Palme arbye.

arbre des dattes

The description of the Date tre out of Pliny.

The countre of Jewry is honorably commended/ for nothyng more then
for

Of the Date tre.

for Date trees / of whose nature I will speake now. There ar certayn Date trees in Europa / and in many places of Itali / but they byng furthe no fruite. They bere fruite well in the see costes of Spayn / but vnplefant. The Date trees byng furth a swete fruite in Africa / but it vanissheth away by and by. But it chanceth contrary wyse in the Easte partes of the world / for there som peple make brede of Dates / and sum make wyne of them / & som nationes make fother for cattel of Dates. Wherefore it shall be moſte commendable to ſpeke of them þ are in ſtrange & far cuntres. Ther groweth no Date tre of it ſelf in Itali / without ſettyng or ſowyn / nether in any other partes / but in a hote ground. But it byngeth furthe no fruite but in a burning hote ground. The Date tre groweth comonly in a lyght and ſandy ground / & for the moſte parte in a ſaltish or nitrifhe ground. It loueth well watery places / & where as it is deſyrus to drynk all the hole yere / it is moſte deſyrus in þ drought or dry tyme of þ yere. Sum iudge þ dungyng hurteth Date trees. And ſum of the Aſſyrianes reke that it is ill for the Date trees / if they be not ſet in watery places. There ar diuerſe kyndes of Date trees. The firſt kynde exceedeth not þ bygues of a buſhe. Thys kynde in ſum places byngeth furth fruite / and in ſum places it byngeth furth no fruite. And thys kinde is full of leues / & hath a round circle of branches growing about. Sum vſe þ branches & leues of theſe to couer walles w / agaynſt þ fallynge of water vpon them in many places of thys countre. The buſhy lok / in þ wild kynde is in þ top / & ſo is the fruite / & not amongeſt the leues as it is in other kyndes. But thys wild kynd hath hys fruite / as it were many berries together in hys branches / among the ſmaller bughes / & is both of the nature of a grapi & of an apple. The leues haue the faſhion of a ſharppoynted knyfe / þ ſydes beyng deuyded & turned inwarde into them ſelues. They did ſhew at the firſt goodly perles / but now the leues ar vſed to make bandes of to bynd bindes & to make ropes of. They ar alſo clouen & then ther ar made certayn lyght thinges of them / for ſhaddowynge of mennis hedes. Trees / ye all other thynges þ euer the erthe byngeth furthe / ye euen the herbes alſo both the male & the female as the moſte diligent ſerchers & markers of nature haue taughte in theyr wytynges. And thys thyng is in no tre more manifeſtly tryed then in Date trees. The male flouriſheth in hys branches / but þ femal buddeth wout any flour / only after þ maner of a thiſtel. In bothe the kyndes þ fleſhe of þ fruite groweth before the ſtone / & that is þ Date ſede. And thys is proued to be ſo þ ther ar found in the ſame branches litle ones wout any ſtones. But that is long & not rounde as the oliue ſtones be. It is alſo cut in the bak w a long rift or cleuyng after the maner of a pillow. And the moſte parte haue a navel in the myddes of theyr bellies. And from that place cometh firſt furthe þ it diuideth it ſelf into a roote. It is beſt to ſaw it grouelyng. There muſt be euer two ſett together / & as many about: for euery one ſowe alone / ſhould byng furth to weike a plant. Four of the grow together. The fleſhe of þ Date wareth rype in a yere. In certayn other places as in Cyprus althoughe it com neuer to rypenes / yet it is ſweetiſhe with a pleaſant taſte. And there is þ leſe broder / & the fruite is rounder the other be. Nether is it take þ the body of it ſhould be ete / but þ iuice preſſed out / & the other partes may be ſpitted out agayn. Date trees loue to be remoued. We haue ſaide befor þ Date trees loue a ſaltiſhe ground. Wherefore wher as there is none ſuche /

suche men grow salt there / not euen vpon the rootes / but a lytle further of. They beere euen in the first yere / anon after theyr plantyng. But in Cyprus and in Syria / and Egypt / som of them byng furth fruite when they ar iiii. yere olde / and som when they ar fyue yere olde / when it is of the hight of a man. And as long as the tre is verry yong / the fruite hath no stone within him / and therfore suche ar called geldynges. There ar many kindes of Date trees. When vse the barun trees for tymber / in Assyria / & all the lande of Persis / and namely for the finest and perfitest woorkes. There ar also woddes of Date trees whiche vse to be cut down / whiche spryng agayn of the rootes. And there is a swete mary or pithe in the top which they call the brayn. And when that is takē furth / they liue still as other do not. There ar sum that ar called chame ropes / and they haue a brode lese and soft. And they ar moste mete to bynde vyndes with. They grow plentuously in Cady / but moze plē- tuously in Sicilia. The coles that ar made of the Date trees / do ly lōg & are lōg in dying / & the fyre thereof / is a very slow fyre. There ar sum Date trees in whose fruite is a stone bowyng after y fallshon of an half moon. And thys sum polishe with a toothe with a certayn religion / agaynst forspekyng and bewitchyng. There is one kynde of Date trees called Margarides / & these ar shorte / white / rounde / and moze lyke vnto round berries / thē to acornes / by reson where of they haue theyr name of perles. Som say that there is a kynde of them / Inchora / and also that there is one of them / which ar called Syagri. Where of we haue hearde a grete wonder / that is to wete / that that same kynde dieth & lyueth agayn by it self / as the byrd called Phenix dothe / whiche is supposed to haue receyued hyr name of thys kinde of Date tre / for the cause aboue reherled. And whille as I wrote these thynges that ye now rede / it brought furth fruite. The fruite of it is grete / hard / roughe & ill fauored to looke to / and differeth from all other kyndes by a wild rammi- she and rank taste that it hath. The which same thynges we haue almoste perceyued to be in bozes / and thys is the moste euydent cause of the name of it. There ar other Dates that grow about the hygher partes of Ethiopia / called cariote / which haue in them muche meate and muche iuice / where of the men of the Caste / make their chese wines. But they ar euil for the head- ach / where of they haue theyr name. But as there is grete plenty / and the ground bereth very many / so moste excellēt & noble Dates grow in Jewry / & not euery there / but moste about Jerico. There ar sum kyndes of Dates called dactyli / and they ar of the dryer sorte / and they ar long and small and somthyng croked. Dates in Ethiopia ar broken into pouder (such is the drought there) and after the maner of mele they ar thicked vp and of them brede is made. The Date there / groweth in a bushe that hath branches / a cubit long / a brode lese / a round fruite / but greter then an apple / they call them cyas. They wax ripe in thre yeres / and there is allwayes one Date vpon the bushe / & other groweth vnder the same. They ar fittest to be kept that grow in saltishe and sandy groundes / as in Jewry and in Africa about Syrene. But they can not be kept in Egypt / Cyprus / Syria / Seleucia / & therfore they fede swyne and other bestes with them. Many of Alexandres souldyers was strangled with grene Dates. And that chanced in Gedrosis by a certayn kynde of fruite / but in other places it chanceth by the reson of the grete plenty. The leues of the Date tre neuer fall of.

Of the Date tre.

Out of Theophrastus.



The Date tre is allwayes grene/ and the leues haue the fasshon of a redis lese. It desyreth a saltishe and a sandy ground and of ten waterpynge/ and aboue all thynges oft to be remoued. If ye will sow Dates/ ye must bynde two together/ and other two together about the first cople/ and lay them all grouelynges toward the ground. And as soun as they begyn to com furthe/ the rootes fold in one about an other/ & so grow together that they make but one tre. And thus do they because if one were alone/ y tre wold be to weike. When it is first remoued and transplanted/ and also euery tyme afterwarde/ men vse to cast salt about the rootes of the yong Date trees. If a Date tre be topped or lopped it will lyue no longer after.

Out of Plutarch.



The wod of the Date tre/ if ye lay a weight vpon it/ and therewith laboz to presse it down/ yet it wil not bow downwarde/ but it boweth in to the contrary/ as thonghe it withstod the burden/ that violently pressed it. The very same thyng doutles chanceth in the tryng of mastries/ vnto wasslers/ & championis/ for they bow down them by p. syng/ which by dastardnes/ and weiknes of mynde gyue place vnto them. But they that continew mairfully in that besynes/ go not only forwarde/ and increase in boldy streyngthe/ but also in wisdom of the mynde.

Out of Aulus Gellius.



Aulus Gellius also a famous wypter/ sayeth in hys thyrde booke notitium atticarum, that the Date tre hath in it a certayn singulare/ and speciall properti that agreeth with the disposition and maner of valiant bold men/ for if ye lay/ sayeth he/ grete heuy weyghtes/ and presse and burden it so sore/ that it is not able to abyde the gretnes of the weyght/ it geueth no place nor boweth downwarde/ but it ryseth vp agayn/ agaynst the burden and lobozeeth to grow vpyward/ & it boweth back warde. These places haue I gathered out of the moste ancient and worthiest wyters for theyr sakes/ to whome it belongeth to open the scripture vnto the comon people/ because in diuerse places of the holy scripture/ & specially in the Psalter/ is mention made of the Date tre and diuerse examples are fetched/ and may be fetched out of the nature of the same tre.

The vertues of the Date tre.



The Date tre is sour/ tarte/ and byndyng. It is good to be dronken in tart byndyng wyne agaynst the flux and isshue that weome haue. It stoppeth the emrodes. If it be layd to/ it healeth by woundes. Grene Dates bynde more then they that are dry. They ingendre hede ache. If they be taken plentuously in meat they make them that eat them dronken. The dry fruite of the Date trees/ are good to be eate of them that spit blood/ or are diseased in the stomak/ and of them that haue the bloody flux. They are good to be layd to with an oyntment made of quinces and of the floures of the wilde vinde/ for the diseases of the blader. Dates if they be eaten/ they are

at good for the harrishenes or roughnes of the throte. The stones of dates burned in an unbaked pot/ & quenched with wyne/ if the ashes be burnt/ will serue in the stede of Spodium.

Out of Galene.



And if they be taken in grete plenty at harde of digestion/ and brede the hede ache. The iuice that is made of them which is caried in to the body/ is grosse. The muche vse of dates stop the milt/ and the lyuer/ and they ar euil for them that haue any inflammation or hard swelling in the body.

Dates as Simeon Sethi writeth/ ar hote in y second degree and moyst in the first. Besyde the incommodites that Dioscorides and Galene wyte to com of Date/ the fornamed Sethi/ saith that Dates fill y stomach full of wynde/ and that they ar hurtfull for the that haue euil goumes/ or ar disposed to the squinsey/ the eyflore/ and to the tooth ache. Wherefore our swete lipped Londoners & wanton courtiers/ do not wysely to suffer so many dates to be put in to theyr pyes/ and other meates/ to the grete charge of theyr purses/ and to no lesse vndoyng of the helth of theyr bodies.

Panicum.



Of Panik.



Panicum is named in Greke *πανικος* & *μαλινος*, in Frenche panik/ in Dutch fench or fenich/ or heydelfenich. But it hath no name in English yet/ but it may well be called panick after y Latin. Panik hath leues lyke vnto a rede when it cometh first furth. Afterward it hath a long stalk or straw full of ioyntes. And in the toppe groweth a long thyng lyke an ear/ which is all full of litle yelow sedes/ as litle as som mustarde sede/ but not so rounde. Panik groweth plentyuously in Italy and in hygh Germany & in som gardines of Englad. Theophrast writeth that Panik if it be much watered/ that it will be sweter/ & he sayeth that Millet and Panick because they ar couereth w many cootes/ and are dry/ will dure wel when they ar layd by.

The vertues of Panik.

A. iiii. Dios.

Of diuers kinds of Poppy.

Dioscorides writeth þat Panic hath the same vertue þat Millett hath; but that it nourisheth & byndeth lesse. Galene sayeth þat panic is of the kynde of pulses / and in lykenes lyke vnto millett / and also in vertue of small nourishmēt / and dry. It stoppeth also after hym the syr of the belly as millett doth / and if it be layd without / it dryeth & couleht. Constantinus in hys booke of husbandry sayeth that panik and millett make seidesayres & thryuishes fat / if they be fed there wth / & small byrdes ar muche desyrus of the same. Wherfore if any man were desyrus to fat or fede in cages any small byrdes / it were good to sow good plenty of panic & millett to fede and fat them therw.

Of diuerse kyndes of Poppy.



Papauer is named in Greke *μικρὸν* in English poppy or chesboule / in Duch magfamen / in frenche pauot. There ar diuerse kyndes of poppy. The first kynd is called in Greke *μικρὸν ῥιμερὸς* in Latin papauer latini / in English whit poppy or gardin poppy. Thys kynd hath a long hede and a white seide / as Dioscorides sayeth & more ouer a whyte flour. The second kynde of poppy is wylde and it hath a hede sitting as Dioscorides wryteth and blak seide in it. There is yet þ

Papauer erraticum primum.



Papauer erraticum alterum.



*De fludin
co quod deind
ae de flun pro
ms flore an
lat.*

thirde

Of Poppy.

77.

Papauer sativum purpureum.

Papauer corniculatum luteum.



thynde kynde that is wilder and more apoynted for physik/ and longer then the other/ and it hath a long hede. There is also the fourth kynde where of Dioscorides writeth in a severall chapter alone. And it is called papauer erraticū/ in Latin/ in Greke rheas because y flour falleth away hastily. Thys kynde is called in English cornrose or redcornrose/ and with vs it groweth much amongst the rye and barley. Dioscorides describeth it thus. It hath leues lyke rocket/ or organ/ or cicori/ or thyme/ but longer diuyled/ and rougher. The stalk is rysshie/ streyght/ a cubit long/ and sharpe. The flour of it is lyke vnto wilde anemone/ of a cremisin color som tyme whyte. The hede is lōg but lesse then it of anemone. The sede is rede. The roote is long somthyng whyte/ of the thyknes of one litle finge/ of a better tast. Besyde all these kyndes there is an other kynde muche differyng from all the rest: It is named in Greke *παπαρ κεραιττις*, in Latin *corniculatum papauer*, in Duche gel maglam/ or gehoernter mag samen. It may be named in Englishe horned poppy or see poppy/ or yelow poppy. It groweth very plētuously about y see syde in England both besyde Dover & also in Dorset shyre/ & in many other places of England. Dioscorides describeth horned poppy thus. Horned poppy hath whyte leues/ rougher and lyke vnto malled/ indented about the edges lyke wyld poppy. The stalke is not vnylike the same. The flour is yelow. The sede vessell is lyke fenegreke/ and boweth inwarde lyke an horne

home/whereupon it hath the name. It hath a small blak seide lyke vnto poppy. The roote is blak and thyeck/ and it groweth not depe in y grounde/ but in the ouerparte of it. It groweth about the see syde and roughe places.

The vertues of the gardin or whyte Poppy.



He comon nature of all kyndes of poppy is to coole: wherefore if the hedes and leues be boyled in water/ will make a mā slepe if hys hede be bathed there with. The brooth is good to be drunken agaynst to much wakyng and want of slepe. The hedes broken with perched barley and mended with emplasters ar good for inflamaciones both cholerik and other. The grene hedes must be brayed and fashioned in to litle cakes and dyed and layed by vntill nede shall requyre the vse of them. The hole hedes ar sodden in water alone/ vntill the half be sodden away/ and then afterwarde the brothe is sodden agayn with hony vntill the hole broote be commed vnto the thynnes or toughnes of an electuari. Thys medicine is good for the coughe/ y catar that floweth into the pypes/ and for the diseas of cymmyng of the belly. But the medicine will be muche stronger if ye put vnto it hypoquistida & acaciā. It is good to drink y seide of black poppy broken/ with wyne agaynst the flux of y belly/ and also agaynst womens isshues. It is also good to lay to the temples and for hede of hym that can not slepe. The iuice of blak Poppy called Opium cooleth more/ thicketh more/ and drieth more: if it be taken in the quantite of a bitter sich/ called erium or ozobus: it swageth ach/ and bryngeth slepe/ it helpeth them that haue the flux. But if a man take to muche of it/ it is hurtfull/ for it taketh a mannis memori away and killeth hym. It is good to be poured vpon a mannis hede with rose oyle for the hede ach. With almonde oyl it is good to be poured in to the eares/ with myr and saffron for the ach of them. With the yoke of an eg hard rosted/ it is good for the inflamaciones or burnynges of the eyes. With vinegre it is good for the cholerik inflamacion called erisipelas/ it healeth woundes also. With womans milck it swageth the payn of the gout. If it be put in to the fundamēt after the maner of a suppositozi it bryngeth slepe.

The vertues of Poppy out of Galene.



He seide of the gardin Poppy is good to be mended with bred to season it. But the whyte is better then the blak. The proprieti of it is to coole/ and therfore it stirreth a mā to slepe. But if ye take it out of mesure/ it will bryng the dull sleping called cataphoria/ & it will be hard to digest. It stoppeth those humores that ar spitten out with coughynge out of the breste & lunges. The vse of it is very good for that haue a subtil and thinne moysture flowyng out of theyr hedes in to the partes that ar in vnder. Poppy geueth no speke worthy nourishment vnto the body.

Out of the Arabianes.



Aerros writeth that Poppy is cold and moyst / and that y whyte is colde in y thyrde degre / and that the blak is cold in the fourthe/ and that the white bryngeth a pleasant slepe/ but that y blak is euell and maketh a dull or sluggish slepe.

Out of Symeon Sethy a later Grecian.

Symeon Sethy writeth þat poppy is cold & dry in þe first degre/ & that whyte poppi take with hony increaseth sede. The same writeth that the blak is colder then the other/ & that opium is payson. Wherefore men had nede to take hede how they occupy it. For allthoughe sum be very bold in occuppyng of it: I taught by experience how ieperdus it is/ dare not wout grete warnes geue it in to þe body. For ones in East friellad/ when as I washed an achyng tooth w a litle opio mixed with water/ and a litle of þe same vnawares went down: w in an hour after my handes began to swell about the wyrestes/ and to itch/ & my breth was so stopped/ that if I had not taken in a pece of the roote of masterwurt/ called of som pilletory of Spayn with wyne/ I thynck that it wold haue kyled me.

The vertues of red corn rose.



If ye take v. or vi. hedes of rede cornrose/ & sethe them in iij. clathes of wyne untill the half be sodden away/ and geue thys vnto a man it will make hym slepe. An acetable of the sede sodde in mede or honyed water/ if it be dronken/ it will soften the belly gently. For the same purpose som vse to put the sedes in to honied cakes. The leues and hedes brused together ar good against inflamationes and burnynges. The same ar good to bath theyr temples w all that wold sayn slepe. A cyate where of I made mentiō before as Agricola de mensuris & ponderibus writeth/ holdeth two vnces/ one dram and one scruple/ and an acetable holdeth two vnces and an half.

Matthiolus writeth that som vse to gather the floures of redcorn rose & to geue the ponder of them to thē that ar like in the pleuresi. Som also sayeth Matthiolus/ take the floures & make a Syrop of thē by puttyng thre or four tymes freshe floures in to warm water/ & after ward as much sugar as shall be enoughe to kepe þe Syrop fro mouldyng. Which Syrop is very good for þe aboue named diseas. He sayeth furthermore þe about Tret þe peple taketh the yōg leues whē they com first furth & seth thē & make potage and gruel of thē/ & meng thē with butter & chese. Theophrast writyng of þe same herb sayeth þe it was bled in meat in hys tyme/ & þe gathered somthyng grene it purgeth downward. If any mā were disposed to make a rede colored butter & hollom/ for the diseases aboue named: he may w greate profit meng the iuice of the redcorn rose floures with the butter/ the same put in to the chese/ wold color chese well & prouoke a mā to slepe. The iuice of þe leues mixed w butter or chese will mak thē grene/ & profitable for þe purposes before named.

The vertues of horned Poppy.



The root of horned poppy sodde in water untill the half be sodden away and then dronken/ healeth the sciatica/ and the diseases of the lyuer. It is also good for them that pisse out with theyr water τραχέα & ἀγὰρρον, that is roughe thynges & like vnto spyders or spinners. The sede taken in the quantite of an acetable with mede louseth the belly gently. But to muche of thys is very ieperdus/ wherefor I counsel all men that they be not to bolde in vsyng of it/ when as the same help that it byngeth/ may be had of other diuerse gentle medicines with out all ieperdy.

The comē
translato-
res turn
Trachea
in to craf-
sa, houu
unel iudgs
thou re-
der.

Reme.

Of diuerse kinde of Poppy.

Remedies agaynst the poyson of Opium



Because me in extreme aches and paynes at by extreme nede of times cōpelled to flie for help to the vse of Opium & it hath so muche ieperdy as is before sayde/ it is nedefull that we haue in a redynes som remedy agaynst suche ieperdy. Therfore I intend to tell both the tokens and remedies agaynst the poyson of Opium. These ar the tokēs wher by a mā may know who is poysoned with opium. He that hath eaten opium hathe a great sluggishnes and a disposition to slepe/ and all the body is combed with a sore iche. The remedies agaynst the poyson of opium ar these. First if any man haue drōken opiu ye must prouoke hym to vomit wth the drynkyng of warme oyle/ and ye must serue vnto hym a sharp clyster. For the same purpose orimel that is honied vinegre/ is very good to be drōkē with a litle salt. Honey wth rose & strong wyne drōken with wormwood or cinnamū ar also good. It is also good to drynck peper wth castorio which is y^e cod of a beuer in honied vinegre. If the patient be to much slepi/ put styngkyng thynges vnto hys nose to waken hym therewith. If that hys ich continue still/ put hym in to a bath of warm water. After the bath it is good to geue hym fat meates & Maluesey or such lyke hote wyne. And these remedies ar not only good agaynst Opium/ but agaynst the hurt that cometh by takyng of any kynde of poppy/ or any other medicine of the same natur that they ar of.

Of Seuerfew.



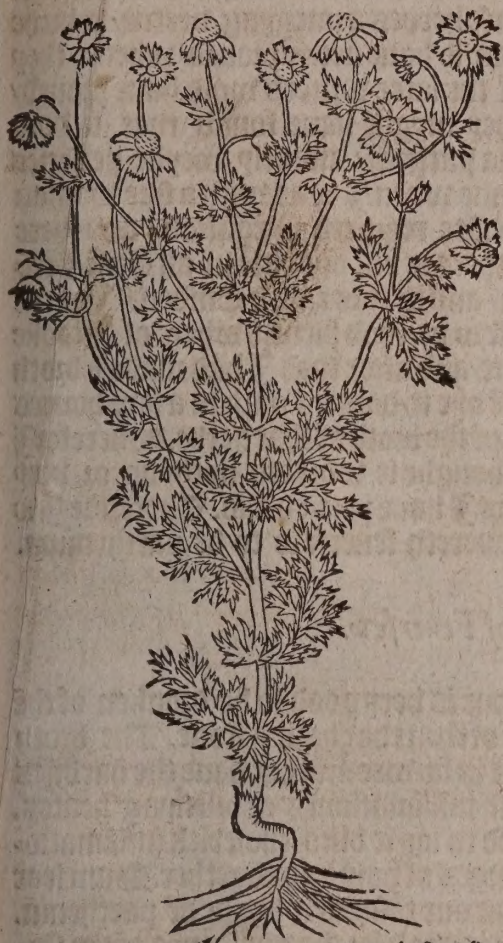
Artheniū as Dioscorides sayeth called of som Ammaracus hath thin leues lyke vnto Coriādre. The flour is yelow in y^e part y^e goeth about y^e yelow knop. It hath a smel sumthyng greuous/ & a bitter taste. If it be dried & drōken with honied vinegre or salt/ it purgeth choler and fleme/ as epithymum dothe: and it is a good remedy for them y^e ar shortwynded/ and for them that ar greueth with melancholi.

Hermolaus Barbarus and Ruellius with diuerse other great lerned mē/ do iudge y^e the herbe which is called of y^e apothecaries matricaria/ in English Feuerfew/ in Dutch mōtterkraut or metter/ is partheniū in Dioscorides. But Antonius Musa som tyme my master in Ferrara/ & Leonardus fuchsius my good frende in Germany/ hold y^e Feuerfew is not Partheniū/ but the herbe whiche we call maidenwede or mathwede. But though they ar both my frēdes/ yet I will hold wth y^e truthe rather thē wth thē/ whē as I iudge that they hold not with it/ as I thynck they do in thys opinion. fuchsius resoneth agaynst the opinion of Ruellius thus. Feuerfew hath not the small leues of Coriander/ but the broder leues of the same/ and therfore/ matricaria is not partheninū. Wherevnto I answer y^e indede Coriander hath ii. kyndes of leues/ som metely brode benethe/ & som very small aboue. But I can not se one worde of autorite/ or one good argument that fuchsius hath brought to proue hys sayng y^e by the leues of Coriādre ought to be vnderstand the small leues of Coriander/ and not the broder leues. For it that he alledgeth out the Greke text proueth nothyng it y^e he intendeth. I grant y^e Dioscorides sayeth φύλλα χειμοια κορίω λεπτα, and not φυλλα χειμυλλοις κοριου λεπτοις ομοια, as fuchsius semeth to vnderstand Dioscorides.

For

Parthenium I.

Parthenium II.



For thys worde λεπτορ in Dioscorides betokeneth not alwayes it is narrow & small / but oft tymes it betokeneth it that is not depe nor thyk / but it is thin allthoughe it be brood. For Dioscorides writeth it is an arbut tre / or herbe called teucruū / & hedera helix haue φηλλα λεπτα. But all mē it know these plates / know well that theyr leues ar metely brode / for teuchrion hath a lese lyke vnto a ciche: the arbut tre hath leues almoste as byg as a quince tre / & it nether hedera helix / nor any of it other aboue named is any thyng at all lyke vnto it smallest leues of coriander / but much broder thē the brodest leues of coriander. Therfor fuchsius hath proued nothyng by thys worde leptā. The argument also that he byngeth of the placynge of partheniū amongest the herbes it haue litle small narrow leues / is not sufficient to proue hys purpose. For if the herbes it ar next together described were allwayes lyke in leues: thē shuld Peoni / Grummel & Phalaris haue lyke leues / for they ar described together. But theyr leues ar not lyke / therfor the argumēt foloweth not. And as for the argument it he maketh of the bastard names it ar falsely stopped into Dioscorides / it must nedes be suche argument as the truthe is of the setting in of such false names: where in when as it truth is not / who will grant in thys mater the argumēt of fuchsius to be true. To his last argumēt where he resoneth that none of the later / writers hath geuen any purgynge vertue vnto Matricaria / & Partheniū purgeth / ergo it is not Parthenium: I answer that / as the later writers haue founde by experiance a purgynge vertue

D

Of Parthenium.

bertu in diuerse herbes where of is found no mention in the old writers/ so haue the old autores gyuen vnto diuerse herbes a purgynge vertue/ whiche herbes as the later writers neuer knewe/so haue neuer proued wheter they haue any purgynge vertue or no. For if the later writers wold haue proued/ wheter matricaria purgeth or no:they myght haue found that it doth so. For this am I sure that matricaria purgeth/ namely weyke persones that ar weik persones. For vpon a tyme when I was with a like woman in East Fresland/ and the present necessite required purgation/ and there was no potecaries shop at hand / (for there is but one citie in all East Fresland where there ar any potecaries in/ and that is called Emden) I went into the garden and found there feuerfew in good plenty/ where of I tooke an hādful and put it in to water & sod it/ and after that I had made y broth drynkable with a litle hony/ & had geue hyr it/ doutles with in a few houres after she had thre metely good stooles of the broth of that herbe. Wherefor I am sure that it purgeth weik folk/ allthoughe it worketh nothyng or very litle in them that ar lusty and strong as I haue proued also. Therefore I se nothyng that hetherto berout that hyndereth feuerfew to be parthenium.

The vertues of Feuerfew.



The herbe without the flour is very good to be dronken of the y ar short winded/ & also of then that haue y stone. The broth of the herbe is good to sit in for weomē that haue the hardnes of y mother/ and agaynst inflāmatōnes or burnyng heates. With the flour it is good to lay it vnto cholerick inflāmatōnes/ and to such gatheringes of humores together. Sum leat ned men not without a cause iudge that our tasey is a kynde of parthenū. The vertues where of ar these. Tansey is good for the wyndenē of the stomacke and belly/ wherefore it was well diuised of phisicianes of old tyme/ that after Easter men shuld vse tanseyes to dryue away the wyndenē y they haue gottē all the lent before with eatyng of fish/ peasen/ beanes and diuerse kyndes of wynde makynge herbes/ where of they make at that tyme theyr sallettes. But if men wold folow my counsell/ they shuld vse tansey all the lent throu/ & not after Easter alone. And thē shuld they fewe be hurt with the colik and stone/ that vse comonly to be hurt there by. The same tansey is good for the stone/ to prouoke water and to kill wormes in the belly. The new writers hold that tansey is better for men/ and that feuerfew is better for weomen.

Of the garden and wilde carot.



Pastinaca is called in Greke σαφιλις, & as I iudge in English a carot in Duche geel ruben/ and in frēche pastenad/ as Rembertus writeth. Dioscorides describeth not y garden carot but the wilde carot. After thys maner. The wilde carot hathe the leues of gingidij/ but broder & somthyng bitter/ a streyght stalk/ ke/roughe/ a spoky or beamytop lyke vnto dill/ where in ar whyt floures & in the



the myddes is a certayn purple thyng/ almoste resembling saffrō. The root
 is a fūgre thick & a span long/ hauyng a good smell/ which vseth to be eatē.
 Thus far hath Dioscorides wrytten. Hitherto haue I found no man that
 hath denied that the wild carot is *pastinaca syluestris*. Whiche thyng is a
 very great furtherance for my purpose that I go about/ that is y^e the garden
 or sowē or manered carot is y^e right *pastinaca syluestris*. But Matthiolus
 a man otherwysē well sene in symples erryng very far from the truthe/ will
 haue our comon persnepe to be *pastinacā* noth withstanding y^e he grāterth
 that our wild carot is the ryght *pastinaca syluestris*. In doyng where of he
 condēneth hys own opinion. For if wilde carot be *pastinaca syluestris*/ then
 must *pastinaca hortensis* haue sum lyknes in leues wth the wilde/ except som
 autor expressedly declare y^e y^e wild or other kynde is altogether vnlyke y^e gar
 din or communer kynde as Dioscorides doth in *brassica marina*/ and Pau
 lus Egineta in hys kynde of betony. But when there is no such exceptiō or
 expressed difference made of any good wyter betwene *pastinacā syluestrē*
 & *domesticā pastinacā*/ there ought to be som lyknes betwene the leues of
 the one & the other. But there is no lyknes at all betwene the leues of wilde
 carot & the comō persnepe/ therefore Matthiolus erreth in makyng the pers
 nepe to be the garden *pastinaca*/ when as in very dede the garden carot is
 y^e ryght *pastinaca hortensis*. As y^e wild carot is found abrode in y^e felde lyke

unto the garden carot in leues/taste & smell/euen so is there found a wilde kynde of persnepe like unto y garden persnepe/both in leues/sede/rote/smell & taste. Thys wild persnepe groweth plētuously besyde Cābyrdge in a lane not far fro Newnā Myles. It groweth plētuously also in Germany besyde Wormes/and I dout not but it groweth in many other places both in England & Germany/and peraduentur in Itali also/thoughē Matthiolus neuer saw it nor marked it: which if he had sene & well consydered/ he wold not haue erred as he hath in pastinaca hortensi. He confuteth the opinion of Ruellius/whych Fuchsius/Kembercius & I hold alltogether/ only w merue lryng & w sayng that he hath not sene nether in y wytynges of y Grecianes nor Arabianes/ y pastinaca domestica shoulde haue such a rede or sanguin color as the carottes haue. But I thynk he hath red/ y allthoughē he haue forgotten it. For Theodorus Gaza a learned mā both in Greke & in Latin/ and an excellent translater/whome I dout not but he hath red translatyng y xv. chapter of Theophrast de historia plantarū. where as he reherfeth Theophrastis wordes/speketh after thys maner. Nāscetur apud eos vterq; elleborus, videlicet albus & niger, item pastinaca, specie lauri, colore croci, & in y sam chapter. Pastinaca in patrēsi agro prestantior ceteris huic vis calfactoria, & radix nigra. Simeō Sethi also a Grecian as he is trāslated/makethe one kynde of pastinaca to haue blak or rede rootes/ & an other kynde with yelow rootes. If any man suspect the translatoz/ the wordes of Symeon in Greke ar these: τα δευδρα των οχρωμ κρείττονα. If y the trāslatoz be suspected agayn for turnyng Daukia into pastinacas/where hath any man red in any other Grecia or Latin autoz/ that Daucus hath rede & yelow rootes. If that cā not be founde in any good autoz/Daukia ar well translated pastinace. Therefor there is no cause why/but that our comon garden carrot shulde be pastinaca satina.

The vertues of bothe the carotes out of Dioscorides.



He sede of wild carot/dronken or layde to in a conuenient place byngeth down floures. It is good to be taken in drynk of them that can not easely make water. It is also good for the dropsey/ for the pleuresi if it be take in drynk/ and so is it also good for the bytyng & styngyng of serpentēs. Sum hold y if a man take thys afore hande/that he shall not be bitten of serpentēs. It is good for conceptiō. The roote dryueth out water/ & prouoketh men to the work of veneri. And if it be layd to the conueniēt place/it helpeth to byng furth the childe that sticketh in the birthe. The leues broken and layd on with hony scour fretyng sores. The garden carot hath the same vertues/ but not so strōg/ & yet mox fit to be bled in meat then the wilde one is.

Out of Galen de simplicibus medicamentis.



He garden carot is the weaker/ y wilde for all purposes is myghtier. The herb and specially y root & sede/dryueth out water and floures. It hath also a certayn scouryng nature/ wherefore y Surgeanes vse to lay to fretyng sores the grene leues with hony to scour them.

Out of Galenes booke of the poures and proper ties of norishmentes or meates.

The

The rootes of carot/ daucus and carowayes ar bled comonly to be eate/ but they noyshe lesse then rapes & aron of cyrendo. They heat notably/ and shew out a spicie thyng/ but they ar hard of digestion as other rootes be. They stir a man to make water/ and if they be bled in very great plēty they will make a metly euell iuice. The root of corowayes is of a better iuice then y carot is. Sum call the wilde carot *Daucū*/ which indede moueth a man to make water more myghtely/ but it is more medicinalē oz lyke a medicine/ and if a man wolde eat it/ he had nede to sethe it very muche. Aueroes writeth that the gardine carot is good for them that ar slow to the woꝝke of increasynge the world with childer.

Of the herbe called Peplis.

Peplis.



Peplis whome som call wild porcellayn/ & Hippocrates calleth peplis/ for the moſte parte groweth by the ſee ſyde/ it hath a brode ſhadowyng buſhe which is full of whyte iuice. The leues ar lyke vnto porcellayn/ rounde and rede benethe. Under the leues is a rounde ſede as there is in pleplo with a burnyng taſte. It hathe but one ſingle roote/ which is empty and ſmall. I haue ſene thys herbe in Ilandes about uenis. It is very lyk vnto our Engliſh wart-wourth/ which is iudged of learned men to be tithimalus helioſcopius/ but

D iij it is

Of the herbe called Peplus.

It is much shorter & thicker / and spreadeth it self vpon the ground / it may be called in Englishe see wartwort.

The vertues of Peplus.

Peplus taken in the quantite of an acetable with one cyate of mede / purgeth out choler and flemme: thys herbe haue I sene in an yland besyde Uenis.

Of the herbe called Peplus.

Peplos.



Peplus is a bushy herbe full of milky iuice / wth litle leues lyke rue / but a litle broder / wth a round bushe of herbes in y^e top / almoſte a ſpan lōg / ſpred vpon the grounde. The ſede is roude & groweth vnder y^e leues ſumthyng leſſe thē whyte poppy ſede. It is full of many helpes. It hath but one roote & that void nothyng worthe. It groweth amongeſt y^e vindes & in gardynes. I neuer ſaw thys herbe in any place ſauyng only in Bonony / where as my maſter Lucas aboue xvi. yeres ſhewed me with many other ſtrange herbes which I neuer ſaw ſence I cam out of Italy. I know no name for thys herbe but for lak of a better name / it may be called pety ſpource. Thys herbe hath no other vertues as Dioſcorides writeth then Peplus hath.

Of

*in. efula
und.*

Of Vuod bynde.

82

Periclyneum.



Of Vuod bynde.

offin. caprif
film inter



Periclymenion is named of the comon herbaries matrisylua/ in
Englishe woadbynde/ or Honyluckle in som places of Englād/ &
Duche men call it waldgilgen the frenche men call it cheure
fueille, woadbynd doth bush vp in one stalk alone and hath litle
leues whiche stande by lyke spaces one from an other / imbra-
cynge the stalk/ white in vnder lyke vnto Iuy. And ther grow litle twigges
vp amongst the leues where on grow berries lyke vnto Iuy berries. The
flour is white like the faba floures/ which men take for our beane/ somthyng
round/ as thoughe it leaned down toward the leafe. The seede is harde/ and
not easye to be plucked away. The roote is round and thik. It groweth in
feldes and hedges/ and windeth it self about bushes.

The properties of woadbynde.



If ye gather the seede of woadbynd when it is ripe/ & drye it in a shad-
dow place/ & will geue a dram of it in wyne for y space of xl. dayes/
it wil melt away y mylt/ dryue away werines/ & it well be excellently
good medicine for shoitnes of wynde/ & for y hitchcough or yiskynge. It will
dryue furth water/ but vpon the sixt day after the continual vse of it / it will
dryue

Of the Great bur.

Dryue out bloody water. The same is good for a womam that hath an hard laboring of childe. The leues haue the sam vertues. And som write that if a man drynk the leues xxvij. dayes together, that they will make hym that he shal get no mo childer. If ye seth the leues of wodbynd in oyle & anoynte them that haue the ague comming vpon them by certayn courses and comynge about, and they will ease them.

Lappa maior, Personatia.

This herbe bringe forth here
flowers & biers in the month of
Julye.

This herbe & drye fine & flatter
away by the poore & drieth and is
also somewhat adstringent.



Personatia har ad psonas quodam ceteris quibus in the... *[Faint handwritten text]*
e populo noliat, eipit. quippiā robat. Est enim soliorum omni sauto amplitudo &
eipit humana facies regi possit. & hinc hinc quodam alio nomine. In prosopis & pfo.
utia indiderunt.

Of the Great bur.

in. bardana.
dame petite,



The great bur is named in Greke ἀρνειον, in Latin personatia & not persolata/of the comon herbaries lappa maior, in Duche grofz kletten, in Frenche Gletteron. The bur hath leues lyke vnto a gourde but bygger/rougher/blacker and thicker. The stalk is som thyng whytishe/howbeit it is found som tyme w out any stalk at all. It groweth comonly about townes and villages/about diches and hygherwayes & doug hylles & suche vile places.

The vertues of the great bur.



The roote of the bur taken with pinaple kiernelles, in the quantite of a dram, is good for them that coughe out matter or fylthy gear, or bloode. The roote is good to be layd to, for the ach that commeth by

Wrapp the that be fyke wth an hook ague wth the frame herof the and straight way it layeth the ague & putteth by the heat. If thou hast a cymnde yea th daga it be a cancer wth it w the both of the leauos of this herbe & then brage it wth wine smelt grose. & crimage & spude it on a clothe & so lay it on the root braged wth a luttell salt & so layd on the bylyng of a mad dogg. healeth it cut out pyle. The wine gown wth longe to drinke & taketh away the payne of the bladder & puerit's crime. The powder of the seed gown in wy good wynt. The spaw of 40 dayes healeth the puerit. The leauos wth a luttell salt & a luttell of an oyle. wth a luttell salt & a luttell of an oyle.

Of the herbe called Petasites.

the winchynge or streuyng of any ioynte. The leues ar good to be layd vpon olde sores.

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De fons.

Of the herbe called Petasites.

Petasites.



Petasites hath soft stele or footstalk/ a cubit long and somtyme longer/ & it is of the thicknes of a mannis finger/ and in the top of it groweth

A pragraund petasites



a lefe which hath y^e fashon of an hat/ & it hangeth down after the maner of a todestool. Dioscorides maketh no mention nether of the masterstalke nether of the flour of thys herbe/ but I haue sene bothe. In the myddes of Marche in watery groundes besyde riuerse/ and brookes that ryu all the year/ and ar not dry in summer: thys herbe byngeth first furth a short stalk/ where vpon grow many floures as they were in a cluster/ in color purple in whyte. After that the stalke and floures ar faided & gone away/ then com by the leues/ euen as it chanceth vnto the herbe which is called in Greke Bechion/ and in Latin Tussilago. It hath a grete and long bitter roote with a very strong smell. Thys herbe is called in Northumbreland an Eldin/ in Cambridgeshyre a Butterbur/ in Duch Pestilētz wurtz.

The vertues of Petasites.



Butterbur is good (as Dioscorides writeth) for fretyng sores & suche as ar extremely harde to hele/ if it be beten and layd to after the maner of an emplaster. The later writer and namely Hieronymus Tragus write that the root of thys herbe is good agaynst the pestilence. They gyue a litle of the pouder of thys

herbes roote in wyne to the pacient/ about the quantite of a dram/ and prouoke hym to sweate there with/ which thyng it doth very myghtely. They vse the same roote beatē into pouder agaynst the stranglyng of the mother. They gyue it also both to men and beastes for wormes/ to weomen that ar bered with the byppling of the mother/ and to any that ar shortwynded. The herbe is without all dout hote and dry muche aboue the second degre. Matthiolus without all reson or sufficient prose repproueth Ruellius and Fuchsius in the settingfurth of thys herbe/ worthy more to be repproued hym self for so vnworthely repprouyng of them. Amatus Lusitanus the ape of Matthiolus writeth much more vnlearnedly and more lyngly then Mat-
thio.

Of the herbe called Peucedanum.

thiolus doth. for he writeth thus. we can not tell what *Petalites* is / if it be not a kynde of todstool: Ruellius sayeth that it groweth in France. for the whiche Fuchsius in hys herbari hath set furth the greter / but which we haue in the last chapter before thys described. Mark how thys man sayeth he knoweth not *Petalites* / except it be a kinde of todstool: & yet he named it in Duchc *Pestilentz* wurtz / as though he knew it. Is not thys a worthy man to wryte commentaries vpon *Dioscorides*? Fuchsius set not out *Lappa maior* for thys herbe as *Amatus* beareth hym in hand / for he set out the ryght *απρηιον* or *personata* / calling it *groß kletten* / disseueryng it from *Petalites* many wayes. Let *Matthiolus* and hys folower *Amatus* proue that *Dioscorides* maketh ij. kyndes of *personata*. If they can not as I am sure / they can not all theyr speakyng agaynst Fuchsius / is in bayn. *Matthiolus* alledgeth *Plini* to proue that there ar ij. kyndes of *personata*: well let it be so. Yet for all that it foloweth not that the herbe that Fuchsius setteth furth for *Petalites* / shoulde be the second kynde of *personata* in *Plini* / nor that *Dioscorides* maketh ij. kyndes of *Petalites*. For *Plini* maketh oft mo kyndes of herbes then *Dioscorides* did. But how vniustly he maketh ij. kyndes of *Arcion* / not only the excellent clerk *Leoniceus* / but all other learned men may se that there is no such cause geuen hym of *Dioscorides* to do. How well that *Plini* is defended of *Matthiolus* agaynst *Leoniceus*. All men that ar learned & not partial / may well se to no greate honestie of *Matthiolus*. But the case put / that there ar ij. kyndes of *Arcion*: the first can not be *Petalites* Fuchsi / because it hath burrez growyng in y top as *Petalites* Fuchsi hath not. Nether can the second kynde of *Arcion* of *Plini* be *Petalites* Fuchsi / for y second kynde of *Arcion* *Plini* as ye may rede playnly in *Plini* / hath blacker leues then the gourde hath. But *Petalites* Fuchsi / hath much whyter leues then the gourd hath as all men that haue sene them can iudge / namely benethe vnder the lefe toward the ground. Therefor *Petalites* Fuchsi to hich is the true *Petalites* *Dioscoridis* / Ruellij / and *Rembertes* *Petalites* and myne is not the second kinde of *Arcion* in *Plini* / for all the gaynsayng of *Matthiolus* the Italian / and *Amatus* the Spanyarde / who wold face out learned men w stout checkes without any sufficient profe or learned argument / not only in thys herbe / but in diuerse other.

Of the herbe called Peucedanum.

*lania herba
stellata fami
porcium
eg*



Peucedanum is named in Greke *πευκεδανον* in Duch *Har strang* / and because we haue no other name for it in English that I know as yet / it may be called in Englishe also *Har strang*.

Peucedanum putteth furthe a small stalk and weike like vnto fenel / it hath a thick and plenuous bulhe / besyde the grounde a yelow flour / a blak roote / of a greuouse smel / thik & full of iuice. It groweth in shaddowe hylles. Thus far *Dioscorides*. But I haue sene it growing not only in shaddowe hilles / as at *Erenfels* in Germany where as I saw it first / but also in watery myddowes besyde *Wormes* / and also in dry myddowes / but within the bryth of the *Rhene*. I hear say that it groweth also in England / and I found a root of it at *sayne Vincen*.

Vincentis rock a litle from Bissow. But it was nothyng so great as it of Germany.

The vertues of Harstrang.



En vse to cut the roote with a knyfe / & to gather a rynnynge iuice out of it / & to lay it & droppeth out / by & by in y shaddow: for it will melt in the sun. But it will make hys hede ache and be dusy / that gathereth it / except a man anoynt hys nolethylles before with roseoyle / and pour not som rose oyle vpon hys hed before. The roote is nothyng worthe after that the iuice is drawen furthe of it. There may be taken out of the stalke and roote / both a iuice by gasshyng and an other by pressyng / as is taken out of Mandrag. But it & droppeth furth by gasshyng / is not so strong as it that is drawe out by pressyng / and it saydeth away souner. There is also founde a thyng lyke rosin / or frankincense / cleuyng vnto the stalk and roote. Of the iuices that commeth out of the root by gasshyng it / is best that groweth in Sardinia & Samothracia / that is of a greuous smell / rede and hetynge the tong. The same is good to be layd to with vinegre and roseoyle / agaynst the drouley and forgetfull euel / for the dusynes of the hede / for the fallynge siknes / and for the olde hedeache / for the sciatica and for the cramp. And in all diseases of the synewes it is good to be layde to / with oyle & vinegre. If a woman be strangled with the vprysyng of the mother / it is good to smell it / and so it calleth them agayn / that ar brought in to an extreme depe slepe. The smoke of it dryueth away venemous bestes. It helpeth the ach of the eare if it be poured in with rose oyle. It is good to be put in to the hollow tothe agaynst the tothache. The same taken with an eg / is good for y coughe. It is also good for them that ar shortwynded / and for all gnawynge & wyndy passionnes and grefes. It softeneth the belly gently / and wasteth away y gret swelled milt. It is an excellent remedy agaynst an hard and long laborynge of chylde. If it be dronke it is good for the ach and outstretchynge of the blader and kyddnees. It openeth also the mother. The roote is good for the same purposes / but it is not so myghty. The broth is also dronke. The same broken scoureth synkyng and foul sores / and dryue the scales of bones / and couereth sores with a skin. It is vled to be meged with tretes and softenynge plasters that hete. We must chuse it that is freshe not freted with gnawynge / sound / and it & hath a great smell. The iuice must be resolued or melted for drynkes w bit- ter allmondes or hote bred or rue. Galene writeth that the iuice & is drawen out by gasshyng or cuttyng / is stronger then that which is pressed out / and he sayeth that the roote is fully hothe in the second degre / and drye in the begynnyng of the thirde degre.

Of bothe the kyndes of Peonye.



Cony other wyse called in Greke Glycyside / and of som Pento boron / hath a stalk two spannes long. It hath many bysproutynge. The male hath leues lyke vnto a walnut tre leues. But the femal hath clouen leues lyke Smyrniū. It byngeth furthe certayn coddess in the top of the stalk like vnto allmondes. Which whē they ar opened / haue many litle granes rede in color lyke vnto the kirkelles of a pomgarnat / and in the myddes there ar blak /

*Formes which get frome bond about for
with of a redde colour & falling
pinkish: and thus get to be good
byprout of it in the male peonye*

Of bothe the kyn.les of Peonye.

blak/purple fiue or six. The roote of the male is a finger thick / and a span long / byndyng in taste / and whyte in color. To y^e roote of the female grow certayn thynges lyke acornes vii. or viii. in numb^re / suche as the ryght Affodill hath. The femall is comon thorow out all England & Germany / and in diuerse places of Englad / and in som partes of Brabat / as in Peter Coddenberges gardin in Anwerp the male groweth also. But I could neuer see it in hygh Germany. The fairest y^e euer I saw / was in Newberri in a ryche clothiers gardin. Diuerse haue bene soze deceyued in takyng the comon dictamum for Pæonia mascula.

The vertues of bothe the Peonies.



The root of Peoni is geuen vnto weomen that ar not purged after theyr delyuerance. If it be dronken in the quantite of an almond / it will byyng down to weomen theyr floures. And if it be dronken with wyne / it will ease the payn of the belly. It is also good for the iaundes / for the payn in the kyndnes and in the blader. The same sodden in wyne and dronken stoppeth the belly: but ten or twelue rede granes or cornes of the sedes / dronke in rede tarte wyne / stopp the rede issues of weomen. The same if they be eaten / help them that haue the gnawynge of the mouth of theyr stomackes. But if childer eat them / they will take away the begynnyng of the byedyng of the stone. And if one take xv. of the blak cornes and drynk them in mede or wyne / they ar a good remedy agaynst the stranglyng of the ryght mare / and agaynst the stranglyng and paynes of the mother.

Out of Galene.



The roote of Peoni byndeth a litle with a certayn sweetenes / and if ye will chow it a litle more with your tethe / ye shall perceyue that it is somthyng bytyng and bitter. Therefore if ye take the quantite of an almōd of it with honied wyne / it will byyng down floures. But in dede ye must bete it well and sift it diligently / & so cast the powder in to y^e drynke. It scoureth also the kyndnes / and the lyuer that is stopped. It hath pour also to stop / if it be sodden with sum tarte and byndyng wyne. The roote hath also a drying poure. By reson where of I wold not dout / but y^e if it be hanged about childers neckes / it wold hele in them the fallyng siknes. I saw ones a boy delyuered viii. monethes from y^e fallyng siknes / by the hanging of the roote about hys neck: and when as by chance it fell of / he fell into the siknes agayne / and the same after the roote was hanged by agayn / he was well agayn. But I thought for a surer tryall to take the roote ones agayne / & as soun as I had take y^e roote of agayn / he fell streyght way into hys olde siknes. But then I tooke a greete roote & tyed it tho y^e boyes neck agayn / and after that tyme he fell no more / but was quite delyuered of that siknes. Thus far Galene. Thys that Galene proued in one childe / I haue proued in two childer / y^e one where of dwelled in London & the other at Syon in my lord of Sommerlettes house vnkle / & Protector to y^e most excellēt kyng Edward the first. But when as I proued the same in them that were of perfit age / allthoughe it dyd mucche good / yet it neuer wrought any such effect in them / as it dyd in the childe.

of



Phalaris putteth furth many small stalkes / out of small and vnpofitable rootes. The stalkes ar two handbredthes long / full of ioyntes / lyke strawes oz redestalkes / muche lyke vnto the strawes of spelt. It hath a fede in bygues of mil oz millet / whyte in fasshon / somthyng long. The first tyme that euer I saw thys herbe / was in the cite of Come / where as y chese Physiciane of y citi no lesse gentle then well learned shewed vnto me / and my felow master Johan Walker. Afterwarde I saw it in England take for mil / for they that brought Canari burdes out of Spayn / brought of y fede of Phalaris also to fede them with. Where of when I sowd a litle / I found that it was the ryght Phalaris which I had sene in Itali before. I haue as yet heard no English name of Phalaris / but for lak of a better name it may be called peti panik / of the likenes that it hath with the ryght panik.

The vertues of Phalaris.



The iuice of Phalaris which is pressed out of the herbe when it is stamped throw water oz wyne / if it be dronken it is a good remedy against the ache of y blader. But a spoun full of the fede of the same herbe / dronken in water is good for the same purpose. Other properties I fynde none in Galene the Dioscorides hath reherfed. I haue found by experiance y it is not only good to fede small birdes therwith / but that it is veri good for yong chickinges and hennes / to fat them with all / as som vse to fat capones in Italy with mil oz millet.

Of the pulse called Phasiolus out of Dioscorides.



Phasiolus is wyndie and moueth oz stirreth by wynde. And whe it is grene it softeneth the belly / & it is fit for vomitynge. Cornarius and Matthiolus make ij. kyndes of Phasiolus / & specialli Matthiolus / who sayeth that Smilar hortensis is the gardin Phasiolus / and the wild is the Phasiolus whiche is described in thys place of Dioscorides. And Cornarius to proue that Smilar hortensis & Phasiolus be all one / alledgeth the wordes of Aetius / which in dede sound as he meaneth. And Matthiolus sayeth further that Smilar hortensis & Dolichus in Galene / and in Theophrast / ar all one. Although these great learned men and of no small autozite in theyr countres / where as they do dwell: yet in thys matter I do not agre with them. The first cause that maketh me dissent from them is thys / that Dioscorides vseth not in all hys booke that I remembre / to write in two chapters far one from an other / of any gardine and felde herbe oz plant / but euer where as he maketh mention of the gardin herbe / he maketh mention also of the felde herbe in the same chapter oz in the next folowynge oz there about. But he writeth of Phasiolus in the 101. chapter of the second booke / and he writeth of Smilar hortensis in the 140. chapter of the same booke. Whiche thyng he wold not haue done accorpyng vnto hys accustomed ma-
ne

Of the pulse called Phasiolus out of Dioscorides.

ner if he had thought them allone in kynde/and to differ in no other thyng but in the place of growynge. If thys argument be not good/the argumen-
tes þ Matthiolus maketh þ secacul is not eringium/ & that laurus Alexan-
drina & Hypoglosson/ar not all one/ ar euel argumentes/ w all other þ ar byl
ded vpon þ same fundation. An other cause is þ the pulse þ I take for Phasio-
lus in Dioscorides/hath se de vtterly vnlyke vnto þ sedes of Smilar hortens-
sis. For the pulse þ I take for Phasiolus/hath a long whyte sede somthyng
bowed in/after þ maner of som ioyners mallettes/ in fashō & liknes lyke vn-
to a gray pease/but smaller & longer/ w a blak spot in the end of it. The sede
of gardin Smilar is lyke a flat kydney/where fore euery man may se þ they
ar very vnlyke in form & fashon. They say that Dolichus in Theophrast/ &
Smilar hortensis/ & Phasiolus in Dioscorides ar all one/whiche sayng if I
can confute/then haue I an other cause to dissent from them. Which thyng
I trust to do after thys maner. Dolichus in Theophrast & Phasiolus in Ga-
lene will perishe & thriue euel if it be not vnder propped. But Phasiolus Di-
oscorides as I haue sene it by experiece my self in Lumbardy/ & Matthiolus
confesseth the same:thriueth well inoughe without any vnder proppynge as
other pulses do. Therfore Phasiolus Dioscoridis is not all one w Dolichus
of Theophrast/ & Phasiolus of Galen. The last cause þ maketh me dissent frō
them/is that their own autorites whiche they bring for their purpose in som
poyntes/is quyte against them selues. For it is wryten in þ chapter de Doli-
chis in Galene þ by the autorite of Hippocrates/ þ Dolichi ar lesse wyndier
then peasen ar:ther is also Diocles alledged to say these wordes: Dolichi non
minus quā Pīsa nutriunt, præterea similiter flatu carent. That is / Dolichi norishe
no lesse then Peasen do/ & lyke wyle they ar wout wynde. Where as Aetius
saieyth þ Lobi were called of all old wryters Dolichi and Phaseoli/ & of som
Smilar hortensis/he hath these wordes:Nutriunt nō minus quā Pīsa, cōsimili-
terq; flatu expertes sunt. That is/Phaseoli gyue as muche norishment as Pe-
sen do/and likewyle ar wout wynde. But phasioli Dioscoridis are not only
windy/but also stir by winde/for these ar hys wordes:φασίολος φουράδης πνευ-
ματώδης κινητικός. Therefore I may well cōclude þ Phasiolus in Dioscorides &
Phasiolus/ & Dolichus in Galene/Aetius & Diocles/ar not all one/not only
because they haue diuerse maners in growynge/ & diuerse liknes/ but also
because they haue diuerse properties/ þ is to wet/ þ it of Dioscorides is wry-
dy/ & bredeth winde/ & þ other ar flatuū expertes þ is windlesse or wout winde.
Now let men of learnynge & iudgement gyue sentence/whether I dissent frō
these men befoze named without a cause or no. Galene euen in þ same place
where as he maketh Dolichos & Phaseolos all one/ wout all dowt maketh
two kyndes of Dolichus/ & so maketh ij. kyndes of Phaseolus:for where as
he had sayd in þ begynnynge almoste of the chapter after þ autorite of Theo-
phrast þ Dolichi wil rott & com to nought/ except they be set by byō proppes
to hold them frō the ground/in the very end of the same chapter he sheweth
that ther is also an other besyde that/which nedeth no vnder proppynge. Ga-
lenis wordes as he is translated ar these: Quidam amicorum meorum Romæ
agens, mihi narrauit in Caria, in patria sua quam Ceramum appellabat, in agris Dolichos
non aliter quā alia legumina feri, figuram quā habere cicerculis longiorem. And
these do I reken ar Phaseoly Dioscorides/whiche differ much/as sufficiently
is proued befoze frō Smilace hortensi/not wstandynge I will not denye/but
other

other autores call that pulse that Dioscorides named Smilacem hortensem/ Dolichum & Phasiolum. Yet for all that Phasiolus in Dioscorides & Smilacem hortensis are two diuerse pulses. Phasiolus may be called in Englishe fasselles/ vntill we can fynd a better name for it.

Of the herbe called Phu.

Phu magnum.



Phu vulgare.



Of Setwall.



Phu is taken of the most parte of them that write of herbes at this tyme/ and of them that haue written of late/ to be the herbe which is called of the comon herbaries/ Valeriana maior, of the Germanes/ baldrian oder gross baldrian/ of our countreymen Setwall/ and of som/ caponis loyle. But whether Setwall do agre in all poyntes with the description of Phu in Dioscorides or no: ye may iudge by the description whiche foloweth here after. Phu/ which som call also wild Spiknard/ groweth in Pontus/ and it hath a lese lyke vnto Claphoboseo/ or Alexander/ a stalk a cubit hyghe or hygher/ smothe/ hollow and soft/ turnyng to purple/ and full of ioyntes. The floures are much lyke Narcissus/ but they are greater and tenderer/ and purple in a whytyshe color. The ouer root is about the thyknes of a mannis litle
P ij. finge/

Of Hartis tunge.

finger. But it hath litle rootes growyng to ouerthwart / and one wounden
in an other as squinant / or blak hellebor hath / in color somthyng yelow /
well smelllyng / resembling Spiknard / yet with a certayn vnpleasant sauor /
hitherto Dioscorides.

In thys description is nothyng that I can mark that disagreeeth with
our Setwall / sayyng that the leues ar not altogether lyke vnto Alexander /
and the floures ar not very lyke vnto the floures of Narcissus. But with a
gentle interpretation the leues may be interpreted lyke Alexander leues / and
the floures lyke vnto the floures of Narcissus / wherefor seyng that the rest
of the herbe with the vertues do well enough agree: I thynk that a man
may lawfully take our Setwall for Phu in Dioscorides.

The vertues of Setwall.

Setwall hath pour to heate / and to dryue furth water / if it be dron-
ken after that it is dyed / the brothe of it is good for the same purpo-
se. It is also good for the ache of the syde / and it draweth down vn-
to weomen theyr naturall sknes. Galene writeth that Phu hath a roore
in vertu lyke vnto Spicanardi / but for many purposes weaker / and that it
prouoketh water more then Spiknard of Inde or Syriak & as muche / as
Spica celtica doth.

Phyllitis.

Of Hartis tunge.



Althoughe diuerse of
the beste herbaries of
our tyme haue iudged
that Hemionitis is our
Hartis tung / and I ha-
ue folowed them a lōg
tyme in theyr iudgemēt: yet admoni-
shed by Cordus many yeares before
er Matthiolus had ether writen in
Italian / or Latin / that our Hartis
tūg shuld be Phyllitis / I left my for-
mer opinion and held as I do now /
that the herbe whiche is named of
herbaries lingua ceruina, of other (but
falsely) scolopendria / in English Har-
tis tung / in Duch Hirtz tung / in Fre-
che Lang de cerf / was Phyllites in
Dioscorides whose description folo-
weth.

Phyllitis putteth furth leaues / ly-
ke a dock / but longer / & greener or fres-
her sic or seuen together / and them
streight / whiche in the inner parte
ar smouthe / but vpon y bak syde / they
haue as it wer smal wormes hāggyng
on. It groweth in shaddowish pla-
ces / and hath a byndyng taste with an harrishnes or hartnes. It groweth
also in gardines. It hath nether stalk sede nor floure.

I thynk

I thinke that thys description agreeth much better with our hartis tung then the description of Hemionitis dothe. The leues of Hemionitis ought to be very harrish/ byndyng with bitternes. But there is no suche bitter taste in hartis tung/ therefore it can not be Hemionitis. The worst thyng that I mislike in our hartis tung/ is that me thynk that it hath not with vs here such a byndyng harrish taste/ as Dioscorides semeth to require. Howbeit except my memory faile me / I haue found it in other places tarte and byndyng inoughe.

The vertues of Phyllitis or hartis tung.

The leues of thys herbe dronken with wyne/ ar good agaynst the bytynge of serpentes. If they be poured in to the mouth of fourfoted beastes/ they help them. They ar also dronken agaynst y bloody fire & the comon fire with out any blood. These be the properties that I fynde in old wryters of Phyllitis. I can not fynde that it is good for y mylt in any olde wryter. And yet now a dayes it is comonly vled for the diseases of the mylte/ & therfore as I suppose because it hath bene falsely taken for Scolopendrio/ and Hemeonitis. If that it do any good to the mylt/ it is by the reason of the great byndyng that it hath/ where by it may help the milt that is to louse and to much opened.

Of the Pyne tre and other of that kynde.



Dioscorides writeth y the tre called in Greke Pitys/ & it that is named Deuke/ ar conteyned vnder one generall hede kynde/ but that they differ in theyr proper and particular kynde or spice. But he telleth not for all y/ where in they differ. Whiche thyng hath made that learned men cold not well tell whether of y two was our Pinus in Latin/ and which of them should be our Picea. Therfore seyng the right difference can not be found in Dioscorides: it is nedefull that we set it out of other autentik and sufficient old wryters. First it is nedful to seke out in what properties Pitys of y Grecianes differeth from pence/ & wherin Pinus of the Latines differeth from Picea/ and then to se wheter Pitys be Pinus or no in Latin/ and wheter Pence in Greke/ be our Picea or no/ and whether these wordes ar diuersly taken of diuerse autores or no.

Theophrast a noble wryter amongst the Grecianes/ maketh thys difference betwene $\pi\tau\upsilon\varsigma$ and $\pi\epsilon\upsilon\kappa\eta$. $\pi\tau\upsilon\varsigma$ is fatter and hath a smaller lese/ and is lesse in bignes/ & groweth not so streyght vp. It hathe a lesse con or nut/ or appell/ and rougher or more vnplefanter to look to/ and a fruite more pitchye or rosinie/ $\pi\epsilon\upsilon\kappa\eta$ after that the rootes be burned/ doth not spring vp agayne. But they say that Pitys/ spryngeth agayn/ as it chanced in Lesbo/ when as the mountayn Pyrrheus was set asyre. The Ideanes hold/ y not only the harte/ but also the outter parte of the bole/ doth turn into a tede/ or woddorche/ & that then after a maner/ that it is strangled. And the same thyng chanceth of it self/ by the excedyng greate plenty of the tre it self/ as a man can coniecture. For it is altogether made a tede or woddish torche or fyrebrande. And so thys is the peculiere siknes of $\pi\epsilon\upsilon\kappa\eta$. The same Theophrast

maketh thys differēce betwene the fyrre tre and πευκη. πευκη is of a notable
hyght & much tauler then peuce. The firre tre hath a wode full of synewes/
loft/and lyght. But the wode of peuce/ is full of tedes oz woddyshe tozches
heuye and full of fleshy/oz thik. The peuce hath mo knottes/ but the knottes
of the fyrr ar harder. Pity's serueth in Cyprus to make shippes of it because
that yland hathe it. And it semeth to be better then peuke. The firr tre and
peuce ar fittest for howses/and shippes/and for the mooste parte of such other
thynges. The Pity's/ is fit for bothe the workes/ and especiali for shippes/
but it beginneth quickly to root. Peuce in no wyse can cum furth in low and
shaddow places/ πευκη & Jui can not grow in hoothe places/ & peuce is a tre
of y mountaynes as πitus also is/ about Macedonia. Peuce is of ij. sortes/ y
one is the gardin peuce/ and the other is the wilde peuce. The wild peuce
is deuyded into the male/ and female. πευκη groweth not in Syria. Thus
much haue I taken of Theophrast. Now will I se what the other Grecia-
nes wyte of these fornamed trees/ and of theyr frutes/ properties/ and ope-
rationes/ and vertues. Galene in the viij. booke/ of the vertues of simple
medicines/ writeth thus of the fruite Pity's. Pityides ar named the
fruytes Pityon. But som by a misuse/ call also the fruite of Peuces Pi-
tyides. They haue a menged pour/ that is both byndyng/ and haunyng
a certayn sharpnes with a bitterness/ by reson where of they ar good for
the spittyng out of mater out of the breste and lunges. These ar Galenes
wordes. But now let vs se what the Latines wyte of Pinus/ and picea.
Virgil the noblest Poete amongst all the latines/ writeth in hys Egloges
that the Pyne tre is goodliest in gardines. The same in y second of hys Ge-
orgikes oz husbandry maketh the pyne tre fit and profitable to make shippes
of in these wordes.

*Dant alios alia scetus dant utile lignum
Nauigij Pinos, domibus cedrosq; cupressos.*

The same thyng doth he also in the fourth Eglog after thys maner.

*Cedet & ipse mari uector, nec nautica Pinus
Mutabit merces.*

Plini writeth thus of the pyne tre/ The Pyne tre hath a lese lyke a hear-
very small befoze/ long and sharp with a pricke. The Pyne tre byngeth
furth very litle rosin/ The Pyne tre is gretely to be wondered at. It hath
a fruite waryng rype/ which shall com to rypenes in the next yere/ and after
ward in the thyrde. Nether is there any tre that more gredely putteth it self
out a lengthe then the Pyne dothe. The Pyne tre and the Cypres tre ar
surest agaynst rotyng oz mouldyng and agaynst woymes. Plini writeth
thus of the tre called Picea/ which may be called the pitch tre oz the rede fir
tre. The pich tre loueth mountaynes/ and cold and it geneth very muche
rosin. It is not so hyghe as the larche tre is. The leues of the piche tre ar
drier/ smaller/ and more colde. And the hole tre is more horrible oz vnpleasnt
to looke to/ then the larch tre/ and it is all poured ouer with rosin. The wode
of it is lyker the wode of the fir tre. The piche tre after that y rootes ar burnt
ones/ will yet spyng agayne. The leues of the piche tre/ ar diuyded com-
wyse. Picea hath very small and blak kyrnelles thorow out in all the long
tagges that hang down/ which ar smaller and sklanderer. Wherefoze the
Grecianes call it a Loufberer?

These

These haue I gathered out of y best Grek and Latin wyrters that men myght se clerely what the old wyrters wrote of the aboue named trees. But now sum will requyre my mynde of these trees/ because I professe y know- ledge of herbes & trees. Therefore I must say my mynde what I gather of these forecited places out of y auncient wyrters. As far as I can se/ Theo- phrast called y tre peuken/ y the Latines call pinu/ & y tre y the Latines calle piceam/ he called it pyn. For he maketh hys peucete haue a greter nut or ap- pel the thys pitys hathe. Also because he maketh pityn to be lesse & more cro- ked then peuce. But for all these/ peuce of Theophrast agreeth well w picea of y latines/ in sundrye properties. Peuce of Theophrastus as y same Theo- phrast writeth/ ca not cum furthe in very low places & in shaddow places/ for Peuce is a tre of the mountaynes/ and nether it nor Iuy ca grow in bur- nyng hote places. And Plini writeth that picea amat montes atq; frigora, & in an other place/ situs eius est in excelsu montium ceu maria fugerit. Peuce and pi- cea do also agre in byngyng furth of plenty of rosin. For as Theophrast wri- teth peuce resina copiosissima and ponderosissima est so Plini saith/ Picea plurimam resinam fundit. The same Plini writyng of the pyne saith pinus fert minimum resinæ. The pine tre bringeth furth very litle rosin. Of these wordes of Plini I gather that peuce in Theophrast is not pinus in Plini. And that Plini taketh pityn of the Grecianes for pino/ I gather thys out of Plinies wordes in y xxxij. book and y secod chapter. Hys wordes ar these. The vse of oximeli or honied vinegre / is good agaynst the grene trees cal- led cantharides agaynst bupestrem/ and agaynst caterpillers of the pine tre which they call pitocampas. Here may a man playnly se that Plini turneth pityn in to pinum/ and not to picea as Theodor Gaza and diuerse other do. But I iudge that Theodor hath much iustler cause to do so/ the the interpre- tores of Galene haue/ for as pitys in Theophrast may seme to be our picea/ so pitys in Galene/ is our pinus/ as it appeareth vnto me/ by it that Galene writeth of the fruite of pitys in these wordes folowyn. The frutes pitu ar called pitydes. But som call also by a misule/ the frutes of *πευκης*, pity- des. By these wordes of Galene a man may learne that Galene tooke pi- tyn to be the tre which bereth the greatest and moste principall kinnelles/ and not peucen. But when as the greatest and moste principal kynnelles grow vpon the pyne tre/ as dayly experiēce teacheth/ we may gather iustly by thys & other causes aboue reherled/ y Galene tooke pityn for our Pino/ & therfore it is lyke y y Grecianes of Galenis tyme/ & they that ca after hym/ tooke allwayes pityn pro pino. As for the tre that is called in Greke *πευκη* and in Latin picea/ is called in hyghe Germany where it groweth/ rote dannen baum. It groweth not abroad in England that I haue heard tell of/ nether hath it any name in English that I know. Wherefore sayng it must haue a name/ it is best ether to call it a piche tre/ because much piche is mad of the rosin of it/ or ellis after the Duch tung/ from whence our English speche came/ a red firre tre. Pinaster which as Plini writeth/ nihil aliud est, quā pinus sylvestris mira altitudine, y pinaster is nothyng ellis but a wilde pyne tre of a meruelus hyght/ is named in som places of Duchlāde/ foerenholtz wild kinnenholtz/ and in som places kiffer baume. It groweth very plētuously in hyghe Germany. The leues grow in tustres together/ not

Of the Pyne tre.

onlyke vnto a litle rounde heary brushe & is thyn/ or to som great pinseles
that paynters vse. Every lefe is at the leste iij. inches long/ grene/ furro wed
or guttered as sun kynde of yong grasse is. Ther comme allwaye two le-
ues out of one footstalk/ both in the brushe tuft/ and also a litle benethe the
tuftes/ where as the leues grow thynner. Plini putteth thys differēce be-
twene the pine tre and the pinaster or wilde pyne/ that as the pine tre is buf-
fhy or full of bowghes in the toppes/ so the wild pyne tre is full of boughes
euen from the myddes of the tre hywarde. Thys tre may be called in En-
glishe a wilde pynetre. If any mā alledge against me the authorite of Theo-
dorus Gaza/ to proue that our pinaster shuld be peuce/ because he turneth
πευκνή in diuerse places pinastrum. I answer that Gazas autorite helpeth
nothyng here/ & that hys turnyng of peuces into pinastrum maketh against
hym self and reproveth hym ether of vnstedfastenes/ or of ignorāce. For it is
euidēt that althoughe moste comōly he turn peucem in to pinum/ yet in di-
uerse places he turneth & same word in to pinastrū/ as who say there where
no differēce betwene pinus and pinaster. If any dowt whether he turneth
πευκνή in to pinastrum/ let hym rede the vi. chapter of the fourth booke de hi-
storia plantarum, and the fourthe chapter of the thyrde boke/ and the vi. chap-
ter of the first booke de historia plantarum, and he shal fynde/ that I lye not: But
not only these places/ proue ether hys ignorance/ or vnstedfastnes/ or elles
doutfulnes/ in translatyng of πευκνή and πītύς into pinū piceā and pinastrū:
but also hys turnyng of pītύς in to laricem. For in the secōd chapter of the
second booke de historia plantarū he turneth these Greke wordes ἐνία δὲ ἀπο
σπερματός φύεται μονορ, διορ ἐλατὴν πευκνή πītύς thus Sunt quæ ex semine tantū nascā-
tur, vt abies, pinus, larix. The same Theodore in the first chapter of the ix.
booke de historia plantarum, turneth thys worde pītύς in to laricem and piceā/
makyng two sundry trosc to haue but one comō name/ which differ one frō
an other in diuerse properties. The same thyng doth he agayn in the next
chapter vnto it which I haue reherfed here befoze. For where as Theo-
phrast hath in Greke/ δευτέρα δὲ ἡ ἐλατὶν καὶ πītύς. Theodore hath in Latin:
secunda quæ ex abiete, larice, & pica. Beholde as he maketh here iij. cosines of ij.
names/ for he turneth ἐλατίνην in to resinum abietinam, and πītύνην in to
resinam ex larice and ex picea, Then when as Gaza is thus waueryng and
vnconstant/ it is not to be allowed for sufficient autorite & he doth in transla-
tyng of these ij. Greke wordes πευκνή and πītύς. Therfore I passe not/ of hys
autorite and holde that pītύς pinus & peuce/ is Picea in our autores of Why-
sick/ as in Galene/ Dioscorides/ Aetius/ and other that wrote after Galene.

The vertues of the Pyne tre and the piche tre
out of Dioscorides.



He barck bothe of & Pyne/ and Pich tre/ haue pour to bynde/
& if it be broken/ and sprinkled byō chafyng/ it is good for it/ &
for sores & ar in the outermost parte of the skin. So is it also
good for burned places with litarge & the fyne pouder of frā-
kincense. The same receyued in a trete or cerat of myrtelles/
byyng sores in tēdre bodies to a skinne/ and it stoppeth suche
as cū to far abroad/ if it be broken and layd to with coperus. And if it be
geuen in a perfume or smoke/ it casteth furth chylder and the secondes. If it
be dyon-

be dronken/ it will stopp the belly/ and maketh a man pisse well. But y leues
of them also broke & layd to swage inflamationes or hote burnynge. They
kepe/ and saue also woundes fro inflamationes. If they be brused & sodde in
vinegre/ they ar good agaynst the tuth ach/ if the teth be wasshed wth y broth
of the whille it is very hote. If they be taken in the quantite of a dra in wa
ter/ or mede/ and dronken/ they ar good for the y ar diseased in the liuer. The
bark of *στροβίλου*, and the leues dronken/ ar goood for y same purposes. But it
is not very easy to know perfittly what Dioscorides meaneth by thys word
στροβίλος. whille som interpreters/ take it for a tre of a seuerall kynd by it self/
as Cornarius doth/ & other as Ruellius turneth it into the pineapel. I rede
in no olde autor/ y Strobilus shuld be y name of a tre/ but alwayes for y nut
or appel/ or kirtel of y appel som tyme/ except that where as my Plini correc
ted and set out by Erasimus/ after y Hermolaus Barbarus/ Nicolaus Be
rardus/ Guilhelmus Budeus & Iohanes Cesareus had do to Pliny/ what
they could do/ hath Tibulus a mā ought to rede Strobilus. And thoughe it
were Strobilus in dede in Plini/ & not Tibulus/ it were no stronger argu
ment to reason thus. Plini maketh Strobilus a kynde of tre by it self/ & not
only a fruite/ ergo it is a tre/ then thys were. Plini maketh Teda a seue
rall kynde of tre by it self/ therfore Teda is a tre by it self. But it that Dios
corides writeth/ will moue a mā much more the that autorite of Plini/ who
se wordes ar these: *ποιεῖ δὲ τὰ αὐτὰ καὶ οἱ τῆς στροβίλου φλοιοὶ καὶ τὰ φύλλα ποθεντα*,
that is the bark of the Strobil and the leues make for the same/ or serue for
the same purpose. Now a pine nutt hathe no leues/ where fore it may appea
re that by the word Strobilus he vnderstandeth a tre of the same kynde that
pinus is of. But thys semeth som thyng to hyndre that vnderstandyng/
that in the begynnyng of the chapter Dioscorides set furth afore/ of what
thynges he wold intrete of only mention of pinus and picea/ & not of Stro
bilus. But wheter Strobilus here betoken the nut of the pine tre/ and the
leues of it betoken the leues of the same pine tre/ where of Dioscorides had
immediatly made mention before/ it maketh no great mater/ because all
the trees there together mentioned/ ar of a lyke vertu and workyng. The
tede also that commeth of them (a tede is a fat and roseny pece of a pyne or
pich tre/ which he wen of/ serueth for torches) cut in to small peces and sod
den with vinegre/ swageth the tuth ach/ if the broth be holden about the
tooth that acheth. A stirryng stik may be made of them fit to prepare pestles
and medicines to swage werines. Som vse to kepe the sout of them/ to ser
ue to make inke there of. The same serueth for medicines to trym the hey
res of the ey liddes/ and for the corners of the eyes/ that ar woine or freted/
and for hard ey lyddes and such as want hear and for waterying eyes. The
fruites of pynes and pich trees which ar within y pine nuttes/ ar called pi
tydes. They haue a byndyng pour/ and somthyng hetynge. They ar good
for the coughe/ and for such diseale as ar about the breste/ whether they be
take by them selues or with honv. Moreover if the kirtelles be made clene
and then eten/ or be dronken with Maluesey & the fede of a cucumbe/ mo
ue a mā to make water/ and make dull or blunt the bytyng that is about y
blader or kidnees. And if they be take wth y iuice of porcellayn/ they swage y
gwaowynges of y mouth of y stomach. They take also away y weyknes of y
body

O/Pyne tre.

body & hold down the corruptiō of humores. But the hole nuttes lately phis-
ked from the trees/and brused/and sodde in Maluesey/ ar good for the old
coughe/and for a consumption/ if a man drynk every Day/ thre cyathes of the
brothe that they ar sodden in.

Out of the viij. booke of Galene of simple medicines.



The barke of the pyne tre hath a byndyng pour excedyng the o-
ther/ so much y it can heal very well chafinges/ and can stop y
belly if it be dycke. It healeth vp also places y ar burned. More
ouer the bark of the piche tre is lyke to the other/ but the pou-
res ar moꝝ temperat or weyker. There is pour to ioyne/ & hele
sores in y leues of them both: because they be muche moyster then the barke.
In the nutt allthoughe it be lyke these/ yet is there a stronger poure both
in the bark and also in the leues/ so that it hathe a certayn greuous bytyn-
g sharpnes. Furthermoꝝ y soute which is gathered of the forsayde/ is fit for the
fallyng out of the heares of the ey liddes/ & for the moyst corners of the eyes/
worn of/ which ar blered and waterynge. The frutes of the pyne and piche
tre haue a mengled pour/ that is to wet they bynde with a certayn bitter-
nes. Wherfoꝝ they ar good to help a man to spit out mater of the breste and
lunges. Galene also in hys boke of the poures of noꝝishmētes/ wyrteth thus
of the pyne apples. The pyne apple nutt is of a good grosse iuice/ & noꝝisheth
much. But it is harde of digestiō. The Grecianes call it not now *καυον* but
σφοβιλον.

Out of Symeon Sethi.



The kinnell of the pyne appel ar hote in the second degre/ and
dye in the first. They noꝝish plentuously/ & they ar of a grosse
iuice/ and they ar harde of digestiō/ and greue the hede/ and
make good bloode. They smouth the harrishnes or sharpnes
y are in the breste. They ar good for the sores or blisters of the
bladder/ & for the sharpnes y is in the stomack and kydnes.
They ar also good for old coughes/ and moyste diseases of the lunges/ & for
them that spit out matter. They that vse the with hony and rafines/ make
them easier to be digested/ and they increase mannis sede. They ar also good
for them that ar disposed to trymble.

O/ Pepper out of Dioscorides.



En say that Pepper is a shorte tre that groweth in
Indre. It byngeth furth a fruite at the first lōge/ as
it where long coddess which is called long Pepper.
And it hathe within it a small thyng lyke to mile or
millet/ which groweth to perfit Pepper at y lengthe.
Thys when the tyme commeth is syed abroad/ and
byngeth furth berries such as all mē know. Partely
vnytte/ (and therfoꝝe harrishe) which ar y white Dep-
per/ moꝝte fit for ey medicines/ and for preseruatiues
and triacles. But the long Pepper is excedyng bytynge and sumthyng bit-
ter/ because it is vnytte/ & it is also good for compositiones of preseruatiues
and triacles. But the blak is plesanter and moꝝe sharp then the whyte/ and
better

better for the stomach and more spicie/ because it is rype/ and it is fitter to season with all. We must chuse the pepper that is heaviest/ and ful/ blak/ not full of wyrcles/ but freshe and without dust or chassy filthines. There is oft found in blak pepper a thyng without nourishmet/ lene/ empty/ and lyght/ and that they call *brasma*.

Brasma.

Out of Plini.



The trees that bear pepper in euery place/ are like vnto our iunipers. Howbeit there are some that holde that they grow only in the fronte of Caucasus/ and lyeth agaynst the sonne. The sedes differ from iuniper by such litle coddies as we se in fasselles. These plucked before they gape and open/ and be heten in the sonne/ make it which is called long pepper. But when as by litle and litle they begyn to open for rypnes/ they shew whyte pepper/ which afterward hete with the sonne it is chaged with color & wyrcles. But the same are not without thei iniuri/ and they are perched cinged with the intemperate wether/ and the sedes are made empty and voyde. Which thyng they call *brechmasin*: which betokeneth in the Indiane tongue/ bynggynge furth of fruite before the tyme of all the hole kynde/ it is the roughest and lyghtest/ and pale in color. The blak pepper is more plesant/ but the whyte is lighter then both the other. Ginger is not the roote of pepper as some haue iudged.

Of the ix. book of Theophrast de historia plantarum.



Pepper indeede is a fruite/ and thereof are two kyndes/ the one is rounde as the bitter fitch called *ozobus*/ and it hath a coueryng and fleishe/ as the bay berries haue/ and it is somthyng in vnder redisse. The long is blak/ and hath litle sedes lyke poppy. And this is much stronger then the other. They are both hote/ wherefore they are good agaynst the poyson of the homilok as Frankincense is.

Out of the viij. booke of Galene of his simple medicines.



The root of the pepper tre in vertu is much lyke to costus. The fruite that was but growyng of late/ is the long pepper/ wherefore it is moyster then it that is rype. And this is a token of his moysture: when it is layde by/ it will be shortly full of holes/ and doth not byte by & by/ but beginneth a litle after/ but it dureth a litle more. But the fruite that is as it were an vnrype grape/ is the vohit pepper/ sharper in dede then the blak. Bothe they do vehemently drye and heate.

Whereto haue I brought it that the old wyrters haue writte of pepper/ who/ as a man may easily gather of thei wyrtynge/ had only by hearsay it that they wrote/ concernyng the description & maner of growyng of peper. Wherefore because there are many thynges found out of late yeares by the saylyng of the Portugalles/ and diuerse other aduenturous traualers in far cuntres/ and specially diuerse kyndes of fruites and trees which were neuer perfitly knowen before: I will byng in what the later wyrters haue found out/ concernyng pepper which was not knowen before.

One

Of Pepper out of Dioscorides.

*Out of the Lewes Bartomannis fist boke of the
thynges that he saw in Inde.*



Here groweth pepper in þe felde þe lyeth about Calecut. Som husband men gather pepper even within the city. The stalk of the pepper bushe is very weyke/ as a binde is/ without a prop it can not stand alone. And it is not onlyke Bay/ for it crepeth ever hygher & hygher/ & embraileth all þe is in the way/ & hyndeth it about. The forsayde tre nay rather bushe or shrub/ spreadeth it selfe abroad in to many branches/ which ar about two or thre handbredthes long/ or (as som expound palmum) ij. or iij. spannes long. The leues resemble the leues of a citron tre/ but these ar thicker and fatter with small beynes rynnynge vpon the bak syde. Out of euery outtermoste yong twygge hang out six clustres/ not bigger then a palm that is iiij. fingers/ lyke vnto grapes/ but thicker together. They haue the same color þe vnrype grapes haue. They gather the in October and Nouembre/ as yet turnyng to a grene color/ and they lay them vpon mattes agaynst the sonne to be ryed and dyed there. And within thre dayes they get thys color that ye se them haue. The same leues wytyng of the noble Island Taprabona/ sayeth that there groweth very great plenty of a bigger kynde of pepper. He sayeth that the same pepper thoughe it be greater then it that cometh hyther/ yet that it is empti/ lyght/ and whyte and very bytyng. And he wyrteth that the tre that bereth thys pepper/ hath a greater bole and thycher/ and fatter leues then the pepper trees þe grow in Calecut. Hytherto Lewes. Diuerse that haue bene in Inde/ hold þe þe long peper groweth not vpon the same tre that the other peper groweth/ but vpon other trees in log tagges lyke them that in wynter hang vpon walnut trees. Matthiolus one of the moste famose wyrters of simples in all Italy in these our dayes/ wyrteth thus of pepper: I haue sene at Naples a peper bushe/ agreyng well wth the descriptio of the Portugalles/ because it had a bole or body/ after the maner of a binde/ and after the maner of the sharpe Clematis. But I did se also an other litle tre byrnyng furth pepper in clusters in Venis/ which did very playnly resemble the comon ribes bushe. Thys groweth grene in þe gardyn of Mappheus the noble Physiciane/ where as many other herbes & trees worthy to be knowen ar. Wherefor it is no wonder/ if autores wyrted diuersely of the history of pepper.

Of the vertues of Pepper out of Dioscorides.



He vertue of all peppers in commun/ is to heat/ to moue a mā to make water/ to digest/ to draw to/ to driue away by resolution/ and to scour away those thynges þe darken the eyesight. It is also fit for to be taken agaynst the shakynge of agues/ which com agayn by course at certayn tymes/ whether it be drōken or the body be therewith anoynted. It helpeth them that ar bitten of venomous bestes. It byrgeth furth also the byrthe. It is good for the coughe and for all diseales about the breste/ whether it be licked in or be receyued in drynk. It is lykewys good for þe squynsey if it be layd to with hony. If it be drōken with the tendre leues of the bay tre it dryueth away gnawynge/ and quite dissolueth it. If it be chowed with

with rasines it will draw down thynne fleme out of the hede. It stancheth ache/ and it is much bled in helthe/ it maketh an appetyte. And if it be minged with sauces it helpeth digestion. If it be minged with pitch/ it dryueth away by resolutiō wēnes. With nitre or naturall salpeter it scourcth away moophewes and such lyke foulnes in the skyn. It is burned in a new erthen pot/ set vpon the coles/ and is stered as lentilles ar.

Out of Symeon Sethi.



Pepper is hote and drye in the thyrde degre. The nature of it is to cut in sunder grosse and tough humores/ and to breke and dryue away wynde/ and to waste by the moysture of y brest/ lunges/ belly/ and stomack. But it is euell for the kydnees. There ar som that hold y pepper is hote and drye in the fourth degre. By these wordes of Symeon/ & by the autorite of Theophrast/ Dioscoridis/ Galene and Pliny/ is the old erroz playnly reprobued of diuerse Englishe men and of many weome/ that stilly haue holden that pepper is hote in the mouth and cold in operatiō. Galene teacheth that hole pepper heteth not so muche as brokē & poudered peper dothe. Hys wordes ar these: There ar none of those thynges which ar manifestly knowen to be hote/ which appere to be hote vnto vs before the be brokē in to small partes. For though a man lay hole pepper vnto hys skyn/ yet shall he fele no heat of it. Nomore shall a man fele any heat/ though he taste vpon it wyth hys tong or swallow it ouer/ or vse it any other wayes hole/ and vnbeten/ and sifted. But if y pouder of it be layde vnto the skyn/ it will heat/ & specially if the skyn be rubbed hard therwith. And the pouder will heat quickly both the tong and the stomacke. Wherefore when a man wold haue pepper to heat much and speedly/ he must bete it in to small pouder after the learning of Galene. But if he wold haue it to heat but litle and slowly/ the let hym vse it hole/ or litle broken. And althoughe pepper be good for y shakyn of angue/ yet for all that it is very ieperdus to take ether peper or any such hote medicine before the body if the pacient be wel prepared and purged/ and the mater of the disease be made rypp. For if suche remedies be takē before the dew tyme/ that is before the state or chese rage of the disease/ a single ague will turn in to a double/ or ellis at the leste the siknes will be much worse to heale as Galene writeth of the quartayn ague in hys booke ad glauconem.

Of the fistick nut.



Placia named so both of the Grecianes and Latines/ ar named of the potecaries & barbarus wyrters fistici. I haue sene them in Bononi growyng vpo theyr tre which was but short. The leues ar nothyng lyke vnto the lentisk leues as Matthiolus wyrteth/ sayyng y they grow in such order as they do/ for they differ both in fashon and form/ and also in greatnes and coloz. The fistik lese that I saw & mesured/ is thyrse as brode as y lentisk lese & broder/ and

Of the fistick nut.

Pistacea.



and it is but thowse as long & about a grane longer. The figure of y^e fistick tre is almost rounde: y^e figure of the lentisk lefe is such that in that parte that is next vnto y^e footstalk is very small and wareth greater and greater vnto the myd lefe/ & fro thence it groweth euer lesse and lesse vntill it com vnto a poynt all moste sharpe. The color of the lentisk is also grene/ when as the color of the fistik is nothyng so grene/ but pelower wth litle rede spottes in them. In thys lyknes & bignes haue I sene the letisk or mastik tre and the fistik tre in Bonony/ where as I learned the knowledge of herbes & practis of physik of my master Lucas Gi- nus/ the reder of Dioscorides there- of whome Mattheolus in hys com- mentaries vpon Dioscorides ostry- mes maketh honorable mention. It may chance that Mattheolus hath sene the leues of the forsayde trees of greater or lesse bygnes and of o- ther fashon & color thⁿ they were of that I saw in Bonony/ where of I haue certayn at thys day to shewe/ well kept in a booke at y^e lest

these seuentene yeares/ if any man shulde dout of my truth in the rehersall of these maters. The fistik nut at the least hath two notable couerynges/ one that is without all the other as a wallnut or an almonde hath/ an other harde and toughe and in color whyte/ within the which is a grene kirknell/ full of oyle.

The vertues of fistickes out of Dioscorides.

The fistick nuttes ar good for the stomack. They ar also a good reme- dy agaynst the bytynge of crepyng beastes/ wheter they be eaten/ or whether they be broken and dronken in wyne.

Out of Pliny.

The fistickes haue the same profittes and workyng that the pineap- ple kirknelles haue/ and belyde that they ar profitable whether they be eaten or dronken agaynst the bytynge of serpentes.

Out of Galene de alimentorum facultatibus.

Galene

Galene in the second booke de alimentorum facultatibus writeth that fistickes nourishe but a litle/and y they ar good to streyngthen y liuer and to scouraway the humores that ar stopped in the canales of it. The same Galene writeth of them thus in hys bookes of simple medicine. The fruite of the fistic tre is of a finer substance or complexion/ and it hath a litle bitternes and a good sinell/ & therfore it scoureth away the stoppyng of the lyuer chesely/ and also of the breste and lunges.

Out of Symeon Sethi.

Fistickes as Symeon sayeth (after y translatiō of Lilius Gregorius) nourish litle/and ar hote & dry in the second degree. They ar good for the lyuer/ and sumtyme they stopp and sumtyme they driue away/ because they haue iuices of ij. sortes/ where of the one is somthyng byndyng/ and the other somthyng bitter/ and of a spicie sinell. Galene writeth y they nether greatly help nor hurt the stomack. But the later writers hold/ that they ar good for the stomack. They help them y ar bitten of venumimus bestes. They make the blood fyne/ and they make thynne grosse and thoughe humores. The oyle of fistickes is good for the breste/ kydnees/ and lunges.

Out of Serapio and other Arabianes.

The oyle of fistickes/ is good agaynst all venemus bytynges/ for y ach of the lyuer/ which cometh of moysture. It is hote & drye/ and of a greater heat the walnut and haseh nut be of. Auerroes wyrteth y fistickes ar temperatly dry and hote/ and y they comfort the stomack and lyuer of theyr hole substance/ & y they ar of y nombze of these medicines y haue many and grete vertues to help w all. Rases also an Arabiane sayeth that fistikes beyng hote/ help a woman to hyr syknes.

Of the pease.

As Dioscorides describeth not y fabam/ where of he maketh mention and sheweth the vertues/ so he nether describeth ne ther maketh any mention of the pisi. Wherefore it is as litle meruel that men haue erred in the pido as well as in the faba. Sum herbaries of Germany hold that cicor anetinum is the pisum of the latines led by thys reson. Cicor is called in Greke Erebinthos and y pisum of the Latines is called in som places of Duchelad erweisen/ so that they gather that/ that the Duch erweisen cam of the Greke worde ερεβινθος. Other gather euē by such an other reson y y Duche erbs/ which is called in English a pease is the erum of y Latines/ & orobus of the Grecianes/ because erbs semeth to come ether of erum or orobus/ by reson of y lyknes of y wordes betwene one & an other. But all these gessinges ar but bayn and openly agaynst the truth/ as God willyng I shall proue her after. But before I take that mater in hand/ I thynk it best to serche out what old writers haue writen of theyr pisis.

Theophrast in the seventh booke of the histori of plantes/ and in y thyrde chapter wyrteth that pisum cicercula and cicera/ and such other haue longer leues then the faba. The same wyrteth that pisum ochros and lathyros

¶ ij haue

Of the fistick nut.

Pisum.



haue a stalck & falleth vpo the ground. Theophrastus also in y fourth booke of the causes of plantes writeth thus of peasen. *Pisum* is most frayl of all other for it is mosse subiect vnto mil due/ because it hath many leues/ because it groweth by the ground/ large and muche rymnyng abrode. For it will fill y hole place/ although one sede be set a grete way from an other. And the same is much in danger of colde and fresyng because it hath a weyk roote. Pliny writyng of other pulles/ speaketh thus of *Piso* in the xij. chapter of the xviij. booke. The *pisum* ought to be sowe in places lying against the sonne/ because of all other/ it can lesse abyde colde. And therfore in Itali/ and in a roughe ayer/ they sow it not but in the spryng tyme/ in an easy and louse ground. There is *cicercula* a kynd of litle ciches which is not euen/ and full of corners as y *pisum* is. The coddess of the ciches are rounde/ other pulles coddess are long and brode/ after the figure of y sede. The *pisum* hath coddess after the fas-

shon of a rool that the grounde is playned with all.

Here be all the places that I can fynde at thys tyme in the old writers/ which declare any thyng the forme or fashon of *pisi*. But first before I byrnyng in what is my iudgement of the *pisi*/ I thynck it mete to consule the errores which are committed in thys pulse *piso*. First that they erre sowly/ that hold that *Cicer arietinum* in *Dioscorides* is our comon pease/ and the *piso* of the Grekes/ because the Duches erweysen is lyke in sound to *erebinthus*/ and they that hold that pease called in som place of Duchelande *erbs*/ is the *eruum* of the Latines or *ozobus* of the Grecianes/ because these wordes *ozobus* and *eruum* are lyke vnto the Duch worde *erbs*. It may be easely proued by that it foloweth not/ because a Duch worde soundeth lyke a greke or Latin worde/ that therfore it that the Duch word betokeneth/ that y latine and Greke wordes betokeneth the same. For if that were a good maner of argument/ then *carabus*/ which soundeth lyke ein *krab*/ should not be a lobster or eyn mer kreuet/ but a *krab*/ and *vulpes* which soundeth lyke vnto ein *wolf*/ shuld not be a fore/ but a *wolf*/ where vnto it hath a lyker soude and name. *Cunila* shuld not be sauerauy/ but tyme/ for the hyghe Duch call tyme *quendell*. *Puligium* shuld not be pennyrill/ but *polium*/ because the Duch call *pulegium* *poley*.

Now

Now may ye se how sklander the argument is which is fetcheth out of the lyknes of wordes in diuerse tonges/except y descriptiones and properties do agre also therwith. But y the descriptio and properties of pise do not agre with Orobus and Erebinthus/ I shall easely proue it/ by the autorities of the autores aboue reherfed/ and with other besyde them. Erebinthus/ as Theophrast writeth falleth not vpon the grounde but groweth a syde. But the pease falleth vpon the ground/therefor erebinthus ca not be pisum. The pisum hath long leues/ but Erebinthus hath none/ suche. Therfor Erebinthus can not be pisum.

Galene writeth de Cicere Arietino/ and de pise as of ij. distinct and diuerse pulses/ Pliny also in one chapter diuideth cicera fro pise/ therfore erebinthus which is called in latin cicera is not pisum.

Theophrast maketh orobum to grow sydlynges. But all our kyndes of peasen ar επιγειοναυλα, that is theyr stalkes grow by the grounde/ and Galē writeth y all the kyndes of orobus/ sayng the whyte ar playn bitter and taketh not all bitternes away from it vtterly/ but maketh it gentler then the other as Theophrast doth also. But all our kyndes of peasen & all y kyndes of erweysen or erlsen in Duche/ ar playne swete/ wout all bitternes. Therfore there can none of our pease nether of the Duche erlsen be any kynde of orobus/ sayng the whyte/ and y (as it is proued before) can not be orobus as one that wrote vpon the Georgikes of Virgil dyd lately teache.

That the moste part of our comon peasen can not be pisum of the old writers/ it dothe appere by bothe y descriptiones of Theophrast and Plini. For Theophrast maketh hys pease with a long lese/ & Plini giueth corners vnto hys pease. Then when as the comon whyte pease is altogether rounde and wout corners/ and the leues of y moste parte of our comon peasen ar rōude/ the comon white peason and other lyke vnto them in form and fasshon can not be pisa of the old writers.

The comon gray pease with the long leues/ which is not round/ but cornered/ is ether the pisum of the old writers/ or ellis I know it not all.

The vertues of peasen out of Galene.



Peasen of theyr hole substance haue a certayn lyknes with fabis (which ar called of the moste parte of learned men and taken for our beanes) and ar after the same maner take in that fabe ar. But they differ in these two poyntes/ fro fabis both in that they ar not so wyndy/ and that they haue not suche a scowryng nature/ & therefore go slower down throw y belly.

Galene in that place where as he writeth of fabis/ sayeth y all thynges which ar fayed want the wyndenes that they had before/ but y they ar harder of digestion.

Then the perched or burstled peasen which ar called in Northumberlād carlines by Galenis ruel/ ar not so wyndye as otherwaies dressed/ & ar harder to be digested/ although they noy not so muche with theyr wyndenes.

The physicioness of Salern wrote thus of peasen in theyr booke whiche they wrote vnto the kyng of Englande.

Sunt inflatiua cum pellibus atq; nociua.

Pellibus ablatis sunt bona pisa satis.

¶ iii

That

Of the pease.

That is peasen with theyr skynnes ar wyndy and noysum/ but when as
 þ skynnes ar takē away: they ar good inoughe. Thus do they say. But for
 all they sayng/ I will aduise all them that haue ether wyndy stomackes/ or
 miltes/ þ they ble not much pease at any tyme/ howsoeuer they be dressed/
 except there be ether anis sede/ or cumin/ or mynte/ or som other sede or herb
 of lyke propertie put thereto. Wherefore I must nedes commēde the honest
 and lerned Physicianes who of olde tyme haue taught our cookes to put
 the pouder of mynte in to pease potage/ for that taketh away for the moste
 parte the wyndines of the pease/ which might els hurt all men disposed
 vnto any wyndines ether in the milt or stomack. The cause why I do
 commend them is/ because they haue don bothe accordyng vnto reason and
 to the learning of Galene who wrytyng of peasen/ and other wyndy mea-
 tes/ sayeth þ whatsoeuer wyndines is in any kynde of meat/ the same may
 be amended by such herbes as ar hote and make subtile and fyne.

Of pitiusa or pyne spourge out of Dioscorides.



Pitiusa is iudged to differ in spicie or kynde from the cypresse
 spourge/ called in latin cyparissias. Wherefor it is numbred
 amongst þ kyndes of tithimales. Pitiusa (which I name py-
 ne spourge) byngeth fieth a stalk longer thē a cubit/ haupng
 many knees or ioyntes. The leues ar sharp & small lyke vnto
 the leues of a pyne tre. The floures ar small/ in color purple/
 the sede is brode as a lentil is. The roote is whyte/ thyck/ and full of iuice.
 Thys same is found in som places a great bushe. Hytherto Dioscorides.

Thys pitiusa is called of the comon Herbaries and apothecaries esula
 maior/ but how þ it is called in Englishe/ I can not tell/ allthoug it be found
 in many places of Englad. But lest it shuld be without a name/ I call it py-
 ne spourge after the Greke name and lyknes of the leues of it vnto the leues
 of a pyne tre. It may also be called lynespourge/ of the lyknes þ it hath with
 linaria. The comon herbaries hold that it is hard to discern esulam from li-
 naria/ and therfore they haue made a verse whereby a man may learn to
 discern the one from the other/ but the verse is thys:

Esula lactescit, linaria lac dare nescit.

Dinespourge hathe much milck/ which linari lacketh in hyr lese.

But because linari is also lyke the Cypresse spourge (which is much lesse
 then thys is) it wer best for the auoydng of confusion continually to call
 pitiusam pine spourge.

The great kynde that Dioscorides maketh mention of/ haue I sene in
 diuerse places of Germany/ first a litle benethe Colen/ by þ Rhene syde/ and
 after ward/ besyde Wormes in high Germany. I haue sene it diuerse tymes
 as hyghe as a man/ and somtyme much lōger. Thys herbe may be called in
 English spourge grāt/ or merrish or water spourges/ because it groweth on-
 ly in merrish and watery groundes.

The vertue of pitiusa out of Dioscorides.



No drammes of pitiusas rote with mede purgeth/ & so doth a dram
 of the sede/ & so doth a spounfull of the sap made in pilles with flour.
 Thre drammes of the leues/ may be taken for a purgation.

Of

Plantago maior,
 Plinio

Plantago minor,
 Plinio

offic. lanceola



This herb is cold and
 the seed is dry.

offic. lanceola qu
 nervia.

Plantago II. minor.

Plantago aquatica

The herb and flower
 be gathered in May
 the seed in August



There is an
 name called
 & damasoma, &
 be taken over
 for plantain
 it is not that
 it is not the
 no the small
 It is also very
 to the small
 Li. farnes
 root is not the
 in the same
 stalks be
 grown and
 be gathered in
 for the it be
 by the flower
 root & have a
 as for the
 virtues

This herb is
 the large pro
 the root is
 for the
 being laid on
 and edema
 & edema
 with the stone

offic. lanceolata

Notes. The roots that of Drunken beale the bloodie phlegm. The loose bag
 roving water and laid on or at the root stamped with fingers grass is good
 at manner of fennelings & bennings in what place found.

Of plantayn or weybrede.



Here at two kyndes of plantayn or Maybiede the lesse and the greater. The lesse hath narrower leues/lesse and smother/softer and thynner. It hath litle stalkes bowyng to the grounde/ full of corners and pale yelowishe floures. The sede is in the top of the stalkes. The greater is larger with brode leues lyke vnto a bete. The stalk in thys kynde is full of corners/ somthyng redish of a cubit hyght/ set about with small sede from the myddes vnto the top. The

rootes ar tender roughe/ white/ and of the thiknes of a finger. It groweth
in myri places in hedges and in moyst places/ and the greater is the better.
Hyther to Dioscorides.

Beside these two kindes there ar diuerse mo beside which may all well be conteyned vnder these/ sauynge it that groweth by þe see syde only/ which semeth to be a seuerall kynde from all the rest. The greatest kynde is called in the South parte of England plantayn or grete plantayn/ & in the North countre waybride or grete weybride. The lesse kynde is called sharp waybride or sharp plantayn/ and in many places rybgrasse. The Duches call the great plantayn breid wegerich/ and the lesse Spitzwegerich.

*The vertues of bothe the Plantaynes or waybredes
out of Dioscorides.*



The leues of plantayn haue a dyping pour and byndyng toge-
ther. wherfore if they be layd to/they ar good for all perillus
sores and hard to heale/and suche as draw towarde the co-
mon leyre / and for such as ar flowyng or rynyng and full of
foul mater. They stopp also the burstyng out of blood/carbun-
cles/freyng sores/creyng sores/soot blannes or ploukes.

they couer with a skin olde sores & breuen/ and sores all moſte vncurable/ & they heal by corners/ and hollo w ſores. They heal alſo the bytyng of a dog/ and burned places/ and inflammations or burnynges/ and the inflammations or apoſtemes behind the eares and ſwellyngeſ/ hauyng blaynes in them after the colour of bze de. They ar good to be layd to hard ſwellyngeſ or wermes and waſteſyng of the eyes/ with a ſore diſpoſed to fiſtelles/ with ſalt. But the herbe if it be eaten as a wurt in meate / with ſalt/ and vinegre/ it is good for the bloody ſtir and the other ſtir without bloode. It is alſo geue ſodden in the ſtede of betes/ with ſentilles. It is alſo geuen to them that haue the dropſey which hath the name of whyte ſleme/ after the uſe of dry thynges/ ſo that the herbe ſodden may be taken in the myddes. It is alſo good to be geuen to them that haue the fallynge ſikneſ/ and to them that ar ſhort wynded. The iuice of the leues ſcoureth ſores that ar in the mouthe/ if it be oft waſhed therwith. With Cimolia and whyte lead or ceruſſe/ it healeth the inflammation called ſaynt Antonies fyre. The ſame is poured in to the eares for the ach of them/ and for the eyſore/ it is poured in to þ ey/ and it is menged with ey ſalues. It is dronken of them with profit/ that haue bloody gounies/ and of them that caſt out blood. It is good to be poured in vnder agaynſt the bloody ſtir. It is alſo good to be dronken agaynſt the ptiſik. It is alſo good to be layd to agaynſt the ſtranglyng of the mother in woll/

vis mira in fando delectatione corporis, cantuque vim obtinens. nulla res and
equi sufficit fluxiones, quae Graeci Paracelsus vocat folia podagrea
refrigerant & in primo impetu podagrea rubilis. i. caduca coarctant

and so is it good for a waterish or to moist mother. The seide also drunken with wyne stoppeth the belly and the spitting of bloode. The roote sodden stancheth the tuthe ach/ if they be washed there with/ and it chowed in the mouthe. The roote and leues ar good against the sores or blisters that ar in the bladder and kydnes/ so that they be taken with swete wyne. Som say that thre rootes with thre ciates of wyne with lyke portion of water will help a tertian/ & the four rootes help a quartyn. There ar also som y^e ble the roote hanged in a band/ to dryue away wenies and hard swellynge.

The seed.

+ with att he

p/so

as p/so

Out of Galene in the vij. book of simple medicines.

Plantayn is of a minged complexion or temperature / for it hath a certayn colde waterishe thyng/ and also a certayn byndyng tartish thyng/ the which is erly dry and colde. And therfore it colecth and dryeth/ & is in bothe in the second degre from the myddes. But such medicines as cool & bynde/ ar good for sores that ar hard to be healed/ for illshues & in slowynge and rotten humores/ & so ar they good for the bloody flux. The roote and seide ar not so cold as the leues ar/ but dryer. Aetius confirmeth it that Galene and Dioscorides haue writte/ and sayeth also thus: The seide is of mooste subtil or fyne partes/ but the rootes ar of grosser partes. And the leues dyed/ get vnto them the pour of subtiler partes/ but not so cold as they had before.

+ generall rule

When as these be the true vertues & properties of the kyndes of plantayn/ it is a folish sayng of som vnlearned persones / which hold stiffly that plantayn draweth humores out of sores: when as the properties of it is rather to dryue bak humores/ and to dry vp them/ that ar flowen to the hurt places/ then to draw any vnto the place. For al such medicines as shal draw/ must haue an hote or warm propertie/ and not a colde and dry/ as all the kyndes of plantayn haue.

drawing m/

Of the Playn tre.



Althoughe Dioscorides writeth of the vertues of Playn tre/ yet he describeth it not. Wherefore very mane in England and Germany haue erred in takyng of diuerse trees for the Playn tre / where of nono of them all/ was the ryght Playn tre in dede. Sum take y^e lynd tre (which I w^o many other take for the ryght tilia) for Platan: because it shutteth furth long branches/ & bowghes/ and is able to couer a grete numb^r of men vnder it. Sum take a tre which semeth to me/ to be a kinde of acer/ to be Platanum. And that tre is called in Duch Ahorn. That the lynd can not be Platanus/ it may be gathered by diuerse places of Dioscorides/ where as he maketh certayn well knowen herbes lyke to Platan. Dioscorides in the fourth booke and 145. chapter / writeth of ricinus/ which we call now in England palma Christi, sayeth that it hath leues lyke vnto a Playn tre/ but greter/ smother and blacker. But the lynd tre hath leues lyke an asp tre / or to som Juy leues that haue no indentyng or cuttyng/ & nothing lyke vnto the leues of palma Christi, which ar cut out after the maner of a mannis hande. Pliny also in the xvj.

tilia

book

Of the Playn tre.

A latitudine foliorum.

Platanus.



book and xliiii. chapter. writeth that the fyg tre / playn tre / & bynde / haue greatest leues of all other / therfore seyng that the leues of the lynde tre ar but small in comparyson of these now reherfed and of many other / it can not be the ryght Platanus oz Playn tre. They that hold that the Ahoyn tre (which I reken to be only a kynde of acer) is Platanus / grant that it groweth in y hyghest mountaynes that ar som thyng moyste / amongst the ashe trees. But Theophrastus maketh the Playn tre to grow in merrish groudes with willowes & by welles and water sydes. And the same writeth thus of the Playn trees naturall place very clearly in the thyrd booke of the History of Plantes / & in the senenth chapter. Som trees grow easely & increafe with spede / as they that arysle by by ryuers oz waters / as the elm tre / the Playn tre / the water asp / and the wylow tre. Therfore the Platanus and the ahoyn tre agre nothyng in theyr naturall place of growing.

Both Plini and Theophraste write also that Platanus groweth not naturally in Italy. And Plini writeth that the Playn tre was fetchted out of a strange worlde / only for the shadowis sake. It is lyke if ahoyn had bene Platanus / and the Italianes had knowen / that it had growen so nere hand them / in Germany / (as it is very like / they beyng so much & so oft in Germany / dyd knowe what grew there /) they wold neuer haue sent in to a strange wald to fetchte them / seyng they myght haue had it so nere home. They also that describe the ahoyn tre / make it not to haue any such shaddowing boughes and branches as Plini and Theophrast write that the Playn tre hath.

For these and diuerse other lyke causes / I reken that the tre called in Duche Ahoyn oz wild asshen / can not be Platanus. I haue sene the leues of that Platanus that groweth in Italy / and two very pong trees in England which were called there Playn trees. Whose leues in all poyntes were lyke vnto the leues of the Italian Playn tre. And it is doutles that these two trees were ether brought out of Italy / oz of som farr countre beyond Italy / where vnto the freres / monkes and chanones went a pylgrimage.

The vertues of the Playn tre.



He pong leues of the Playn tre / sodden in wyne / ar good to be layd vnto the eyes to stopp the rynnyng and wateryng of them. They ar also

also good for swellynge/ and inflammationes. The bark sodden in vinegre/ is good for the tooth ach/ if the teth be wasshed therewith. The pong knoppes dronken in wyne/ heal the bytting of serpentis. If they be broken and menged with grese/ and there of be made an oyntment/ heal it that is burnt of fyre. The hoynes that cleueth vnto the leues/ is perillus both for the eyes and eares also.

Of the herbe called Polium out of Dioscorides.

Polium.



Her ar two kyndes of Polium / the one of the mountaynes which is named teucrion / and thys is it that is comonly vlsed.

It is a bushlyng / small / whyte / and a spanne long full of fede. It hath in the topp a litle hede lyke a cluster of berries / but that litle and lyke an hoys hear. And it hath a strong or greuous smell ioynded wth a certayn pleasantnes. The other kynde is more bushy / and not of so strong a smell / and weyker in workyng. Hyther to Dioscorides.

The first and nobler kinde haue I sene growyng in the mount Appennin / but neuer in England a brode. Therefore I know no Englishe name of it / but it may be well called after the Greke and Latine name Poly. The second kynde dyd I se (except I be deceyued) a litle from the citi of Cour in the land of Rhetia / but it grow not so streyght vp / as it that Matthiolus painteth. Pliny geueth vnadvisedly those properties vnto Polio that belong to

tripolio. Therfore all studentes had nede to rede hym warely / as bothe here and in many other places / lest he gyue them full cause of erroz. Here is the reder to be warned that where as it is in y translation of Cornarius palmititudine, it is in y Greke *ωιδάμια* / which Greke worde betokeneth not the length of four syngers / as palmus doth / but a spanne / which conteyneth in it ix. ynches or xij. fingers. Thys thought I necessary to warn the reder of / lest he leauyng vnto the autorite of Cornarius / shuld thynk that Poly shuld be no hygher then iij. ynches or four syngres long / as palmus moste commonly in all good autores that I haue red dothe signify / sayyng in a place or ij. of Pliny / which seme to agre with the iudgement of Cornarius.

Rede Agri
colam de
ponderi-
bus & mē-
suris.

The

Of the herbe called Polygala or milk lentill.

The vertues of Poly out of Dioscorides.

The broth of the herbe dronken/ healeth the styngyng of serpentess/ them that haue the dropsey and the iaundes/ and also them that are greued in the milt/ so that it be vsed with vinegre. It vereth the stomack/ and ingendryeth the hedach. It lowseth the belly/ and byrnyeth down floures. If it be strowed vpon the grounde/ or if it be burned/ and made to smooke/ it dryueth away serpentess. If it be layd to emplaster wyse/ it byndeth woundes together. Poly by the reson of hys bitternes/ as Galene writeth/ & because he is metely sharp/ delyuereth all inwarde partes from stoppyng. When as it is grene as the same Galene writeth/ it ioyneeth together great woundes/ & specially the bullshye kynde. When as it is dyed/ it will heale old sores very hard to be healed. But the lesse kynde is for þe purpose more effectiuis or stronger in workyng. The lesse Poly/ which we vse in preseruatiues and triacles/ is sharper and bitterer then the greter is. So that it dryeth in the thyrde degre/ and heateth fully out in the second degre.

Of the herbe called Polygala or milk lentill.

Polygala/ sayeth Dioscorides/ is a bushling/ a span long/ and hath leues after the fasshon of lentill leues/ with a taste somthyng byndyng & tarte. Dioscorides writeth no more of Polygala. The herbe þe I take for Polygala/ is a very short herbe/ and it groweth in woddes and in wilde places/ and in hedges besyde woddes/ and in laynes: the flour is in som places purple/ and in other places almost white. Allthoughe I haue sene thys herbe oft in Englād/ yet could I neuer heare of any man the name of it. It may be called untill we fynde a better name/ milke lentill/ because it hath leues lyke lentilles/ and the propertie to make muche milk.

The vertues of Polygala.

Dioscorides reherseth no other vertue of Polygala/ sauing that it maketh much milke. And Galene writeth not muche more of it. For he wyrteth only thys of it. Polygala on leues are a litle byndyng. They seme to make milk/ if it were dronken. Therefore here and moysture must bere the chese ruel in it. Paule hath nothyng of thys herbe but it that Dioscorides and Galene wrote before hym. Nether fynde I any more of it in Pliny/ then is writen in Dioscorides.

Of knot gras or swyne gras, and of the medow schauigras,
out of Dioscorides.



Dioscorides maketh ij. kyndes of Polygonum. The one he calleth the male/ and the other he calleth the female. Polygonum the male (sayeth he) is an herbe that hath tedre branches and soft set about with litle knees or knoppes about the ioyntes/ and they krespe vpon the ground like gras. The leues are like rue/ but they are longer & softer. It hath sede besyde euery lefe/ wherof it is called the male. The flour is whyte
or pur-

Polygonum L.

Polygonum II.



*Chiron bifide et hinc
a third kind. Loh
wine*

or purple. Polygonum the female is a litle bushling or busshy herbe / haupng
but one stalk / tendre and lyke vnto a rede / and it hath many knoppy ioyntes
called of som men knees / one beyng allwayes stopped into an other / after
the maner of a trumpet. And it hath certayn thynges about the ioyntes /
goyng round about / lyke vnto the leues of a Wyne tre. The root is nothyng
worth. It groweth in watery places.

The former kynde is named in Greke πολυγονον αρεον, in Latin Polygonū
mas or sanguinalis, in Dutch Wegbret / in English knotgras or Swynegrasse.

The female is called in Greke Πολυγονον θηλυ / in Latin Polygonū fœmi-
na / in Englishe litle shaue grasse or medow shauegrasse / because it groweth
much in moyst and merriish medowes.

The vertues of knot grasse out of Dioscorides.

The iuice of knotgrasse / if it be dronken / hath a byndyng and a coo-
lyng propertie. It is good for them that spit blood / and for the sic
and for such as choler bursteth out of both aboue and beneth. It is
good for the strangurian / for it doth manifestly byng furth water. It is
good to be dronken with wyne / agaynst the bytyng of venemus bestes. It
is also good to be taken agaynst the fittes of agues an hour before theyr co-
myng. If it be layd to it well / stopp the issues of women. It is good to be
R put

Of the herbe called Polygonatum or scala celi.

put in agaynst the rynnynge & mattery cares. It is excellently good agaynst the sores of the priuites/ if it be sodden with wyne and hony. The leues are good to be layde to for the burnynge of the stomack for castynge out of blood/ for creppynge sores/ for hote inflammationes called saynt Antonies fyre / or of som other the wilde fyre/ for impostemes and swellynge and grene woundes. The femall which I call medow shauegrasse/ hath a byndynge poure & coolynge/ and it is good for all that the other kynde is good for/ but it is in all poyntes weyker. Galene besyde these properties/ that Dioscorides geueth vnto Polygonum/ assygueth also these þe folow here after. As knotgrasse hath a certayn byndynge/ so doth a waterish coldnes ber the chese ruel in it. So that it is in þe second degre colde/ or allmoste in the begynnynge of the thyrde degre. It is good to make a repercussive or backdryuynge medicine of it/ to dryue bak agayn such humores as flow vnto any place.

Of the herbe called Polygonatum or scala celi.

Polygonaton.

Polygonatum angustifolium.



Polygonaton groweth in hylles or mountaynes. It is a bushe more then a cubit hyghe/ it hath leues lyke a bay tre/ but broder and smother/ which in taste hath a certayn thynge lyke a quince/ or pomgranat. For they send furth a certayn byndynge. There are whyte floures about the out sprynges of euery lefe/ mo in

mo in nombze then the leues ar/ if ye begin to tell from the roote. It hath a whyte roote/soft/long full of knees oꝝ oyntes/coughe(as som translate thys woꝝde δακτυλ) oꝝ thyk well compact together/(as other turn the same woꝝde) and it hath a greuous smell/it is about an ynche thick.

Thys herbe is well knowen bothe in England/and in Germany. It is called in English scala celi. The Duch men call it weisz wurtz/ the herbaries calle it sigillum Salomonis. It were better to call it by an English name taken out of Duch (from whence our English sprang first) whyte wurt then scala celi/ foꝝ so shall men lern better to knowe it/and to remembre the name of it.

The properties of Polygonatum or Whyte Wurt.

It is very good foꝝ woundes and to scour away spottes and freckles/out of ones face. Som vse to make ashes of the root of thys herbe and to make ley of it/foꝝ to scour away freckles out of the face.

Of Asp, and kyndes of Popler.

populus I.

Populus II.



Dioscorides maketh but two kyndes of Populus / that is the whyte and the blak. But Theophrast/and Pliny/make thre kyndes/ Dioscorides and Theophrast call populum nigram ὀξυγόμ, and populum albam λευκή. But in Theophrast is ther yet an other

II ij kynde

Of Asp, and kyndes of Popler.

kynde called in Greke *κεκρυς* of hym. But why that it hath that name / I can not perfittly perceyue / *κεκρυς* is as much to say in Latin as *Radius* / which betokeneth in our speche a beam / a spoke in a whele / the lesse bone in a mannis arm and a weuers instrument named a shittel. But I se no cause that *κεκρυς* the thyrde popler / shuld haue hys name of any of these. But if that ther had bene in the stede of *κεκρυς* *κεκρυς* or *κεκρυς* (which word it is possible that it hath ones bene in the text of Theophrast / and after ward changed by som wyter into *κεκρυς*) it were easye to tell / of what properti it were called *κεκρυς*. For *κεκρυς* in Greke is as much to say in Englishe / a spytefull noyse and *κεκρυς* in Greke is / sound agayn. Therfore / if *κεκρυς* worde had bene *κεκρυς* to *κεκρυς* thyrde kinde of popler shuld haue had the name of soundyng or of makyng of a noysum noyse. Whiche propertie Pliny in diuerse places geueth vnto the popler tre / and we se that in *κεκρυς* wode popler / that it hath leues euer trymbling and mouyng / & is in but a small wynde crackyng. Theodoro Gaza the translator of Theophrast / out of Greke in to Latin / turneth *κεκρυς* in to *populum alpinum* / that is an asp or popler of the mountaynes / called the alpes. Pliny called thys thyrde kynde *populum lybicum* / wher of I intend to intreat here after.

Of the kyndes of poplers out of Theophrast.



He whyte popler / and the blak / ar of one fashone / they grow ryght vp bothe. But the blak popler is longer and smother. They ar bothe like in figure of lese / They haue also bothe white wode / when as they ar cut down *κεκρυς* or *populus alpina* / is not vnylike vnto the whyte popler / bothe in bygnes and by *κεκρυς* it spredeth abrode with white boughes. It hath the lese of an Iuy / but in the one half with out a corner / on the other side a long corner / goyng to a sharpnes / with one color almoste both vpon the ouer parte and nether parte also. It hath a long footstalk and small / & therfore it is not ryght out / but bowyng in. The bark is rougher then the white poplers bark is / and more scabbed / as the bark of *αχρεας* is / whiche Theodoro turnerth a wilde pyne.

Thus wyrteth Theophrast in the thyrd booke *de historia plantarum* and in the xiiij. chapter. And in the xvj. chapter of the first booke *de historia plantarum* he wyrteth thus of the whyte popler / and not generally of euery popler (as Gaza translating *λεονκρυς* not very well / *populum* with out any puttyng to of whyte or blak doth.) The leues (sayethe he) in all other trees ar in all poplites lyke them selues / but the leues of the whyte aspe / of the Iuy tre / and of palma Christi / ar not lyke them selues / that is they haue som tyme one fashon of leues / and som tyme an other fashon. For when as they ar yong / they ar rounde / but when they ar olde / they grow in to corners. But it is not so with the Iuy. For the Iuy whille it is yong / hath more cornered leues / and when it commeth to perfitt age / then ar the leues rounder. And thys propertie belongeth seuerally to the oliue tre to the lynde / and to the whyte popler tre / for they turn downe theyr vpper partes by and by after solstitium (whiche is after Aetius / the xxv. of Iuny & after Pliny the xxiiij. of Iuny) and by that token the Hulbaumen know that the solstitium of sommer is past. Theophrast wyrteth in diuerse places that the poplers grow by water sides / and in moyst places / as the noble Poet Virgil doth also.

Out

Out of Pliny.

Here ar thre kyndes of Populus/ the whyte/ the blak/ and it that is called lybica/ which is lesse and blackest in the lefe / and mosse commended of all other/ for beryng of todestooles (or as the Northumberlanders call them) bruches. The white hathe a lefe of two colozes/ white aboue (which sayng of Pliny is not true untill the solstitiū be past for a fore that tyme/ the vpper parte is grene) and the vnder parte is grene. The rest that Pliny wyrteth of the poplers / sayng where as he taketh any thyng out of Theophrast is not worthy the wyrtynge.

Populus nigra which is called in Greke αἰγίρῳ, and in Italian Piopolo nero/ in France du tremble or Bepleur/ in Duche Aspen / is not so comon in England/ as it is in Italy & hyghe Germany. The Populus is called with vs by two names / som call it a Poppler/ and other an Asp or an esp tre. But not euery tre in England called Popler or Esp/ is the ryght Populus nigra. For it that groweth in the hylles and dry woddes both in England & Germany/ is not the Populus nigra, but rather kerkis or Populus alpina, of Theophrast/ or populus lybica in Pliny. For bothe Theophrast and Virgil appoynte the water sydes & merrishe groundes vnto populo nigra. The popler/ also that groweth in the woddes of England (if my memozy faile me not) haue no such blak tagges as the blak popler hath / which groweth in Germany by the rene syde/ hard by the city called Lauterburgh. Pliny also rekeneth the popler amongst the other trees whiche haue curled beynes in these wordes. Tarde illæ senescunt quarum crispa materies, vt acer, palma, populus. That is those trees ar long in comynge to age / whose wod or tymbre/ is curled/ as the maple tre/ the date tre/ and the popler tre. Hyther to Pliny.

I haue sene in Germany many well fauored thynges perteynyng vnto household stuff made of the blak popler/ which groweth by the water sydes/ as spownes/ tables/ dozes and chistles/ withe a meruelus fyne curled grayn/ and pleasant to looke to. But the wod of our comon popler is nothyng lyke vnto it that I haue spoken of/ for it hath no such grayn or curlyng/ therfore it is not y^e ryght blak popler of Pliny and Theophrast. Therefore it were beste to calle populum nigram a blak popler or a blak asp/ or a water asp/ and not by thys word popler/ or asp alone.

As touchyng the whyte Asp / I remembre not that euer I sawe it in any place of England. But I haue sene it in great plentye in Italy by the ryuer sede of Padus/ where as it is called albera/ and in hyghe Germany by the rene syde/ where as it is called saurbaum. If it be found in England/ it may be called a whyte Asp or a whyte popler/ because the vnder syde of the lefe is as whyte as any paper. The whyte Asp differeth not only from the blak in the whytenes of the one syde of the lefe / but also in the form of the lefe. For the whyte Asp hath a lefe somthyng indented or cut after the maner of palma Christi. But if any man cast agaynst me/ it that Theophrast wyrteth of bothe the poplers in the 14. chapter of the thyrde booke de historia plantarum. το δὲ ἄμφω τῶν φυλλῶν παρομοιοῦν. That is the figure or fashon of the lefe is lyke: I answer that thys lyknes is only when as the leues com first furth/ and not afterwarde / for if they shuld be lyke afterwarde / then shuld Theophrast be contrary vnto hym self/ who in the

Of the asp and kyndes of Popler.

first book de historia plantarum, and in the xviij. chapter writeth these wordes:
 τῆς δὲ λευκῆς, καὶ τοῦ κίττου, καὶ τοῦ καλομένου πρῶτος φύλλα ἀνόμοια, καὶ ἐτεροσχημόνα,
 τὰ μὲν γὰρ νεὰ περιφερῆ, τὰ δὲ παλαιότερα γωνυεῖδῃ. The leues of the whyte po-
 pler of the Ivy and of it that is called palma Christi, ar vnlyke and diuerse in
 figure. For when as they ar yong they ar round/ but when as they ar older
 they haue corners/ there may ye se playnly that the leues of the whyte po-
 pler when as they ar old/ ar cornered. Which thyng if it be true as I haue
 sufficiently proued to be so/ the erre they very much and geue other occasion
 of error/ which set out in theyr herballles the whyte popler with a round lese
 without any corners at all.

The thyrde kynde of popler which is called of Theophrast κερκίς or as I
 gesse rather κέρκη, and translated of Gaza populus alpina, and named of Pliny
 populus lybica, is our comon asp in England/ or ellis I know not what it is.
 The causes that make me to thynke that our comon asp is populus lybica in
 Pliny/ and populus montana in Theophrast ar these: first bothe the lyknes of
 leues that it hath with the blak popler and in many other so resembleth the
 other poplers/ that I thynke that there is no man that hath sene the other
 two kyndes of popler/ that wil deny but that thys is a kinde of popler. Then
 when as it is nether the first kinde nor the seconde/ it is very lyke that it is
 the thyrde kynde when as no other tre can be founde as yet for the thyrde
 kinde. Theodor Gaza being a man of much reding/ wold not cal thys kinde
 populum alpinam except ether som reson or autoritie that he had red/ had mo-
 ued hym therto. Then when as thys comon asp tre is much in hyghe moun-
 taynes/ he semeth in calling the thyrde kynde of the popler populum alpinam,
 to meane that Theophrast vnderstandeth by κερκίς that popler that groweth
 in hylles and mountaynes. Then when as the comon asp groweth in such
 places/ it is lyke that our comon asp shuld be κερκίς/ the thyrde kynde of po-
 pulus. Theophrast maketh the thyrde kynde/ lyke vnto the white popler in
 bygnes and in spredying abroad of boughes/ whych two thynges may be
 found in our comon asp with the scabbednes of the bark in old trees/ except
 my memory faile/ may also be founde: but as touchyng the properties that he
 geueth vnto the foot stalke of κερκίς/ I am sure agreeth wel with our comon
 asp tre. But whether the leues that Theophrast geueth vnto hys κερκίς ar
 agreyng with y leues of our asp or no/ I leue that to be iudged of them that
 ar learned/ but I dowt som thyng that they do not in all poyntes wel agre/
 or ellis I durst geue sentence that our comon asp were there κερκίς in Theo-
 phrast. But though it be not κερκίς of Theophrast/ it semeth vnto me that it
 may well be the thyrde kynd of Populus in Pliny which he called populum
 lybicam. Pliny maketh one kynde of Populus to grow in the mountaynes
 and that is nether the whyte nor the blak/ wherfore it semeth that it is the
 the thyrde kynde of populus. Pliny also maketh hys thyrde kynde of popu-
 lus to haue grete todestoles growyng vpon it/ and he maketh the pople tre
 to haue a trymblyng foot stalke and leues one crackyng agaynst an other.
 Then when as the comon popler hath these properties moze then any other
 popler tre hath/ it is very lyke that it shuld be the thyrde kynde of populus/
 which he called populum lybicam.

The vertues and complexiones of the Popler or asp trees.

Diuers



Diuerse men are of diuerse iudgements/ concerning the degre
 and complexion of the blak popler. For diuerse reken it hote
 in the thyrde degre/ and other reken it hote only in the first de-
 gre. And som holde that it is playn coolde and nothyng hote
 at all. Aetius after the translation of Cornarius sayeth that it
 is hote in the thyrde degre. And in som textes/ Galene ma-
 keth it also hote in the thyrde degre. But in the best greke textes and trans-
 lationes that we now haue/ it is rekened to be hote/ only in the first degre.
 The wordes of the translators of Galene are these: Aegyri flores facultate
 quidem sunt in primo recessu à temperatis. Sed & resina eius floribus similem fa-
 cultatem obtinet, atq; etiam calidior. Then when as al these autores make y
 blak popler hote: som in one degre/ and som in an other: if sufficient autorite
 of ancient wyrters may confute any man/ then is Amatus Lusitanus confu-
 ted/ by the autorite of the fore named autores where as he holdeth it illi that
 the blak popler is cold. These by the wordes of Amatus/ lest any man shuld
 thynk that I reposite falsely of hym vnguentum populeum, prope tertium
 gradum frigiditatis, à doctissimis iudicatur. Proinde populum frigidam vel saltem
 non calidam esse necessarium est. And a litle after he alledgeth Galene/ Paul
 and Constantinus/ which write that the popler is but hote in the first de-
 gre. And whē as he hath alledged theyr autorites/ he maketh thys unhede
 full consequent. Natura ipsa arboris, & proprietates, satis iudicāt calidam non esse,
 quibus magis credere debemus quā omnibus de ea hucusq; scribētibus. And after-
 ward he maketh an other conclusion of these forecited autores & properties.
 Itaque populum ad frigiditatem potius quā ad caliditatem inclinare in confesso est.
 Now because som take hym for a man of grete autorite/ and worthy cre-
 dit/ lest men shulde be led from the truth by hym/ and the opinion that they
 haue of hys learnyng/ I will assay if I can for the defence of the truthe co-
 fute hys resonēs where with he goeth about to proue agaynst the autorite
 of the noble writers/ whom I haue before reherſed/ that the blak popler is
 cold/ or at the leste not hote. Hys first argument is thys/ populeum is iud-
 ged of the most learned men to be colde about the thyrde degre/ ergo the po-
 pler is colde. Thys argument is not good/ because a lytle portion of an hote
 thyng may go in to a colde composition/ to lead the colde medicines to the di-
 seased places/ or to correct or tempeze the vehemencie of unhollum cold sim-
 ples/ and yet it is not therfore necessari that the hote medicine shuld be colde
 for beyng mēged with many cold medicines. Nether is it necessari that the
 cold composition shuld be made hote with a small portion of an hote simple
 medicine. If he had reasoned thus: the best learned men iudge/ that the po-
 pler is cold about the thyrde degre/ ergo they erre that hold that y popler is
 hote/ had bene a good argument. But thē wold I haue denyed his antece-
 dent/ & haue sayd/ that Galene/ Aetius/ Paulus/ Orbasius/ Serapio & Aui-
 cenna/ wer better learned then euer they wer that hold that the popler is
 so cold. For it is a false fallacie and a sophisticall argument to argue from a
 parte to the hole. As thus there is sum parte of the horse is whyte/ ergo
 y horse is whyte or all whyte. And euen such argument is thys. If populus
 were hote then shuld populeum be hote: but it is cold/ ergo populus is cold.
 When as ther go in to the oyntmēt populeum only xviij. vnces of the pople
 budēs/ there entre in xxxij. vnces of all very cold herbes/ which by many
 13 liij vnces

Of the *Asp* and kyndes of Popler.

onces ouercom the weike hete of the popler buddes/ and so abyde cold still/ namely when as the poplers hete/ is but in the first degree/ and the coldnes of the other/ is cold for the moste parte of them all in the second or thyrde degree/ and som of them be colde almost in the fourthe degree. And therefore it foloweth not. *Populeum* is veri colde/ ergo *populus* which is a parte of it is also colde. But thys is one great cause of his error/ that he dyd not consy- dze/ that learned men did put sumtymes sum portiones of hote simples in to medicines that take ache away/ not to make the hole composition hote/ but to conuey the other colde simples into y^e ground of y^e diseased places. whiche thyng Galene teacheth in the ix. booke of the compositiō of medicines after the places/ in these wordes. *Ex opij & hyosciami mixtura, somnum sopori- ferum, & sensitiuaz partis stuporem inducere voluit. Quo verò citius distribuerentur, & totum affectarum partium profundum penetrarent: calefacientia admiscuit, pyrethru, euphorbium & piper, quæ nocentes humores discutere possint, & extergere viscosos, & lecare crassos, & ventosos flatus, attenuare.* Then were not the poplers buddes put in/ to make the hole medicine/ called *populeū* hote or colde/ but for thys purpose now reherfed. Hys secōd argumēt goeth furthe thus. Galene/ *Paulus* and *Constantinus* wypte that the popler is but hote in the first degree/ er go it is colde or not hote: but thys argument is so vnlearnedly made/ that it nedeth but small confutatiō. When as he ought by good logike to haue re- soned/ the olde wyriters hold that *populus nigra* is hote in the firste degree/ ergo it is hote/ and in nowyse colde. For to be hote in the first degree/ is to be one degree stop or order departed from it that is temperat or colde. And there- fore Galene wyrtynge of y^e heate of thys tre/ sayeth in these expressed wordes. The floures of the blak popler ar hote in workyng/ in the first departyng or goyng away/ or degree from temperat symples/ that is to say from such as ar in a meane tēpe betwene hote and colde. Therefore/ seyng that he maketh hys conclusion/ contrari vnto hys antecedent/ that is an hote antecedent/ & a cold consequent/ his argument is worthy to be refused.

Hys thyrde argument is thys: The popler tre hathe nether any notable smell nor taste in it/ where by it may be iudged to be hote/ ergo it is no wyse hote. Here I deny hys antecedent or ground of hys argument/ and I take wytnes of all learned men that haue tasted and smelled of the yōg buddes of the blak popler/ wheter they haue very pleasant smell and an hote taste or no. I answer that the popler buddes/ which I haue tasted and exami- ned/ both in England/ Germany and Italy/ ar hote/ and that the gum that com. neth furth of the endes of buddes/ is hote about the secōd degree/ & thys shall any mā that will try it/ fynde true/ namely at the first commyng furth of the buddes/ about the myddes of marche/ & in sum contrees soner. There- fore for all the saynges and argumentes of *Amatus*/ y^e blak popler abyde- th still hote in the first degree at the leste.

Cornarius perceyving that the blak popler was so hote: he thought it beste to take the knoppes of y^e whyte popler. But whether he cōselled ryght or otherwayes/ if we had *Nicolaum Alexandrinum* in Greke/ we shulde easely iudge. For the Grecianes haue not one Greke worde to betokē both the poplers/ but they call the blak asp *αριγος* and the withe *λευκος*. I wold wish both for thys cause and for diuerse other that they that fynde any old Greke examples or copies of old autores/ and intend to translate them/ that they

they shuld as well let out and cause to be printed the Greke textes as theyr own translationes/ for so myght men the better examin theyr translationes/ and the studious youthe by comparng of the together/ myght profit much more in y greke tong and practicioners myght be more bold to work accordyng to it that they haue translated.

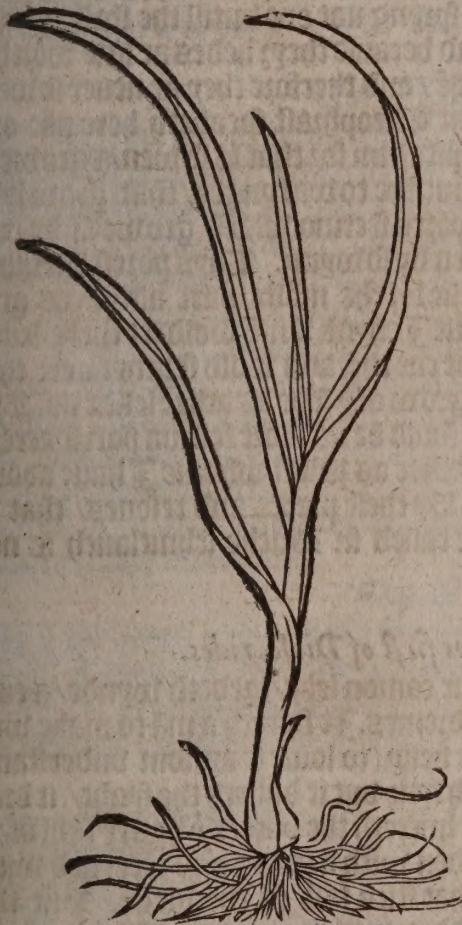
The vertues of the poplers out of Dioscorides.



The leues of the blak asp/ ar good to be layde to with vinegre vpon the places that ar vexed with the gout. The rosin that cometh out of the popler/ is meged oft tymes with softenyng and souplyng emplasters. The seide is good to be drunken w vinegre of them that haue the fallng syknes. An vice of the bark of the whyte popler dronke/ is good for the sciatica and the stranguria. The iuice of the leues of the whyte popler poured in to the eares/ is good for theyr ach. The round pilles which com furth at y buddng tyme/ broken and layde to with honye hele the dullnes of the eyesight.

Of the kyndes of lekes.

Porrum capitatum.



Pyrum is named in Greke *περασον*, in English a leke/ in Duche ein lauch/ in frēch porrean. Dioscorides maketh mention but of two kyndes of lekes/ and that in ij. diuerse chapters. But Plini maketh thre kyndes/ & Theophrast maketh mention of one kynde of leke/ whiche is nether *κεφαλοτον* nor *αμπελοπερασον*. Wherefor by Theophrast also there ar iij. kyndes of lekes. The first kynde named in Greke *περασον κεφαλοτον*, in Latin *porrum capitatum*, is called in English a leke/ without any addition/ in Duche ein lauch. The second kynde is called *porrum sectinum* in Latin/ and in Greke *περασον κειρομενον*, as som writers haue taught/ and it is called in English a frēche leke. I neuer saw thys kynd sayng only in Englande. The thyrde kynde is called of y grecianes *αμπελοπερασον* in Latin euen so/ because they haue no other name/ it myght be called *porrum vineale*. The Duche men call it wild lauch/ it may be called in English wilde leke. I neuer saw farer wilde lekes in all my lyfe then I saw in the sedes about Wormes in hygh Germany. For they were much larger in the leues and greater heded then they were that I saw about Bon.

The

Of the kyndes of lekes.

The moſte parte of the wyters of herballes in Germany teach that our ſine which they call ſchnitlauch/iſ porru ſatium. But they ar all farr deceyued for they ſchnitlauch iſ gethium/which iſ numbred of Plini amongeſt the kyndes of vnnyones/and iſ therfore no kynde of leke. For as all the kyndes of vnnyones haue round holo w leues:ſo all the kyndes of lekes/haue open leues bowyng in agayn from/as it wer a rydge/oꝝ bak/ porra ſectiua as Plini wyteth haue litle creſtes in they leues/and he ſayeth that they differ only from other lekes/in the maner of dꝛeſſyng and ſettyng/and therfore he ſayeth/iſ tho w will haue thy lekes/ſectiua/ ſo w the thicker together out of thys place of Plini. I gather that of one kynd of leke ſede/may com both capitula & ſectiua porra. But there iſ no kynde of ryght lekes ſede whych will byyng furth ſines oꝝ ſchnitlauch after what ſoeuer faſhon ye ſo w oꝝ ſett it. Therefore ſeyng that our ſine hath nether the leues of porri ſectiui/ nether groweth of the ſede of any leke/it can not be any kynde of leke/ although y Duche name of ſchnitlauch dꝛaweth nere vnto y name of porri ſectiui. Theophrast alſo ſemeth to make mention of porri ſectiui in the vii. booke de hitoria plantarum,in the ſecond chapter in theſe wordes after the tranſlation of Gaza. Gethium (that iſ a ſyne) ſpyngeth from the ſyde and the leke/ byyngeth furthe alſo from the ſyde benethe as it wer a round knoppy hede from whence the leues ſpyng out/ but they ſpyng not out untill the ſtalk be withered and the ſede be taken away. And becauſe they hedes ar litle worthe/ therfore men gather them not to dꝛy the / and therfore they ar neuer ſowen. Thus far Theophrast. It appereth that Theophrast ſpeaketh here not of y comon leke which iſ called porrum capitatum for that iſ ſowen/ & groweth of the ſede/and ether neuer oꝝ ſeldum out the towarpynges/ that grow lyke litle knoppes/out of the rootes/ but y porro ſectiuo which groweth by pullyng away & ſettyng more comonly then by ſowynge. Thys porru ſectium which iſ called in Engliſh a French leke for the moſte part allwayes groweth of ſettyng and not of ſowynge. But I thynk iſ me wold let they leues and ſtalkes grow furth / and wold not cut the/and wold ſet thynner: that they wold byyng furth ſede and wold grow of y ſede as other lekes do. But the wold they grow out of kynde/and ſhuld be no more ſectiua porra/except they wer after ward cut & ſet thyn to gether as Plini whome I haue aboue reherſed/teacheth there ryght playnly. By theſe places and reſones/ that I haue ſufficiently proued that our ſinet called in Duche ſchnitlauch iſ not porrum ſatium but gethium.

The vertues of the lekes firſt of Dioſcorides.



He heded leke/that iſ our comon leke/bꝛedeth wynde/ & euell iuice/and maketh heuy dꝛemes. It ſtereth a mā to make water/and it iſ good for the belly (to louſe it as ſom vnderſtand Dioſcorides.) It maketh ſyne but it dulleth the ſyght/ it dꝛaweth down ſlowres. It hurteth the bladder y hath y ſkin of/ & the kydnees. If it be ſodden with a ptisau and receyued with meat:it will byyng out thoſe thynges that ſtick faſt in the bꝛeſte. But the ouermooſt buſſhy toppes of the leues ſodden with ſee water/and vinegre/ar good to ſit ouer for the ſtoppyng and hardnes of y mother. If ye will ſethe a leke in two waters and afterwarde ſtepe it/in cold water/ it will be ſwete and

and lesse wyndye then it wase befoze. The sede is sharper or moze bytyng/ & it hat a certayn byndyng poure. Wherefoze the iuice of it is vinegre stoppeth bloode/ and specialli it that commeth furth of y nose if Frankincense or the fine flour of it be menged therewith. It stereth by also the lust of a mānis body. And it is vled agaynst all the diseases of the breste/ licked in w hony after the maner of an electuari. It is also good agaynst the ptisik/ whē it is taken in meate. It scoureth also the wynde pype. But if it be eaten/ it dul- leth the syght and hurteth y stomack. The iuice dronken with hony is good agaynst y bytyng of venemus bestes. Be & the lyke layd to it self is good for the same purpose. The iuice of the leke poured in to the ear with vinegre/ & frankincense/ & milk or rose oyle/ healeth the ach & soundyng there of. The leues layd to w sumach of the kitchin/ take away varos (that is litle harde swelled lumps in the face) and epinictidas (that is/ wheles that com out on y night/ which somtyme beynge rede/ if they be broken put furth blodi ma- ter/ If they be layde to w salt/ they bynge away the crustes of sores. Two drammes of the sede with lyke weyght of myxtill berryes/ if they be dronke they ar good for the casting out of blod of the breste. The wild leke or wynt- yard leke / is moze hurtfull for y stomack them the comō leke. But it heteth moze/ and stereth a mā moze to make water. It byngeth also down floures. And the vse of it is good for them that ar bitten of venemus beastes.

Out of Simeon Sethi.



The leke is hote & dry in the first degre as Symeon Sethy wy- teth/ but I reken that it is hote at the lesse in the seconde degre because it hath such vertues and workyng as one y is but hote in the first degre can not haue. And as many as ar folowers of Galenes learynyng in the boke of simple medicines/ as soun as ener they taste of y leues or sede/ will indge y y leke is ether hote in y thyrde degre allmoste/ or at the lesse in y secōde in y attemite. Belyde y properties y Dioscorides geueth vnto y leke/ Symeon writeth y it maketh a hede ach/ hurteth y liuer/ & y it is good for y emrodes/ & for such as haue colde stoma- ckes. And Galene generally writyng of vnyones & lekes/ & of all suche hote herbes counsellēth all thē y ar of hote nature to auoyde suche/ & y they ar only good for them that haue colde waterish humores or toughe/ or clammy hu- mores in theyr stomackes.

Out of Aetius.



The heded lekes ar of a sharp taste as vnyones ar. By reson where of/ they heat the body/ and make thin or breke grosse humores and cut in peces toughe humores. They purge y blader/ Paulus EGINE- sa techeth y the sede of the leke is vled to be put in medicines for y kydnees.

Out of Plini.



The porrum sectiuum stancheth blod in y nose / if ye breke the leke and meng it with gall or mynte/ if ye stop the nose thril- les therewith. The iuice of the leke takē with weomēs milke/ stoppeth the isshue that commeth/ when a woman hath had hyr byrth befoze hyr tyme. The leues ar good for burnyng if they be layd to. So ar they good for the diseases of the eares with a gotis gall or lyke portion of honied wyne. Thys leke is also good for the

Of porcellayn.

the faundes/and for the dropsey. The iuice takē in the mesure of an acetable that is about two vnces and an halfe with hony/scowreth the mother. It quencheth thirst/and dryueth away dronkenness and softeneth y belly. The great heded leke is stronger for all these purposes. The vse of lekes is good for the that wolde haue chylder. It is also good for the clerenes of the voice/taken with a ptisan/or if it be taken euery other day raw/ in the mornynge fastyng. The lekes hedes twyle soddē/and the water changed/ stop y belly.

Out of the Arabians.

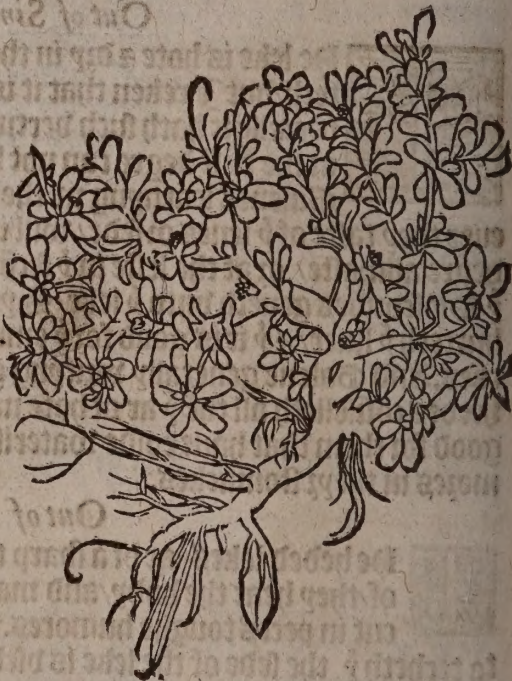


He leke bryngeth weome theyr syknes/ and scoureth y breste/ and taketh away four belchynges/ and softeneth the belly. The leke destroyeth the tethe/ and the gounes. The leke of a naturall propertie is good for a moyst & slymie mother. The fede of the leke is good to make a perfume of/to perfume the fundament therwith agaynst fistulas that ar in it.

Of Porcellayn.

Portulaca,

Portulaca agrestis.



Quid portulas foliorum simili- tudine imitetur.



Porcellayn is named in Greke andrachne/ in Latin/ Portulaca/ in Duch pursel of bursell. There ar two kyndes of porcellayn. The one is the comē porcellayn that groweth in gardines w the brode leues. The

now desired for
things
+ mother
+ father

flower is lowe as may
easily be gathered in June
also the seed in the
with followinge

three kinds are left
the third degree is
in the first

Andrachne

The other groweth wilde in the wympardes of Germany. They ar both so well knowen in all countrees that they nede no further description.

The vertues of porcellayn out of Dioscorides.



Porcellayn hath a byndyng pour. If it be layd to emplaster wyse with percheth barley it is good for the hedeach/ and for the burnyng heate of the eyes/ and for other inflammaciones and for the heat of the stomacke/ and for the erysipelate called of som/ saynt Antonies fyre. It healeth the payn of y bladder. The same if it be chowed after the maner of meat helpeth the teth/ when as they ar an edged/ the heat of the stomack guttes/ and it stilleth the flowyng. It healeth the fretynge or exulcerationes of the kyndnes and bladder. And it quencheth the outragius desyre to the lust of the body. So is the iuice also good if it be dronken in agues. It is also good for round wormes and agaynst the spittynge of blode/ and the bloody flir/ and the emrodes/ and the burstyng out of blode/ if it be much sodden. It is also good agaynst the bytyng of a venemus beast/ called seps not unlike vnto it that is called in the north parte of Englād a wyfse. It is very good to be menged withe eymericines. When vse to pour it in/ agaynst the flyr of the guttes and the gnawynge or fretynge of the mooother. Vse also to pour it vpo the hede for y hede ach/ that cummeth of hete/ with rose oyle or other comon oyle. It is good also to rub the hed therwith & with wyne agaynst the ploukes or blaynes that ar in the hede. It is good to be layd vnto rotten woundes that ar num with perched barley.

headache

Agues

Round Wormes

Spittynge of bl

Emrodes

byting of a wyfse
methox

Out of Galene.



Porcellayn is of a moyst and colde complexion where vnto is ioyned a litle tartnes. And therefore it dryueth bak flowynges of humores/ and specially such as ar choleric and hote. Besyde that it changeth the/ and turneth them in to an other qualite/ colyng wonderfully. For it is in the thyrd degree or departyng from medicines of mean and temperat complexion/ coolyng/ & it is moyste in the second degree. By reson where of it helpeth the that haue a great burnyng heat/ if it be layd vpon y stomack/ and also ouer all the places about y mydriff/ specially in consumyng agues which ar called hectic. The iuice is much stronger then the rest of the herbe. Galene in an other book that he wrote de alimentorum facultatibus/ writeth that although som vse porcellayn as a meat/ that it is but of very small nourishment/ and y iuice that cometh of it is moyst colde and clammy.

inflammacionis

burnyng heat

hottish

Out of Pliny.

Porcellayn restreyneth the poyson of venemus arrowes of the serpentes/ also called hemorhoydes/ and of them that ar called presteres: if it be taken in meat. And if it be layde vpon the wound/ it draweth the poyson out. When as they can not be gotten/ the sede is as good to be vled as it. It withstandeth the vnhollosomnes of waters. It healeth sores if it be chowed with hony and layde to. And so is it good to be layde vpon yong childers hedes and vpon y nauelles y go to farr out. If it be chowed raw/ it helpeth the

The vfi of the

Plauells that a
farr out

Of Plumb trees.

the sores of the mouth and y^e swellynge of the gowmes. It is also good for the tuth ache. It is good to fasten loulle tethe. It streyngtheneth the iuice/ & dryueth thyrst away. It swageth the ach of the nek with lyke quantite of a gall and lynt sede. The sede soddē wth hony is good agaynst the short wynde. When it is taken in sallates/ it streyngtheneth the stomack. Porcellayn is good to swage the ache of woundes with oyle and perched barley. It softt- neth the hardnes of the synewes. It dryueth away the vnciene dzemes of Veneri. Plini writeth also that a certayn noble man by wearyng of y^e roote of porcellayn about hys nek/ was deliuered from the buula/ where with he had bene longe before greuously vered. These and many other properties doth Plinie write that porcellayn hath.

Out of the Arabians.

Porcellayn hurteth the eyesight/ cooleth the body and stoppeth vom- tyng. Porcellayn pulleth down the lust of the body/ it is colde in the thyrde degre/ and moyste in the seconde/ it mynischeth a mannis sede if he vse it muche.

Of the plum trees, bulles trees and slo trees.

Prunus which is called in Greke κοκκυμεια, is named in En- glishe a plum tre/ in Duche ein plaumen baum/ in frenche un prumer. Plini writeth thus of the diuersite of plum trees and plumes. Ingens turba prunorum, &c. Ther ar a great sorte of di- uerse kyndes of plumbes/ one with a diuerse coloz/ an other black an other whytish. There ar other that they call barley plumbes of the folowynge of that corn. There ar other of the same coloz la- ter and greter. They ar called day alle plumes of they^r bylenes. There ar also som that ar blak and more commendable/ the wery and purple plumbes.

These kyndes of gardin plumbes (if a man may trust Pliny) were not knowe in Itali in Catoes tyme. Dioscorides maketh mentio also of y^e wilde plūbes/ & so doth Galene and Pliny. Galene sayeth that κοκκυμεια αγρια is called in Asia προμνος, and the fruite προμνον. The Latines calle the plum tre spinum more then Prunum as far as I haue red. For I rede only men- tion of prunus for a plu tre in Plini. For Virgil calleth the tre or bush that beareth plumes spinum in thys verse folowynge/ Georgicorum iiii.

Eduramq; pirum et spinos iam pruna ferentes.

Palladius also in the thyrde book of husbandrie calleth the plum tre spi- num/ and writeth that the apple tre may be grafted in to the spinum/ that is in to the plum tre. But when as spinus semeth to haue the name of prickes/ that tre that hath mani prickes and beareth plummes/ may well be cal- led spinus/ whether it be wilde or tame. Also as there ar many kyndes of gardin plummes as Pliny hath tolde vs before/ and experience doth tea- che/ so ar there also diuerse kyndes of wilde plumbes and plum trees. wher of I know two seuerall kyndes at the leste. The one is called the bul- les tre or the bullestertre/ and the other is called the slo tre or the blak thorn tre. The bulles tre is of two sortes/ the one is remoued in to gardines/ and groweth to the bygnes of a good byg plum tre. The other groweth in hed.

in hedges/ but it neuer groweth in to þ bygnes of any grete tre/ but abideth betwene the bygnes of a tre and a great bushe. I neuer saw in all my lyfe more plenty of thys sorte of bulles trees/ then in Sômerset shyre. Thys lesse bulles tre hat mo prickes then the greater hath/ wherefore it deserueth better to be called spinus for the names sake then the greter bulles tre dothe. And so the slo tre haupng yet mo prickes/ then ether of bothe hathe/ may better be called spinus then any of them bothe may be namely wher as to the other/ it beareth plumbes in form and taste lyke to the other sortes. But Cornarius holdeth contrary to the iudgement of all learned men of our age þ our comon slo bushe is not spinus or prunus syluestris/ because it is not a greate tre able to be grafted in. For Palladius sayeth he maketh spinum to be a tre able to be grafted in. But seying that the slo bushe is not byg inough to be grafted in/ it can not be spinus. Thys argument doth folow very euil/ for allthoughe Palladius indgethe one spinum mete to be grafted in: yet for all that he maketh not euery spinum able to be grafted in. For nether he nor Virgill deny þ ther is any wilde kynde of spinus which may not be grafted in for litlenes. May it appeareth by Virgil þ he taketh our slo bushe for the wild spino/ whille he wyrteth þ the spineta do hyde the lysertes in the hete of sommer. But spinetū hath not þ name in thys place of Virgil/ nether of spina that is a thistel/ for lysertes vse not to hyde them amongst thys telles/ a spina signifieth not a whyte hawthorn tre in good writers/ except alba be put vnto it/ ye a that only in Columella that I remembre. Spinetum can nether com of the gardin spino/ nor of the great wild spino for they vse not to grow in any place so thyk together that the numbres of them may be called spinetum/ and so can not hyde the lisertes from the heat of the son. Therfore seying that spinetum is a thicket of spinis/ and is nether of the spinis herbaceis nether of the plumb trees/ nether of the great wild spinis/ it is lyke that he maketh his spinetum of our spinis syluestribus minoribus/ which ar slo bushes. And thys my opinion may well be confirmed/ by the cōparying of Theocritus a Virgil together. For where as Virgil a great folower and a translator of tymes of Theocritus hath/ occultant spineta lacertos, that is the thicket of thornes hydeth the lysesdes/ Theocritus hath after the translation of Cobanus Hesus.

Et uirides recubant subter consep̄ta lacerti.

That is the grene lysesdes ly vnder the hedges. Marke where as the translator of Theocritus hath consep̄ta/ a Theocritus hath hys owself in hys Greke verse αἰμαρία, Virgil hath spinetum. But αἰμαρία properly signifieth an hedge made of thornes and not of trees. Wherefore it appeareth that Virgil taketh also spinum for þ blak thorne/ which in moste places serueth to make hedges of. And Pliny semeth also to call the slo tre which is so comen in all places/ prunum syluestre. For he wyrteth thus of pruno syluestri. Certum est pruna syluestria ubiq; nasci, that is to say/ it is well knowen þ wilde plumbes grow in euery place whiche cā not be very fied of the bullesse tre.

These ones well consydered: I can se no cause why but our slo bush or blak thorn is one kynde pruni syluestris/ a so spinus in old latin writers. And where as Cornarius holdeth stifi that our blak thorn is poterio in Dioscorides/ and semeth to byng in there vpon/ that it cā not be prunus syluestris/

S ij lesse

Of the plum tre.

leste Dioscorides shuld intreat of one thyng in ii. places/ contrari vnto hys maner: I will easely proue that poterion can not be for diuerse causes our slo bushe. First the branches of the blak thorn ar not long/nether softe/nether bowyng lyke a band / for althoughe there be many branches vpon the stalk of the top of the blak thorn/ yet ar they not long/ but short and hard/and brykle.

The floes ar of no singulare good smel/when as they ar smelled/for they haue ether very litle or none at all. Nether ar they sharp or byndyng and tarte/far from all sharpnes/wherefore seyng Dioscorides requireth all these thynges in poterio/and they can not be found in our blak thorn/it can in no wyse be poterion.

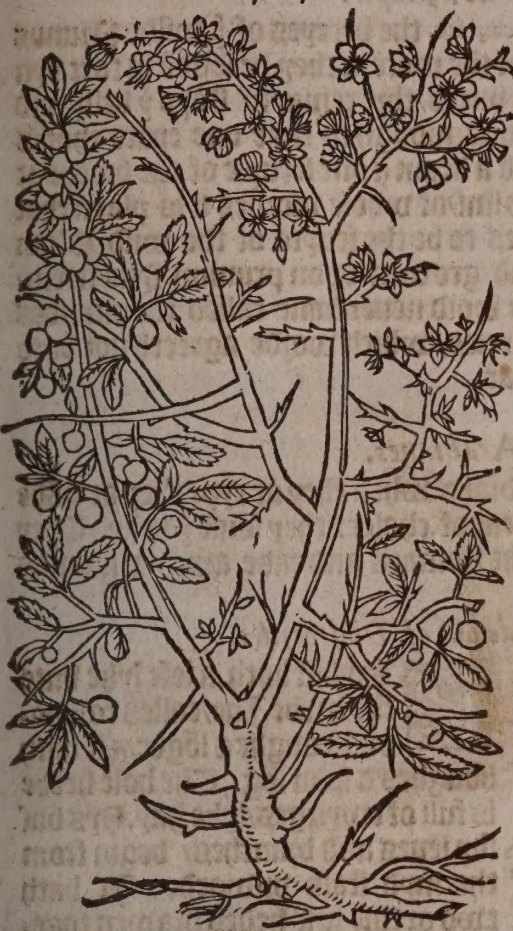
And where as he holdeth that our floes ar brabylla/ if he will receyue the autorite of Dioscorides and Pliny/ he must nedes grant that hys opiniõ is not true. for Dioscorides writeth that the fruite of poterion/ is good for no thyng: and Pliny writeth that the brabylla (for so hath my Pliny/ and not brabylla) vim habet spissandi coronei mali modo: that is brabylla hath the pour to make thicke as the quince hath. Then can not the fruite of poterion be brabylla. Thys maketh also agaynst Cornarius/ that Pliny writeth of brabylla in these wordes: vim spissandi habet, nec amplius de ea tradunt auctores: y is/ it hath pour to make thicke/ nether do old auctores wyte any more of brabylla. For Pliny writeth in two places more of poterion/ folowynge the autorite of olde wryters/ therfore after the autorite of Pliny/ poterion or the fruite there of/ and brabylla can not be all one. And so can not our slo bush be poterion/ and y fruite of it brabylla. And where as the sayd Cornarius iudgeth that the plum tre/ where of Theophrast maketh mention in the thyrde chapter of the fourth booke de historia plantarum/ is the bulles tre: he erreth as much there in/ as he doth in pruno syluestri/ in brabylla and poterio. For the tre that Theophrast maketh mention of/ is of a notable bygnes/ and the leues fall neuer from it. But the leues fall from our bulles tre and from the Duch mēis bilsen/ and the tre is of notable bygnes/ therfore our bulles tre called in Hestia bilsen/ can not be y prunus y Theophrast writeth of. Therefore Cornarius deserueth no credit in these hys gessynges/ thoughe otherwayes he be well learned in y knowlege of the Greke tōg/ and a very good Grammarian there in.

The properties of the plum tre and hys fruite out of Dioscorides.



Lumbes ar euell for the stomacke/ but they soften y belly. The plumbes of Syria/ & specially they that grow in Damasco/ when as they ar dyed they ar good for the stomack and bynde the belly. The leues of the plum tre sodden in wyne/ if a man will gargle with the wyne/ stop the reum or flowyng of humores to the vuula/ gounes and kirkelles vnder the iawes. The wild plumbes wil do the same when as they ar dyed after that they be rypp. If they be sodden with swete sodden wyne/ they ar better for the stomack and fitter to stopp

Prunus sylvestris.



stop the belly. The gum of the plum tre gleweth together. If it be dronken with wyne/it breketh the stone and healeth the skurfenes of childer.

Out of Galene de simplicibus medicamentis.



The fruite of the plu tre louseth the belly/ but more when as it is moyst & fresh/ & lesse when it is dry. But I can not tell what made Dioscorides to wypte y dyed Damascene plumes do stop y belly/ when as they do manifestly louse y belly/ but they y co out of Spayne ar sweter. The trees answer in proportio of qualite to y frutes. The fruite of the wild plum tre is manifestly byndyng and stoppeth the belly.

Out of Galene of the toures of norishmentes or meates.



How shalt seldum fynde the plub tarte oz sour oz to haue any vnplefantnes/ whē it is

fully ripe. For plumbes before they cum to that ripenes/ they haue almoste all ether a sournes oz a tartnes. And other ar as it were bitter. The body getteth but small norishment of the eatyng of plumes/ but they ar good for them that intende mesurably to moyste and cool theyr belly: for they louse y belly to theyr moystnes & slymines. Plumes whē as they ar dyed may serue & be profitables as dyed figges be. When say y of all plumes they ar y best which grow in a city of Syria called Damascus. They gyue y secōd prayse to thē that cum out of Spayne. But these shew out no byndyng. But som of the Damascenus bynde very muche. They ar the best amōg thē/ that ar great/ with a mesurably byndyng and ar louse. But they that ar litle ones/ and harde and harrish tarte/ ar sterck noughts. Whether ye wold eat them/ oz louse the belly with them/ which lousyng of the belly foloweth them/ that com out of Spayn. If plumbes be sodde in honied water/ wher in is a greater dele of hony/ they louse the belly muche/ although a man take them by them selues alone. And that do they muche more if a mā sup mede oz honyed water after them. It is playn that it helpeth much to the lousyng of the belly/ after that ye haue taken them to drynke swete wyne to them/ and to let a certayn tyme go betwene/ and not by and by after to go to dinner. And ye must remembre that thys maner must be kept in all other such lyke as ar taken to soften the belly.

Of Psillium or fleasde out of Dioscorides.

Out of Plini lib. 23. cap. 7.



Yluestrum prunorum baccæ, &c. the berryes of y wilde Prunus
or pluntre/or the bark of the roote/ if they be sodde in tart byn
dyng wyne/ so that of x. vices/ thre remayn/ stopp y belly and
the gnawynge there of/ it is mough to take one cyate that is
an vice and an half/ and a dram & one scruple of the brothe at
one tyme. Hyther to Plini/ of whose wordes it is playn that
Cornarius erreth in denyng the does to be the fruyte of the wild Plum
tre. For if that only great plumes had growen vpon prunum syluestrem/
as Cornarius semeth to meane/ Plini wold neuer haue called the plumbes
of Pruni syluestris baccas/ that is berryes/ which worde agreeth not vnto
so great frutes as the great bulleses ar.

Out of the Arabians.



He plumes bothe the white & blake when they ar ripe they ar colde
and moyste/ they swage the heat of choler: they louse y belly. They
hurt somthyng the mouth of the stomack and take away a mannis
appetite.

Of Psillium or fleasde out of Dioscorides.

Psillium.



Sylliū hath a lese lyke vnto
the herbe Jue/ called coronop
pus/ roughe & longer/ & it hath
boughes a span long. The hole herbe
is full of twygges/ lyke hay. Hys bus
shy leues and branches/ begin from
the myd stalk vwarde/ It hath
two or thre litle hedes drawen toge
ther in y top. Where in is an harde
blak sede/ lyke vnto a flea. It gro
weth in feldes and vntilled groun
des. Thus far Dioscorides.

Althoughe I haue sene thys her
be oft in Germany and in Englad/
yet I neuer saw it grow wylde but
onli in gardines. But hither to I
could neuer learn the Englishe or
Duc name of it. It may be well
called fleasde or fleawurt/ because y
sede is very lyke vnto a fle.

The vertues of fleasde out
of Dioscorides



He nature of the fle sed
is to coole. If it be layd
to w rose oyl / vinegre
or water/ it healeth the
ach of the ioyntes/ the
swellyng about the eares/ hard and
soft

soft swellynge both/ and places out of ioynt / and it swageth the hed ach. Pleasde layd to with vinegre healeth the burstyng of chylder/ & the goyng out of the nauil/ ye must take about two vnces and an half of the sede/ and bruse it and stepe it/ and lay it in two quarte of water/ and when the water is thick/ then lay it on. It cooleth excedyngly. But if it be cast in to hote water/ then will it stanche the heat very well. It is good for y burnyng heat called saynt Antonies fyre/ and hote cholerik inflammationes. Som hold that if the herbe be brought in to the howse/ it will let no flees brede there/ the sede brused with grese/ scoureth stingkyng & greuous sores. The iuice of it is good w hony for the cymnyng of the eares & agaynst wormes ther in.

Out of the Arabians.



R Syllium swageth the gwaaynges and prickynge of the belly/ and it swageth the sharpnes or rawnes of the gounes. It taketh also away the vayne desyre of goyng to the stool. It is good for the hed ach that commeth of hete. The iuice of the leues softeneth the belly by the reson of coldnes and moysture that ar in it. The harm that may com by the takyng of Psyllium/ is remedied with hote medicines. Psyllium lowseth the belly taken in raw. But if it be perched or tosted at the fyre/ it stoppeth the belly/ two drammes of the sede of Psyllium is inoughe to be put in water: when it hath bene long inoughe in the water/ take the water & put white sugar vnto it/ and so receyue it/ let all men take hede y they take not to muche of it/ for it wil kill a man as well as many other popsones do. Galene writeth that Psyllium is colde in y second degre/ & that it is in a mean tempre betwene moyste & dry.

Of the herbe called Ptarmica.



P tarmica (as Dioscorides writeth) is a small bushyng/ and hath many small rounde twigges not vnylyke vnto sothernwood/ and about them grow leues lyke olyue leues/ long & many/ and in the top a hede lyke vnto camomyle / rounde and litle/ which with hys snel stereth a man to neele/ where vpon it hath the name. It groweth in mountaynes rocky places. Hytherto Dioscorides.

Diuers learned men holde that the herbe which is called in Duche wilder bertram/ is Ptarmica in Dioscorides/ whose diligence & iudgement ar rather to be comended / then dysprayed. Allthough ther be two thynges in the description of Ptarmica/ which can not be well found in wilder bertram. The one is a lese lyke an oliue/ y other is to grow in mountaynes and rockie places. For y wilde bertram hath not a lese like an oliue / but much sharper/ smaller/ & longer/ for the bygner y it hath/ they ar also indented all about y edges of the lese/ & therfore is it vnylyke vnto the lese of an oliue. And wylde bertram/ groweth wherefoeuer I haue sene it/ only about water sydes/ & in merzily medowes/ and neuer that I could se/ in rockes & mountaynes/ wherefore I dare not geue sentence w y fore named learned men/ y the wildbertram/ is y ryght Ptarmica of Dioscorides/ allthough it differ very litle or nothing at all/ from y right Ptarmica/ in workyng/ and so litle that a man may well vse the one in the stede of the other.

S iiii Ptarmi-

*Stemmen
pyrethra
lve,*

Of Penny ryall.

Ptarmica.

Penny

Pry



The vertues of Ptarmica.

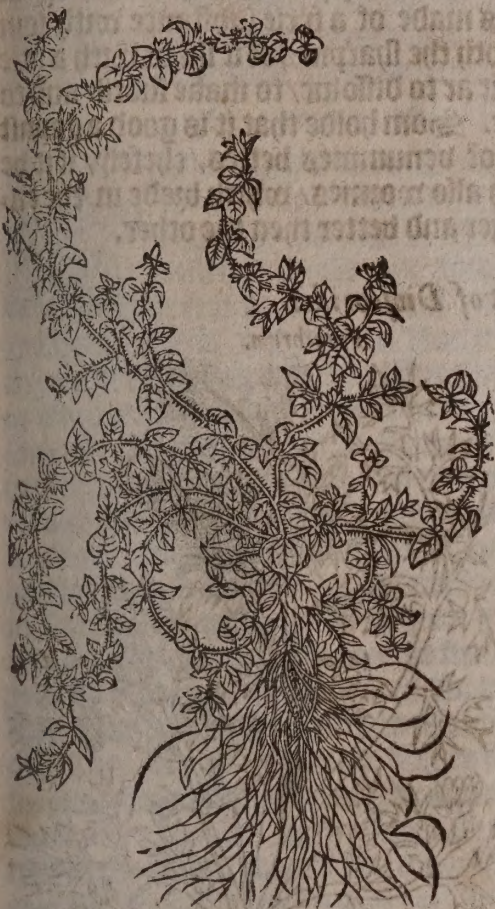
The leues of Ptarmica layd to with the fruite / haue a propertie to dryue away swellnges and old hard lumpes / and to purge brused places. The floures make one neefe exceedingly: Galene writeth that Ptarmica beyng grene is hote and drye in the second degre / and when it is dryed / that it is hote and dry in the thyrde degre.

Of Penny ryall.



Pulegium is named in Greke γλῆχορ or βλῆχορ / in English Penny ryall or puddng grasse / in Duche Poley / in frenche Pouliot. Dioscorides describeth not Penny ryall where as he intreateth of it / but he describyng dictamnium / maketh it to haue leues lyke vnto Penny ryall / but greater. Then when as dictamnus is well knowen to haue round leues / so must also Pulegium haue. It crepeth much vpon the ground and hath many lytle round leues / not vnylyke vnto the leues of merierum gentil / but that they ar a litle longer and sharper / and also litle indented rounde about / and greener / then the leues of merierum ar. The leues grow in litle branches / euen from the roote / out of certayn

Pulegium.



certayn ioyntes by equall spaces one deuyded from an other. Where as y leues grow in litle tuftes vpon the ouer partes of the braunches/ if the lower partes touch the ground/ righte ouer agaynst the tuftes of the leues they take rootes in the grounde/ and grow as well as the first rootes do: our comon Penny ryall hath purple floures / but there is an other kynde mentioned in Pliny / whych hath a white flour / which he calleth the male / as he called the comon one the female . Penny ryall groweth much with out any setting besyd hundsley vpon the heth / beside a watery place. It groweth also much wylde in Ger many in such pooles as ar full of wa ter in wynter / & ar al oꝝ for the molte parte dyled by in sommer.

*The vertues of Penny ryall
out of Dioscorides.*

Penny ryall maketh subtil / heateth & maketh ripe. when it is dronke / it draweth furth floures / secondes / and the birthe. Pe-

ny ryall dronken w hony and salt / byngeth furth such thynges as ar about the lunges. And it is good for the cramp. If it be dronken with vinegre and water / it swageth the lothsonnies / and the bytyng of the stomack. It byn geth furth Melancholi throughe the belly. If it be dronken with wyne / it is good for the bytyng of venemus bestes. It refressheth them that sworone / if it be layd to the nose with vinegre. If it be dyled and broken into pouder & burnt / it strengtheneth the goumes: it is good for y gout / layd to by it self / vntill the skin wer red. The brothe of it / taketh away ach / if the place that acheth be wasshed with it. It is good for the wyndynes / hardnes / and the turnyng oꝝ rylsyng bp of the mother / if the patient sit in the brothe of it.

Out of Pliny.



Penny ryall draweth furth dede chylde / it is good for the sal lyng siknes geuen in the measur of and vnce and an half / in vi negre. If thow must nedes drynk vnholsum water / then put Penny ryall in to it. The floures of the grene herbe set a fyre / kylleth flees with the smell of it.

Out of the Arabians.

Penny

Of Pyrethro out of Dioscorides.

Penny ryall that groweth about watery places / is hote and dry in the thyrde degre / because it is made of a syrie substance with som burnt erthly part. And that doth the sharpnes of it shew with a litle bitternes. The second workynges of it ar to dissolue / to make subtil / and to drye. The thyrd ar to prouoke water. Som holde that it is good agaynst the lepre and for them that ar bitten of venummes bestes / chesely / if it be layd vpon the bytynge. And it killeth also wormes / which brede in the eares. And it of the mountayn / is stronger and better then the other.

Of Pyrethro out of Dioscorides.



Prethrum is an herbe whiche hath a stalk & leues like vnto fenell or wilde daucus / and a shaddow or spokye top with a roid circle /

as dyll. The roote is as great as a mannis thumb. It is excedyng hote & draweth out waterish flemme. Thus far Dioscorides / Nether it that fuchsius & Matthiolus set furth / for Pyrethro / nether it that is comenly sold for Pyrethro / agreeth hole with the descriptio of Dioscorides. For it that they set out / as theyr figures shew / hath only a top and floures lyke to camomyle / and no spokye top like dyll. And nether the rout of theyr herbe / nether of it that is comonly solde is so byg as a mannis thumb. Therefore the other new kynde of pylletori / refused of Matthiolus / for hys great excedyng heat / lyketh me better / if it haue leues & other partes agreyng with the rest of the description / then theyr Pyrethru doth. What meruel is it if the lately found Pyrethrum be very hote / whē as Galene geueth a blysteryng and burnyng nature vnto Pyrethro. And Dioscorides writeth that the root of it is feruidissima / that is mooste hote or burnyng. Therefore I se no cause why that Matthiolus shuld refuse it / for the great heates sake / other markes and properties beyng present. And therefore I wishe that we myght haue the other Pyrethrum. For it agreeth better with the description of Dioscorides / as far as I haue heard or red of it / then comon pylletori doth.

Pyrethrum.



The vertues of Pyrethro out of Dioscorides.

Pylletoris is good for the tuth ach if the tuth be washed with vinegre where in it is sodden. It byngeth furth waterish flemme if it be chowed.

If

If the body be therewith anoynted & with oyle/ it stereth a man to sweete. It is good for long cold shakynge. It is excellently good for any parte of the body & is fundied or foundered or made almost num/ with to much colde/ and such as ar stycken with the palley.

Of diuerse kyndes of Pear trees and Peares.



Prum is named in Greke $\alpha\pi\iota\sigma$ /in English a Peare/ in Duche ein Byr/in Frenche vn Doyre. Dioscorides writeth of two kyndes of Pear trees of the ortiard Peartre/ which is comenly called in Greke $\alpha\pi\iota\sigma$ /and of the wyld Pere tre or chouke Pere tre/or worry Pear tre/whych is called in Greke $\alpha\chi\alpha\sigma$, in Latin Pyrus syluestris/or Pyrafter. Bothe these kyndes/ ar so well knowen that they nede no description. We haue many kyndes of gardin Peares with vs in Englande/and som kyndes better then euer I saw in Germany for hol-sonnes/ and som in Germany more pleasant and greater then euer I saw in Englad. I haue red in no old wyter so many kyndes of peares/as I rede of in Pliny/ where of I will show certayn Latin names/ & compare them with our Englishe peares and Duche peares/as well as I can. Pyra superba/that is to say/proud peares/are litle and sonest rype/and these are called in Cambridge/midsummer peares. Falerna pira haue theyr name (sayeth Pliny) of Drinck/because they be ful of iuice. These are called in som places watery peares/or moyst peares. Dolobelliana are the peares that haue the long footstalkes. I remembze not how they be named in England. Fauoniana are rede peares/a litle bigger then the midsummer peares. Autumna lia pira/that is the peares of the autumnne/ whiche beginneth in the September/are pleasant with a sour tast. Uolemia wherof Virgil maketh mention in the second boke of hys Georikes or husbandry/in thys verse:
Crustumis Syrijsq; piris grauibusc; uolemis.

*Barry Nic
& Xas The*

*parbu sed a
ma p'm
longo succo
longissim
cub*

They are named also of Cato/as Pliny writeth/ sementina and mustea. These because they are very heuy as Virgil sheweth/ and very greate /as theyr name betokeneth/ for they seme to haue theyr name of Uola/ that is the holow place or loof of a mannis hand/ because they be as big as a man can grype in the palm or loofe of his hande. These are comenly called in English wardens/ if they haue a bynding/ and be rede/ when as they ar rosted/ and indure vnto Marche or february. It appeareth that they haue theyr name of long keping/ for warden in Duche/ from whēce our English came/ is to kepe Serotina pira/ are they that hang vpon theyr mother vntil winter/ and were rype with the frost. These are partely our wardenes/ and partely other long during peares/ which are called in Duch winter biren/ and they may be wel called in English/ winter peares. Pliny maketh mention of diuerse other sortes of peares/ whereunto because I can not compare any of our peares/ I thinke it best to passe the ouer in silence/ lest I should talke of such thinges/as I haue no perfit knowledge of.

The vertues of pere trees and peares out of Dioscorides.

Ther ar many kyndes of peares/ & al ar binding: & for y cause they ar vled to be put into emplasters/ which stop y course of humors that rin to any place. The broth of dyed peares/ stop the bellye. They ar euell if they be eaten fasting: y iuice of y peare tre leaues/ is good for y biting of venemus bestes.

moild

Of Pyrethro out of Dioscorides.

milde peares ar more stoppyng and byndyng / then the gardin peares ar. And so lykewyse ar theyr leues more byndyng. The asshes of the Peare tree / ar good agaynst the stranglyng that cometh of todestooles or mushrummes. And when as wilde Peares ar sodden with toodstoles they will not hurt them that eat them.

Out of Aetius



He leues and twiggess of the Pear tre / ar byndyng an tarte. The fruite hath a certayn waterishe sweteness / where by a man may learn to know that the complexion of it is not a like / in all partes. The Peares ar good for the stomack / & quencheth thyrste / if they be taken in meat. But when as Peares ar put in to emplasters they drye and coull mesurablely / so that I know that a wound was healed there by.

Out of the Arabians.



Great Peares haue more streingthe or vertu then litle Peares haue / And Peares nozish more then quinces do. A syrope made of the iuice of Peares stoppeth the isshue of choler / or cholerik flux. And they make skin in the stomack if it be gone of. Peares of theyr propertie that they haue / brede the colike. Therefore they that eat Peares / must drynk wyne sodden with hony and spices (or any good hypocras made of wyne sugar and other wayme spices.) Unrypp Peares ar colde and drye. But rypp Peares ar temperat / in a mean betwene heat and cold / or they bowe a litle to coldness. Peares þ ar very swete (as Rasis writeth) cool not / neuerthelesse they bynde all. But if they be taken after meat / they help to dryue furthe it that is in the guttes / but yet for all that / they stopp after wardes.

Out of the Phisicioness of Salern.

Adde pyro potum nux est medicina ueneno,
Fert pyra nostra pyrus sine uino sunt pyra uirus:
Cum coquis antidotum pyra sunt, sed cruda uenenum,
Cruda grauant stomachum, releuant pyra cocta grauatum,
Post pyra da potum, post pomaq; uade cacatum.

that is /

After Peares drynk a walnut / is a remedy agaynst poyson. Our peartree byngeth furth Peares / but peares ar poyson with out wyne. When as thou sethest Peares / they ar a triacle / or preseruatiue: but raw / they ar poyson. Raw Peares burden the stomack / but roasted or sodden / relese & lighten the stomak. After Peares gyue drynk / but after apples go to the stool.

Out of Symeon Sethi.



Peares ar colde in the first degre / and dryng in the second: But they that ar sweter / and ripe / they haue som parte of heate and moysture. But they that haue a menged nature / whether they be swete and byndyng / or sourish / or whether they haue a litle drynes / if they be taken before meat / they stopp the belly. If a man fill hym self with peares of tymes / they brede the colik / but they ar good for hote stomackes. The granes that ar found in Peares / of a certayn propertie that they haue / ar good for the kydnees.

of

Of the oke tre.

Quercus.



Althoughe quercus in Latin be the tre which is called in English an Oke tre/ or in y North countre an Eike tre/ in

Duche ein Eichbaum/ yet *δρυς* and *βαλανος* in Greke/ and *glans* in Latin: are comon vnto many mo trees then vnto the oke and to his fruite. For *dryis* is comon vnto diuers kindes of trees/ as *Dioscorides* & *Theophrast* beare witnes. And *balanos* is comon to al their fruites/ and so is *glans* comon vnto many fruites of trees/ firste to the fruite of the oke and to the fruit of *roboris/esculi/cerri & suberis*. For all these trees byrnyng furth glandes/ and are called in Latin/ *arbores glandifere*. But none of all these grow in England/ savinge only the oke whose fruite we call an Acorn/ or an Eykorn/ that is y come or fruit of an Eike. Som make two kindes of okes/ the one that beareth only akornes/ and oke apples. And an other kind/ that is much lesse (as they saye) then the comon oke/ that

we vse comonly to bylding of houses. I haue not sene any galls in Englad growing vpon oke leues. But I haue sene them growing vpon oke leues/ not only in Italy/ but also in very great plenty in East Fresland/ in a wode a litle from Aurike.

The galls of Italye come to perfection/ and are at leynghth harde/ but they of Freslande/ beyng ones taken with cold wether/ and moyste/ are neuer hard but soft. Not withstanding I haue proued that they serue well to make ynke of. Indede the okes that haue the galls growynge vpon theyr leues in Fresland/ are lesse then our okes be. But I thynk that the cause is ether that they are but yong trees/ and haue bene but of late set/ or they are so oft hewen doune (for there is very small store of wode in all Freslad) that they can not come vnto any perfit greatnes. If there be such diuersite of okes/ that som will beare galls/ and som will beare none: it were wel done/ to fetch som from Fresland/ and to plant them in som hote sunnye place of England/ to se whether the ayr of the countre or kind of tre or no is y cause that galls grow vpon som oke leues/ and not vpon other som. It was told me by a learned man/ a frende of myne/ that in the year of our lordc M. D. LIIII. that there was a great plentye of galls found vpon oke leues in the North countre of England/ and namely about Hallyfar. Wherefore it

C

appeareth

Of the oke tre.

appeareth that the heate helpeth much to the bringe furth of galles. But howsoever the matter is: it were good to proue whether y^e frese oke wolde also wyth vs bring furth galles or no/as they do in frese land. If they will bring furth such/then shall they bring great profit to the realm: if they bring not furth/there is not past an halfe crowne lost/ and experience woorth thre crownes should be learned therby.

The vertues of the oke tre and the fruyt thereof.



Every kinde of oke hath a binding and stopping nature / and specially that part that groweth betwene the bole or body of the tre and the bark lyke a filme or a rim. The filme also that is vnder the shelle of the akorne / bindeth also. The broth of these are geuen vnto them that haue the blodye fluxe/ & to stop blood. The same made after the maner of a suppositoie / and put into the conuenient place/ stoppeth the isshue of weomen. The akornes are of the same vertue that the skinnies be of: they make water come furth. If they be eaten they bryde winde and make the headach. The same eaten withstande the byting of venemous beastes. The broth of the barke / with kowes milke dronken/ is good agaynst poyson. Akornes raw if they be broken and layd to/ swage hote burninges. They are good with salt and swynnes grese for very soze hard lumpes and sozes very hard to be healed. A gall is the fruite of an oke/ and specially of the lese. Of galles are two sortes/ the one is called omphacitis/ and it is but litle/ and hath the form of a mannes knockle/ or of the ioynte of a man: and it is sound & hath no hole. The other is smooth and hath no hole in it. But it that is called omphacitis / is to be chosen whych hath moste streynight. They binde both very much: they hold doune/ when as they are broken and layd to: the outgrownges of fleshe/ & isshues of the mouth that childe haue moste comonlye. The inner parte of the gall within the shell put into the holes of the teth/ swage the ach of the. The same burnt vpon the cooles / and quenched wyth wyne or vinegre/ or byrne made with vinegre/ stoppe blood. It is good for weomen to sit in the broth of them agaynst the falling of the mother/ and agaynst the isshue of the same. They are good for the blodye fluxe/ and the other also/ ether layed to with wine or water. To conclude ye may vse galles as oft as ye haue nede to stop and to drye.

Out of Galene.



All partes of the oke are bindinge or stoppinge. I remembre that ones I healed a wounde/ that was made with an hatchet/ with the leues of an oke/ whē as ther was no other medicine at hand. I ground y^e leafes vpo a smoth stone/ & I laid y^e brused lese vpo y^e wounde/ & about euery place about it. The fruite of the oke hath lyke pour with the leues. Som vse the fruyte of the oke agaynst inflammationes at the firste beginninge of them.

For

Of Cinkfoly, or fyue fingred grasse.

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For such inflammations as are very great nede not bindinge medicines. The gall is dyed in the thyrde degre/ and colde in the seconde. The gall/ if it be sodden by it self/ and afterwarde broken/ and made after the maner of an emplaster/ is a good remedy agaynst the inflammation or burning heat of the fundament/ and for the fallinge downe of the same. When as ye will seth the gall/ if the disease requyre great adstriction/ or bindyng / then seth it in wyne. If it requyre but litle/ then seth it in water. And if ye will haue it yet more binding/ seth it in rough of harrish wyne.

Out of Simeon Sethi.



Cornes are harde of digestion and nozyshe very much. But they go slowly doune/ and they make raw humores. Wherefore we forbid the vse of them for meates.

Of Cinkfoly, or fyue fingred grasse.

Quinquefolium primum.

Quinquefolium secundum.



C

ij

Quinques

Of Cinkfoly, or five fingred grasse.

Quinque folium luteum minus.



Quinquefolium
is named in
Greke πέντα
φυλλον / i En
glish Cinkfo
ly or fyuefyn
gred grasse
or herbe fyue
lese / in Duch

funffinger kraut / in frenche quinte-
feuille. Herbe fyuelese / as Dioscorides
writeth / hath small strawish braun-
ches a span longe. And in them gro-
weth the fruite or se de (as som trans-
late here in this place καρπον) It hath
leues lyke minte / fyue growing oute
of euery lese stalk / and seldom more /
diuided or grapped lyke a saw / and it
hath a floure whitish pale / with the
lykenes of gold. It groweth in wa-
tery places / besyde diches and condi-
tes: it hath a log redish roote / thicker
then it of black hellebor. Thus far Di-
oscorides.

Dioscorides maketh but one
kinde of Cinkfolye / but other after
him / haue founde out foure kindes /
wherof they make sanicle one kinde /

but without reason in my iudgemēt. I know thre notable kindes. The first
is the comon fyueleued grasse that groweth euery where. The second kind
is many partes greater / and groweth only in pooles / and merrish groudes
commonly ouerfloven with water. The thirde kinde is it (as I gesse) that
Pliny speaketh of / where he maketh cinkfoly to bere strawberries. I found
ones this kinde (except I be deceyued) growing vpon the walles of a citye
called Cour / in the land of chetia / a litle from the Mayn alpes. The leues
and stalkes were all rough / the floures were pelow. And where as y flou-
res were fallē of / there saw I in sam litle knoppes lyke vnto strawberries /
which vpon the one syde were whitish / and vpon the other syde redish / as
far as I can remembre / whych as I thought by the tokens y sawe then
appearinge / if they mighte haue crommed vn o theyz ripenes / shoulde haue
bene ether ryght strawberries / or ellis a fruyte much lyke the. But because
I saw not the fruite rype in his perfection: I dare not geue sentence that it
was a ryght strawberry. But it is very lykely that the often syght of such /
made Pliny iudge / that Cinkfoly dyd bring furth strawberries.

The vertues of herbe fyue lese out of Dioscorides.

The



The broth of the rote sodden untill the thyrde parte be sodden away/ and stanche the tuth ache if it be holden in the mouth. Thesame stoppeth the rotting sores of the mouth/ if it be washed therewith. It healeth the roughnes or sharpnes of the windyppe if ye gargle with it. It is good agaynst the blodye sir and other sires. Also if it be dronken / it is good for the payn of the ioyntes/ and in the huckelbone/ called Sciatica. Thesame sodden in vinegre and broken and layd to/ stayeth and holdeth back crepinge sores called Herpetas: it driueth away wenmes and hard swellinges and windy swellinges/ and healeth the enlarginges of wind or puls veynes/ called aneurismata/ impostemes/ hote inflamations called erysipelata/ agwayles in the fingres/ or toes/ hard lumpes that put furth blood in the fundament or mother/ and also scabbes and scuruines. The iuice of þ yong roote is good for the diseases of the liuer and lunges/ and are also good for deadly poyson. The leues are dronken with mede/ or honye/ water/ or with watered wyne/ and a litle peper agaynst agues that come agayne at certayne tymes. Dioscorides sayeth further (but me thynk/ that it smelleth of superstition) that in a quartayn/ the leues of four stalkes ought to be taken/ in a tertian the leues of thre/ and in a quotidiane the leues of one stalk. If it be dronken xxx. dayes together: it is good for the falling siknes. The iuice of þ leues dronken in the mesure of thre ciates that is in v. vneces or thereabout: healeth quickly the iaundes or guellsought. If it be layed to with honye and salt / it is good for fistules and woundes: it is also good for the brekinge or bursting of the bowelles/ both layd to without and also dronken / and so is it also good for the bursting out of blood.

Out of Galene.



The roote of the fyueleued graspe dyeth exceedingly/ and is berpe litle sharpe. wherfore it is greatly vled/ as all other herbes be/ which be- ynge of fyne and subtil partes yet dye with all.

Of radice or radish.



The herbe whiche is called in English / radice or radish/ in Dutch the Rettich/ in frenche/ Raue or Refort / is named in Greke/ ραφαις and ραφαιος / and in Latin Radix/ and of som radica- la. But som of the old Greke wyters vled this worde ραφαιος for cole/ wherof Pliny toke occasion of error/ gyue vnto radice that which belonged vnto cole.

The description.



Radice hath leaues lyke vnto rapes leaues/ & mustarde leaues/ but there are moze spred vpon the grounde: the stak is great & round: the floures are whyte/ the sede which is browne and to- ning a littel to reddishe/ is conteyned in litle coddies/ there are two kindes of gardin radice/ whereof one with a longe rowt/ which is very comon in England/ and in law Duche lande: and this kind is called of some Radix cleonia/ and of other Radix algidensis / and þ other

Radix primum.



Radix secundum.



Radix tertium.



with a round root/ not muche vnlyke
vnto a rape. Thys kinde is more com-
mon aboute Strasbourgk in highe
Germany/ then in an other place that
euer I came in: this kinde is called of
som Radix Beotia/ and of other Ra-
dix Syriaca: it is seldom sene in En-
glande/ but it may be named rounde
radice/ or rape radice/ or Almayne ra-
dice.

There is yet an other kinde of radi-
ce/ wherof Dioscorides/ & Pliny make
mention of/ and it is called in Greke/
ραφανισ αργια/ in Latin Armoracia/
in Italian/ as Mathiolus sayeth Ra-
moracia. Dioscorides writeth & wilde
Radice hath leaues lyke vnto the gar-
din radish/ sauinge that they are more
lyke the herbe called Lapsana: If
this be true/ all they haue erred/ which
haue taughte that the greate herbe/
whiche hath leaues lyke vnto a great
dock/ and a verpe sharpe/ and bitinge
route/ called in Duché Mer rettich/
and in Englishe redcole/ should be Ar-
moracia or radix sylvestris/ for there
is no

is no lykenes betwene the lefe of a dock/and tame oz gardin radice.

Therefore seyng that Dioscorides maketh the leaues of the wilde radishe lyke vnto the leaues of the gardin radice and to lamplana / whyche I take to be a kynde of carlok/thys herbe wyth the dockes leaues can not be radix syluestris. Thesame Dioscorides writeth that the wilde radice hath a smale tender oz softe route/ and somthinge sharpe oz bitinge as the common Greke terte hath/ but better textes haue in stede of malache/ makra/ that is longe. But the red cole/ whych manye of the Germaynes take for wilde radice/ and Armozacia hath a great and a very sharpe oz bytinge route/ wherfore it can not be radix syluestris Dioscorides.

Nowe it wil be requyred of me/ what I do take for the wilde radice: surelye I take for it an herbe which is named aboute Weissenburg/ where as I dyd dwell/ Weissen hederich / and of som Wildt rettich: this herbe groweth alwayes in that countrey amongst the rapes: it is very lyke the carlock/ but it is lower/ and it hath a white floure/ and a smale route/ but somthinge of the taste/ and somthyng of the foyme of the longer radishe: the leaues are cut/ and indented/ as the gardin radice leaues are/ and somthyng smother/ then the carlocks leaues. It appeareth that Pliny toke thys herbe for lapsana/ lib. xx. cap. ix. and falsely set it among the kyndes of kole/ when as he ought to haue set it amongst the kyndes of radice / for Pliny in diuerse places/ nameth it radice/ that he shoulde name cole / as he doeth in the eleuenth booke/ and thre and twintigest chapter / and in the seuententh booke/ and four and twintigest chapter / and so it appeareth that he taketh cole also in the stede of radice/ and confoundeth the one with the other.

The wordes of Pliny that make me iudge thus of him/ are these. Inter Syluestres brassicas & lapsana/ est pedalis altitudinis/ hirsutis folijs/ napi similinis/ nisi candidior esset flore. I moued with these wordes with Pliny a great while toke wilde radice oz hederick/ for lapsana/ but after more diligent examinacion / I founde that it was radix syluestris in Dioscorides/ that lapsana was an other herbe.

The vertues of radice or radish.



The radice bredeth wynde/ and heateth: it is plesant to the mouth/ and euell for the stomack. It moueth belchynge / and maketh a man make water/ and is good for the belly/ that is to make a man go to the stoole. If it be taken before meat/ it holdeth by/ wherfore it is good for them that wolde vomite/ if it be taken before: it quickeneth the wittes of senses / it is good for an old cough/ and for them that brede grosse humores in theyr brestes/ if it be sodden and eaten. If the barke of it be taken with honied vinegre/ it stereth vomit the more. It is fit for the dropsy. It is also good to be layd vpon them that are diseased in the milt/ with hony it stayeth fretting sores/ and taketh awaye blew marks. It helpeth them also that are

¶ iiii

bitten

Of radice or radish.

bitten of a viper or adder. It filleth vp with heyre agayne the places that were bared with scaldnes: and with the mele of Darnell it wasteth awaye frickelles. Both in meat and drinke it is good for them that are almoste strangled with todstoles/ and bringeth weomen downe theyr floures/ the sede stereth on to vomit/ and maketh one pisse well: the same droncken/ wasteth the milt: it is good for the squinsey/ if ye seth it with honied vinegre/ and gargle with the broth of it/ beyng hote in youre mouth: it is a remedye agaynst the biting of the beast called Ceraustes/ if it be droncken with wine. The same layed to with vinegre/ doth mightely stowe awaye gangrenes/ or extreme hote sores.

The nature of the wilde radice.

The wilde radice heateth/ and prouoketh a man to make water/ and it is full of heat/ the rootes and leaues are sodden and eaten after the maner of other eatable herbes.

Out of Galene.

The radice is hote in the thyrde degre/ and drye in the seconde. But the wilde is stronger in both those qualites/ wherefore there semeth to be a fault in the text of Dioscorides/ where as he hath υποδρυμῖς/ because also Dioscorides sayeth his self after ward/ θερματὶν ὅτι καὶ καυματοδης.

The sede also is stronger then the herbe/ it hath the powre to make rype: and therefore it is good for brused/ and suche lyke blewie places/ Townes men or citizens ble to eat radice raw/ wth a salte sauce lyke salte fishe byne/ without vinegre/ at the beginning of theyr dynner or supper to make theyr bellies soluble: I maruel not onely at vnlearned/ but also at Whisicioncs/ which eat radices after supper and that raw to helpe their digestion: they saye that they haue experience that it will do so: yet for all that theyr hath bene no man which hath solowed them without hurt: hetherto Galene.

Of the rape or turnepe.



Rapum named in Greke ραγγυλις/ and is called in English of them of the South countre/ turnepe/ of other countre men a rape/ in Duche rubē/ in French naueau/ in Spanishe nabos/ in Italian rape.

There are thre kindes of rapes/ one gardin rape whiche is rounde and verie great/ and an other gardin rape/ whiche goeth oute abroad/ as Pliny writeth/ and the thyrde which is called the wilde rape/ and it rinneeth furth a long.

Theophrast diuideth the rape into the male/ and the female/ and writeth that they grow both of one sede/ and that the rapes lawen/ & set thicke together/ grow al into males/ and if they be thynner set/ they grow into females/ where vpon a man may gather that the great headed ones/ are the females/ and the longer and smaler headed/ are the males/ because thicke setting of headed routes commonly maketh them small/ and the thynne setting/ maketh them greater/ as the fat ground also maketh greater/ and the leaner ground the lesse and thynner.

The

Of the rape or turnepe.

The great round rape/called cōmōly a turnepe/groweth in very great plenty in all Germany/and more about London/then in any other place of England that I knowe of:but the long rooted rape/groweth very plentifully a litle from Linne/where as much oyle is made of the sede of it.

The gardin rape is so well known that it nedeth no description/ & therefore Dioscorides doth not describe it.

And although Dioscorides doth describe the wilde rape/ yet could I neuer fynde any herbe that answered in all poyntes vnto that description. And though I folowynge my maisters/haue thought y the cōmon rapuncel should be y rapistrū oz rapum syluestre/ yet after more streit examinacion I founde y the Descriptio of Dioscorides in diuerse poyntes dyd not agre w it.

The vertues of the rape.

The rout of the rape sodde/ nozisheth/bredeth winde / & maketh a louse fleshe/ & stirreth a man to Venery. The broth of rape is good to be poured vpon gouty members/ and kybed or moolde heles. But y rape it selfe/ broken/ and layed to/ is also good for the same purpose: if ye make an hole in the rape/ and put in it the cerat of roses/ & set it in y ashes vntill it be molten/ it is very good for the kybes oz mooles y haue the skin of. If ye eat sperage w rapes/ thei it wil prouoke a man to make water: the sede is very mete to be in preseruatiues & triacles/ and such cōpositiones as stanche oz lyffe ake. The same dronken/ is a present remedy agaynst poysoned and deadly drinckes. The same sede of rapes stereth vp also the pleasure of y bodye: the rape layd vp in byrne/ nozisheth lesse/ but it maketh a man to haue an appetite to meat. Dioscorides maketh no mention of any nozishment/ y the wild rape shoulde gyue/ but that it serueth for scouring oymntmentes/ and fopes/ for the beautifying of the face/ and other places of the body.

Out of Galene.

Al that stādeth out of the ground/ is fit to be eatē/ as an eatable herbe/ y roote which is in y ground/ is harde & not mete to be eatē/ but whē it is sodden in water/ it is meruell/ if any of the lyke kindes of herbes nozish lesse/ it maketh a iuice in the body grosser thē measurable: wherefore if a mā eat of it out of measure/ it engendreth a raw iuice/ specially if the stomack y receyue it be weyke: it requireth long sething/ and it is moſte to be commended that is twiſe sodden: if it be taken somthing to raw/ it is harder to digest/ and it is full of winde/ and hurtful to the stomack / and somtyme it gryppeth oz biteth the stomack.

Out of Simeon Sethi.

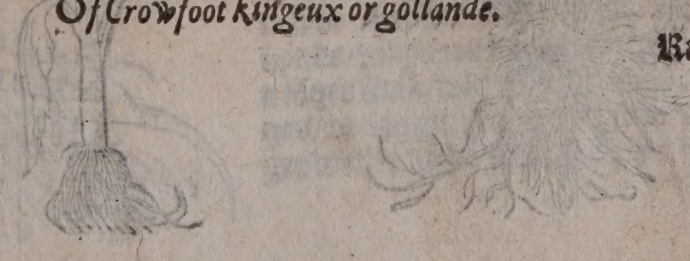
The rapes are hote in the second degre/ & moſt in y first/ they nozish sufficiently/ & prouoke vyne/ & ingēdre much sede/ & swage y roughnes of y throt & breaſt. If they be eatē w salt & vinegre/ they ſtere vp an appetite: Rapes of a certayne property that they haue by them selues/ are good for the whyt ſlaw/ and ſuch lyke diſeaſes of the nayles.

Out of Aurrois.

Rapes are hote/ and moſt/ and brede winde/ and ſtere by pleasure of y bodye/ because they heat the kidnes / and they haue a maruelous property to lyght the eyes/ oz to make the eye ſyght clere.

Of Crowfoot kingeux or gollande.

Ranunc.



Ranunculi prima species.



Ranunculus sativus.



Ranunculum tertium.



Ranunculum quartum.





Ranunculum septimum.



Ranunculus is
called in Gre-
ke *Ratexiop* /
in Englishe /
Crowfoot or
kingeur / or in
som other pla-
ces a gollade /
is named in

Duch hanentuls. There are many kin-
des of crowfootes / but they haue all
one streynight / that is byting and very
blystring: one of them hath leaues lyke
vnto Coriander / but broder / somthing
whitish and fat / a yeloww floure / and
sometyme purple / a stalke not thicke / but
of a cubite heygth / a litle route / whyte /
whyche hath litle thinges / lyke smale
thyredes / cominge out after the maner
of hellebor / or neseworthe / it groweth
besyde ryuers: there is also an other
kynde / whych is more hoer / and with
a longer stalk / whych hath many cuttin-
ges / or iagginges in the leaues / & it
groweth much i Sardinia / & it is very
sharpe /

Of Crowfoot kingeux or gollande.

sharpe/and they call it also wilde persely. The thyrde kind is herpe litle/and hath a greuous sinell:the floure of it is lyke vnto golde. The fourth kynde is lyke vnto it/with a floure of the coloz of milke.

Welyde these kindes of Crowfoot/ whiche Dioscorides hath here described:there are fyue other kindes at y least/wherof the first kind hath round and somthyng indented leaues lyke vnto tunhoue / with a roote verpe rounde/hauing littel tassels/ in that place that is next to the ground lyke a leke. Thys kinde groweth plenteously in my orchard at nyssenburg.

The seconde kinde hath leues lyke the head of a lance/and it is called of som lanceola/ and in som places of England/ Spere wort/ it groweth alwayes in moyste and watery places.

The thyrde kinde is lyke the common soft in all poyntes/sauing that it is so swete/that it is eaten as a sallet herbe about Mentz in Germany/where as it is called snalt wort/and suess hanfuss.

The fourth kinde is one of the two with a white floure/wherof the one groweth in woddes and shaddish places/in April/ & the other kinde swimmeth aboue the water in poules/for the most parte of Summer: for when as Dioscorides maketh but one kinde of Ranunculus with a white floure/ the one of them therefore before named/must be none of his Ranunculus/ but an other.

The fyfte kinde is it that may be called for the great numbze of leaues y it hath:in the floure Ranunculus polyanthos/and I do not dout/but beside these/there are yet mo kindes of Crowfoote / then Dioscorides hath made mention of.

The propertye o Crowfoot out of Dioscorides.



The leaues and tender yong stalkes/if the be layd vnto any place/ do make blisters and a scabby crust with payn: it taketh away yough scabby nayles/and the scabbes them selues/it putteth awaye also printes of woundes/ & litle markes like prickes / also if they be layd to/within a litle whyle they take away hanging wartes/and suche as haue the forme of pynnynges/and they take also away the head/it is good to washe the mouldnes of ones heles/ with the broth of it. The drye powder of the rout in ones nose/prouoketh nesing/ & if it be layd to ones toth/it will ease the payne/but it will breake the toth.

Of the bushe called Rhamnus.



Rhamnus is a bushe that groweth about hedges/ & hath twigges that grow right vp/and sharpe prickes/ as the hawthorn hath/it hath litle leaues/and somthinge long/and somthinge fat and soft/ there is an other kinde that is whyter / and the thyrde kinde hath black leaues/ and a broder / with a certayn light rednes/and rodde of fyue cubites high more ful of prickes/but the prickes are weaker and not so styffe/but the fruit is brode/whyte/thin/ and as it were litle vesselles made to holde sede in/lyke vnto a whoyle.

Of these



Of these thre kindes of Rhamnus/when I was in Italy/ I sawe but one kind/that is the thyrd kind/ which hath the round leaues/ wher as I sawe it/ it was called Christs thorne/ as though Christs had bene crowned with rhamnus/ I neuer sawe it in Englande/and therefore I knowe no Englishe name for it. But it maye be called ether Christs thorne/or buklers thorne/ of the fashion of the fruyt or rounde rammes/ of the brodnes of the leaues in comparison of the other two kindes/it groweth in the mounte Appennine a litle from Bononpe: Matthiolus setteth two kindes furth that I neuer sawe.

The vertues of Rhamnus.



The leues if they be laid to/are good for wild fires/and greate hote inflammationes/ som holde that the bowes of it set at mennes doores/ or windowes/ do dryue awaye sorcery/ and inchantes

mētes/that wyches and sorcerers do vse agaynst men.

Of the bushe called Sumach out of Dioscorides.



Rhus is called of the Arabians and apothecaries Sumach/it may be called in English also. The Sumach which is vsed for a sauce vnto meates/which som call rede: is the fruyte of the lether Sumach/ whiche hath the name of lether/because men vse it to thicke lether therewith:it is a littel tre growinge in rockes of two cubites hygh / wherein are longe leues/somthinge redish/indented roundabout lyke a saw/the fruite is lyke vnto small clusters of grapes/of the bignes of a turpentine and a litle broder.

*unde est de
de pinis rom.*

Out of Galene.

Sumach is a busshye shrub/and doth binde together and dryeth/for the lether dyers / or tannares vse this same bushe to dye and to binde together

Of Sumach.

Rhus.



together: the physicioncs vse chesely the berryes theteof / and the iuyce whyche is of a verpe tarte taste and bindinge with all / it is dye in the thyrð degre / and cold in the second.

Thys Sumach that Dioscorides and Galen maketh mention of / groweth in no place of England / or Germanye that euer I sawe / but I haue sene it in Italy / a litle frō Bononye in the mounte Appennine / it may be called in English Sumach / as the Appotecaries and Arabians do.

The vertues of Sumach.



He leaues haue a bindinge poure / and serue for þ same purpose that Acastia serueth for. The broth of them maketh ones heyre black / and they are good to be poured in / or to be sitten ouer / or to be dronken for the bloody fire / they ar good to be poured into the eares that haue water runninge oute of

them / if they be layed to with vinegre or honye / they stape and holde in aguayles / and deadly burning sores / called gāgrenes: but the iuyce or broth of the withered leaues sodden in water / vntill they come to the thicknes of honye / they serue for the same purpose that Licium doeth: the fruyte can do all the same thinges / and is fit in sauces for meat / for them that haue the common fire or bloody fire / it defendeth from inflammation or burning / if it be layed to with water / brused places / and the vttermost pates are / whych pared of / and blew places also. It scoureth away the roughnes of the tounge / minged with hony / it stayeth also the whyte floures / and healeth the emrodde / or flowing of the blood of the fundament / layed to with the cole of an oke tre / beaten into pouder: but the broth of this is sodden and congeled together / and after a maner doeth better the same thinges / then the fyrste doth. It bringeth also furth a gum whiche is good to be put in a hollowe toth / to stanche the ake theteof.

Ricinus

Of the herbe called in Englishe palma Christi.

Ricinus.



Ricinus is called i Greke Cici / or Croton / in Englishe palma Christi / or ticke sede because it is like a tycke /

it is called in Duch wonder baum / kreutz baume / and zekke kornet / in French Palma Christi. It groweth onelye in gardines / so far as euer I coulde se.

Palma Christi whiche hath the name of a mannes hande / with the fingers stretched out / when it is grown by: it is lyke vnto a yonge figge tre / & hath leaues lyke vnto a playne tre and hollow stalkes lyke a riede / the sede groweth in clustars whiche are roughe and sharpe without: but when the huske is of then it looketh very lyke a dogge house / which is called a tycke: it groweth often tymes so hygh / as though it were a tre / but as sone as the froste cometh / it perisheth sodenly. Som call this herbal

so, Cataputiam maiorem / and som call it Karuam.

vide fit olei de herba

The vertues of palma Christi.



En ble to presse out of the sede of Palma Christi an oyle / called in Latin oleum cicinum and ricinum / which is nothing mete for meat / but for lampes and emplasters / xxx. comes pilled / broken and dronken / driue thorough by the belly / weme cooler and water / they prouoke also a man to vomit / but this purginge is very vnpleasent and paynfull / and ouerthroweth the stomacke / the same kirkelles brused and layed to / scoure awaye freckelles and litle harde swellinges / and suche spottes as come by the heat of the same: but the leaues broken and brused / and layed to with the mele of perched barley / swage the swellinges and inflammations of the eyes / the same layed to ether by them selues / or wyth vinegre / swage the brestes or pappes swellinge / wyth to muche plenty of milke / and the greuous inflammation / called saint Antonies fyre.

ii

Of

Of the rose.

Of the Rose.

Rosa.



Rosa is named in Greke Rodon/ in English a rose / in Duche ein rosen / in french vn rose. The rose is so wel kno

wen that it nedeth no description/ Dioscorides maketh mention but of one kinde of roses / but Mesue maketh two kindes/ that is of the whyte and rede : but sence Mesues tyme/ there are found diuers other kindes as Damaske rosens/ incarnation roses/ muske roses/ with certayn other kindes/ whereof is no mention in any olde wyter.

The propertie of the rose out of Dioscorides.



The rose cooleth and bindeth. But the dyre roses do binde more/ the iuyce oughte to be pressed out of the tender roses / after that whiche is named the nayle/ be

cut awaye: for that parte is it whiche is whyte in the leafe/ the reste of it should be pressed and brused in a morter in the shaddow vnto it be growen together/ and so should it be layd by for eye medicines/ so are the leaues also dyed in the shaddow/ so that they be oft turned/ that they moule not / it is pressed out of the dyed roses sodden in wine. It is good for the head ache/ the ache of the eyes/ of the eares/ of the gummes/ of the fundament / of the right gutte/ and of the mother/ if it be layed to with a fether/ or poured on. But if they be layed to after that they are brused without any pressing/ they are good for the outrageous heat of the midryf/ and against the lousenes of the stomack that commeth of moysture/ and agaynste saint Antonies fyre/ when as they are dyed & broken/ they are sprenched amongst the thyghes or shares/ they are mengled with medicines called anthera / and preseruatīue medicines for woundes. But the floure that is founde in the middes of the rose/ is good agaynst the reume or flowing of the gummes/ if it be layed on dyre. But the heades dronken/ stop the belly/ and casting out of blood.

Oute

Out of Galene.



The rose is of a waterish hote substance/joynd with two other qualities/that is to wete binding and bitter/the floure is moze binding then the roses selues be:and therefore it dzieth moze.

Out of Mesue.



The rose is colde in the fyrste degre/ and drye in the seconde/ and is compounded/and made of two diuers/and separable substances of a watery/whyche is measurable/ & of an erthly bynding/ geuing vnto it much matter/ but of an aerish swete and spicie/and fyre and fyne/of whych commeth the bitternes/the leaues the perfection and the form or beautye. But the powre of the fyre substance whych hath driuen in the beautye the rednes/ is stronger then it that brought in the bitternes/and for this cause with only dryinge: this propertye is losse/ which the other abyde still/ whych if they perishe/it shall be nomore a rose/ then a dede man/ is a man / yet the grene roses are moze bitter then binding/ & by the reason of this bitternes/ grene or moyste roses purge/and that chesye with theyr iuice/ but when they are dryed/ the heat beyng resolued / whiche maketh the bitternes/ they shewe a substance binding or drawing together. The iurce of rosens is hote almost in the fyrste degre/ because it is syfted and sondred from the earthly & colde substance/ it purgeth and resolueth/ openeth/ and scoureth/ but the drye rose is colder and moze binding/ & that yet moze whiche was not yet fullye grown: and the whyte moze / then the rede: the rose also resolueth and quencheth out hote distemperatures/ and strengtheneth and bindinge together the partes/ and doth it most with the sede and litle heyses that are founde in the middes of the sede vesselles: when as there are rede roses and whyt/ and of both the kindes/ som haue manye leaues/ and som fewe/ & som haue playne leaues/ & som haue curbed/ in both the kindes/ that is better whose natural coloz is perfitter/ and hath fewer leaues and playner. The whyte roses purge nothyng at all/ or ellis verye litle/ but they binde & strenghten moze then the rede do. The iuice of them that are full rype/ are better/ and so is the water better wherein the rype roses are stepe in. It scoureth the blood of the beyues and arteries/ from yelow choler of galle/ it is good for the iauundes/ for it openeth and scoureth awaye the stoppings of the stomack and lyuer/ it streinghteneth the hart and stomack/ and healeth the trumbling of the hart: the cause beyng emptied out before. It is good for cholerick age woces: Rose oyle conforteth the same partes/ that the stilled water of roses doth/ they streinghten the louse substance in dzuining them together/ and fortifye the holding poure/ they put out all hote burninge/ and stanche the ache that commeth thereof/ they make a man slepe/ but they prouoke a man to nese/ and stere a man to the pose / and they are euell for rheumatike persons/ they fasten the vuula and the throppel or throte/ and strenghten the/ and take dronkenness away. The rose seyng that it is a getle medicine/ but weyke in purging/ it hath nede of helper as whay/ hony: for an vnce of the iuice of roses/ with two or thre vnces of whay/ with a litle spicknarde/ doth

Of Madder.

purge well/the leaues of roses infused in whay and pressed out with honye
purge also without any grese.

The syrop of the iuyce of roses/and of roses themselues doth purge also
gently: Roses condited in honye/scour/purge and strengthen: but condited
with sugar/they scoure lesse/ but they strengthen more. The water wherein
roses haue ben infused/clegeth/scoureth and purgeth. And distilled water
strengtheneth/ but it purgeth not/ for the purging and scouringe vertue/ be-
cause the subtil heat of it/ is dissolued awaye with the fyre. Vinegre of roses
staunche all kindes of inflammaciones and hote burninges/ it cutteth in
sonder/ and scoureth and conforteth or strengtheneth. The roses speciall ye
beynge freshe/ can abyde no sething: for they purging and scouringe vertue
is dyuen awaye by the fyre: the iuyce of roses by measurable sethinge/ is
made more fyner/ and scoureth more myghtely. Oyl that is made of vnrype
olives/ set in the son wyth vnrype leaues of roses/ doth myghtely resolute: the
iuyce of roses is gyuen from an vnce vnto ij: the syrop wyth the iuyce of
them is taken from two vnces vnto fyue.

Of Madder.

Rubia sativa.

Rubia syluestris.



Rubia

Of Madder.

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off. Rubia
linea



Rubia is named in Greke Erithrodanon / in Englishe madder / in Duche rote aut / farber rote / in frenche garance.

Rubia is a rede dying rout / whereof one kinde is wild / and an other kind is set and trimmed: the stalkes of madder are foure squared / longe / rough / lyke vnto the stalkes of gooshareth / but in all pointes greater and stronger / hauing leaues by certaine spaces / goyng betwene one order of leaues / and an other in euery ioynte or kne lyke vnto sterres goyng roundabout. The sede is rounde / fyrst grene / and after rede / and last when it is ripe / black. The route is small / long / rede / and prouoketh a man to make water. The greater kinde of the madder whych bleseth to be set / and planted / groweth verie plenteously in many places of Germany / but in greatest plenty that I know about Spyre. The wilde kinde groweth plenteously both in Germany in wooddes / and also in Englande / and in the most that euer I sawe / is in the yle of wyght. But the fairest and greatest that euer I saw / groweth in the lane of belyde wynechester / in the way to South hampton.

The vertue of Madder.



The rote causeth a man to make water: wherfore if it be dronken wyth mede / it healeth the guelsought or iaundes. It healeth also the sciatica and the palsey. It driueth out muche and grosse vyne / and somtyme blood. But they that drinke it dayly / ought to be washed in a bath / and to se the difference of those thynges that are emptied furth / the iuyce dronken wth the leaues / is good for them that are bitten of venemous beastes. The sede dronken wyth honied vinegre / called oximell / melteth awaye the milt. The roote layed to / driueth furth both the byrth and the floures / and also the secondes / if it be layed to wyth vinegre / it healeth whyte freckelles.

Of the Bramble bushe or blaak berrye bushe.



Rubus is also called in Latin Sentis / in Greke Batos / in English a bramble bushe / or a black berrye bushe / in Duche ein Bromber / in French Ronce.

There are two kindes of this bramble / one that groweth commonlye in hedges and with other bushes / and an other kinde that groweth in small ylandes of freshe waters / and about riuers sydes / and also in corne felde. This is called of som Chame-batos. As the great kinde hath alwayes black berries when they are ripe / and full of sedes: so the lesser kinde hath somtyme rede berries / whē as they are ripe and but a few sedes. But that they are much pleasanter to eat then the greater berries be.

Of the Bramble bushe.

The vertues of the bramble bushe and berries.

Rubus.



The bramble bindeth/ drieth and dieth heere. The broth of the brambles if it be dronken/ it stoppeth the belly / and stayeth the isshew that weome haue/ and it is good for the biting of þe serpent called prestler : they strengthen the gowmes: and the leues chewed/ heale the diseases of the mouth. They staye rinnige sores/ they heale rinnige sores in the head/ they are also a remedy for the eyes that fall doune/ the leaues are good to be layd vpon hard swellinges of the fundament/ & to the emrodes/ the leaues are also good to be bled agaynst the ache of the stomack/ and for the diseases called Cardiac passio. The stalkes or braunches bse to be brused with the leaues/ and þe iuyce to be pressed out/ and to be dyed by in the sonne into an hard lumpe/ which is singularly good agaynst the diseases befoze named.

The iuyce of the berry of a bramble bushe/ if it be full ripe/ is fit for þe medicines of the mouth. The bellye maye be stopped by eating of the berry halfe ripe / and also with the floure dronken in wine. Galene besyde all these properties that he confesseth/ that the bramble hath/ writeth also that the barke of the route of the bramble/ breaketh also the stone.

Of the Brere bushe or Hep tre or Brere tre.



Rubus canis or canirubus/ is named in Greke kynobatos/ in English a Brere bushe/ or of other some an help tre/ in Duche wilde rosen/ or heck rosen.

The description of the Hep tre.

The Hep tre is a bushe lyke a tre/ much greater then a black berry/ or bramble bush/ it hath leaues muche broder then the myrtell hath/ with strögg prickes about the bowes/ it hath a whyte floure/ & a long fruyte/ lyke vnto the

Of the Brere bushe or Hep tre.

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Rubus canis.



the kynell of an oliue / whiche when as it is ripe / is fayre rede / and within
it hath doune lyke flackes.

By thys description of Dioscorides maye diuerse errores be confuted /
fyrst theys that take rubum canis / for the bramble and theres also þ holde
that holde styffe / that rubus canis is our hawthorn / for nether the fruyt of
the black berry bushe is long / nether hath any doune in it / nether hath the
fruyt of the hawthorn any doune or flockes with in it / wherfore seying that
the fruyt of rubi canini hath doune in it / and nether the fruyte of the black
berry tre / nether of the hawe tre hath any in it / nether of these can be ru-
bus canis.

As touchynge the Eglentine I take it to be a seuerall kinde from the
brere / and reken it to be the bushe that is called of good wyrters kynopro-
don / or rosa canina.

The vertues of the Brere tre, or Hep tre.

The fruite of the brere called an Hep / if it be dyed / and the doune that
is within taken out / stoppeth the belly / whereby a mā may gather that
it bin

Of the bushe called Raspis.

it bindeth strongly. But the leaues binde weykely. We must beware that ye eat none of the downe that is within. For it is very perilous for y^e throte and winde pype. Let them therfore take hede that make tartes of Heggies that they purge them well from the down. The tartes made onely of Heggies serue well to be eaten of thē that vomit to much/or haue any fluxe/wher ther it be the bloody fluxe or the common fluxe.

Of the bushe called raspis or hindberry.

Rubus.



Rubus ideus is named in Greke Batos idea/ in Englishe Raspis or Raspices / and in the North countre Hyndeberries/ in Duche Hyndbere in frenche Frambois.

Rubus ideus as Dioscorides writeth/hath that name because it groweth very plenteously in the hyl Ida. This bushe is muche tenderer/then the comon bramble bushe/ and is roughe or sharpe/ with fewer prickes: howbeit/ it may be found in som places withoute any prickes at all.

The bushe that I take for the ryght Rubo ideo/ groweth in the greate hygh hilles a littel aboue Bone/ and in East fressland in a wod besyde Anrik/

rik/and in many gardines of England. It hath much smother stalkes then the bramble/and no great howky prickes at all/the berries are rede.

Mathiolus writeth that there is in the mountaynes of Trent / a kinde that hath rede berries and very pleasant/and without kirnelles/which som of the later writers haue iudged to be rubum ideum. But he sayeth he can not se how/that it can be proued to be so. For when as Dioscorides sayeth/that rubus ideus hath the name of idea/he supposeth that ther vpon it may be well gathered/perchance not vnaduisedly that rubus ideus groweth no where ellis/ but in Ida/as radix idea doth/ and as dittani/ the righte groweth only in Candy/except a man take this word idam/for growing vpon the mountayn. Because this kinde of argument is oft vsed of Mathiolus/ I thinke now that is mete/because the place requireth to cōfute this kind of argument/ because he vseth it in confuting the truth/whiche other men found that he could vnderstande and consent vnto. If this be a good argument/rubus ideus groweth in plēty in Ida/therefore it groweth no where ellis:then this is also a good argument/ Stechas groweth only in the plandes of frenche agaynst Bassilia/which are called Stechades/ wher vpon it hath the name/therfore there is no Stachas/ but it that groweth in those plandes. Therefore it that groweth in Arabia/and it that groweth in Spayne and Italy/is no Stechas. This must also be a good argument. Dioscorides sayeth that Aconitum lycotomon groweth plenteously in Italy in the Iustine mountaynes:ergo/wherefoeuer any herbe hauing the forme and properties of Aconiti lycotoni/be founde if it grow not in Italy/ it is not Aconitum lycotomon. But seying that these be noughty argumētes so is it that Pliny and Mathiolus make/also noughty. Rubus ideus hath y name/because it groweth very plēteously in the hill Ida: ergo it groweth only in Ida. For Dioscorides sayeth not/that rubus ideus groweth only in Ida:but that it groweth there in plente/ and therefore denieth not/ but y it may grow also in other places as well as there.

Conradus Gesnerus writing of suche herbes as are in mounte Fracto/ sheweth a bushe to grow there/which he calleth Rubum ideum/ and he describeth it thus.Rubus ideus is there almost with a fruyt of a black berrie without any prickes/low with a woddish or hard roote/ with leaues like y brāble/or strawberry/w little kirnelles two together or thre together/ or one alone in one berrie.The tast of it is soure/it groweth vpon a rock.

The vertues of Raspis.



The Raspis hath the same vertues that the common bramble hath/and besydes also the floure of it brused with honye/and layed to/is good for the inflammationes and hote humores gathered together to the eyes/and it quencheth the hote burninges/called erisypelata:it is good to be geuen with water vnto them that haue weyk stomackes. It were good to kepe

Some of the iuyce of the berries/and to put it into som pretty woddenn vessel/ and to make of it as it were raspis wine/which doutlesse should be good for many purposes/both for a weyke stomack/and also for the fire/and diuers diseases of the goumes/teth buula tong/and pallat and other places thereabout.

Of

The good night (but false) call
the morning.

Rumicis primum genus.



Rumicis tertium genus.

Rumicis secundum genus.



Rumicis quartum genus.



Rhabarbarum monanthum.



Oxalis

dark in 3^d garden

Sorrell



Rumex is called in Greke Lapathon/ in Englishe a Dock/ in Duche Wentwelwortz/ in Frenche de la pabelle. Of the kindes of Dockes/ they call one Orilapathon/ and in the vppermoste partes/ it is harde and somthing sharp/ and it groweth in pooles and diches: the seconde is it of the garding/ not lyke vnto thys. The thyrde is a wilde kinde / and it is small / and lyke vnto plantayne softe and lowe. There is also the fourth kinde / whiche is called of som Oralis or Anararis/ or Lapathum agreste/ whose leaues are lyke vnto the leaues of the littel wild dock/ the stalke is not great/ y sede is somthinge sharpe/ round rede/ and byting/ and it is found in y stalke and outgrowing twiggges: hetherto hath Dioscorides wrytten. To whose wryting som of the later Grecianes do not fully consent / and namelye in the descriptiones of Orilapathi and Oralidos/ for som of the later Grecianes seme to take Orilapathum/ as though it had the name of the sour and sharpe taste/ and not of the sharpnes of the ouermoste part of the top of the leafe. Aetius in the healing of the falling sicknes/ wryteth these wordes after the translation of Cornarius of Oralis: Orallidem siue rumicem acutum/ viridem presertim quotidie dato a primo luna vsque ad trigessimam / in whiche wordes he semeth to confound and make all one of Orilapathum and Oralis. The same Aetius wryteth thus of Oralis in the healing of the iaundes. Oralis est rumex acris sapore/ folijs ranulis et folijs caude quadrangulati/ &c. He may se that Aetius geueth here vnto the tast of Oralis sharpnes/ wyth bytinge as this worde Acris doth signifie/ & a four cornered stalke/ whereof nether of both Dioscorides geueth vnto his Oralis/ nether to his Orilapatho. As for my parte I do not remember that euer I sawe anye such sozel as Aetius describeth. Nowe as concerning the kindes of Dockes whereof Dioscorides wryteth/ I am sure/ we haue the same/ and also more then he made mention of/ we haue the great kinde of Dock/ which the vblearned toke for Rebarbe/ & is called of som Rubarbarum monachorum / and this do the common herbaries of this tyme take for the garding Dock of Dioscorides / we haue a kinde of Dockes that groweth in shallow diches and watery places/ wyth a very sharp leafe/ wyth a taste lyke vnto other Dockes/ and thys do I take to be Orilapathum in Dioscorides. There is an other kind of Dockes that groweth in moyste and watery groundes/ with a leafe muche rounder then it that I spake last of/ it hath a very soure taste lyke sozel/ and this do I take for Orilapatho of Aetii and other of hys tyme.

We haue two kindes of wild Dockes/ the one with the form and lyknes of plantayn/ whych groweth in middowes and in bare grenes/ and an other kind with a leafe not much vnylike the leafe of Aran: and so many kindes haue we also of Oralis or Sozell/ for the one hath a rounder leafe/ and y other sharper/ w sharp things resembling abrode arrow head. We haue also an other kind of dock growing in orchards & gardines/ & about townes & suche places as kye & oxen/ & other beastes vse comonly to haunt & stad in.

&

Thys

Albarbarum monachorum

Of the kindes of Dockes.

Thys kinde for the form that it hath with the garding dock/ maye seme to be a kinde of it. But by it that groweth without settinge/ or sowynge/ it maye seme to be a kinde of wilde docke. But it maketh no great matter of what kinde it be of/ seynge it is knowen by experience to haue the vertue that other Dockes haue.

The vertues of the Dockes.

The leaues of all the kindes of Dockes/when they are sodde sol-
ten the belly. The lease layd to raw with rose oyl oz safron/dri-
ueth awaye melicirides/which are apostemes/ which haue an
oyleish thying within them lyke vnto honye. The seede of y wilde
dockes/and of the Dicke Dock with the sharpe lease/ and of the
sorrel/ is good to be dronken in water oz wine agaynst the bloodye fire oz
other fires/and agaynst the lothsumnes of the stomack/and agaynst the bi-
ting of a scorpion. If any man drinke any of these sedes/ and after chaunce
to be bitten/ he shall haue no hurt of it. But the routes of them/ sodden wpyh
vinegre/ and also though they be raw/ if they be layd to/ heale lepres/ y foule
scurvy euell/ and rough scabby nayles. But the place must be rubbed before
in the sonne with nitre and vinegre. The broth also if the itching places be
bathed therewith/ driueth awaye the itche. They swage also the payn of the
teth/ if they be sodden in wyne/ and y teth be washed therewith/ they swage
also the payn of the eares/ they dryue also away harde lumpes and wennes
if they be sodden in wine and layd therto. The same layd to stop the issewe
of woemen/ if they be sodden in wyne and dronken/ they heale the faundes/
and breake stoues in the bladder/ and prouoke doune floures/ and they are
good for them that are bitten of a scorpion. The great Dock called in Greke
Hippolampathon/ which groweth in meres and great pooles/ hath the sa-
me nature that other haue. The old wryters appoynt no certayn degre vnto
the kindes of Dockes/ but Aletius wryteth that the Dock is partaker of heat/
naminge no certayn kinde. But Rasis vnder the name of Acetisa/ whyche
worde the Arabiane interpretes without all discretion vse for al kindes of
Dockes/ sayeth that acetosa is cold and drye/ but he telleth not in what de-
gre/ but I suppose that Rasis wryteth of foxell rather then of any other kind.
But my iudgement is that foxell is colde at the least in the first degre/ and
that the other kindes are not manifestly hote/ but rather bowynge to cold-
nes/ then to any notable heat.

*Of the bushe or shrub, called Kneholme,
or Buchers browme.*

Ulcus is named in Greke myzline agria/that is myrtus syl-
uestris/ in Barbarus latin bruscus/ in English Kneholme / or
Knehill/ and of other Bucher broume/ and of som Betigre/
I neuer sawe it in Germany/therfore I know not the Du-
che name of it.

Muscus

Sabina



This figure is nothinge
wth the figure of Ruff



Ruscus called of Dioscorides Myrtus sylvestris / hath a leafe
lyke vnto a myrtell tre / but broder / lyke in fashon vnto a lance /
sharp in the top . It hath a rounde fruyte in the middes of the
lese rede / when it is ripe with a harde kirkel within . The twig
ges are bowing lyke binde braunches / which come out of the
route / they are tough a cubit high / full of leaues / the routes are lyke vnto
grasse binding / tarte in taste / and somthing bitter . This bushe groweth ve
rye plenteously in Essex and in Kent / and in Barke shyre / but I could neuer
se it in Germany .

The vertues of kneholme.



The leaues and the berries dronken in wine / do moue a man to
make water / and bring weomen theyr floures / and breake the
stone of the bladder / they heale also the iaundes / the Strangu
ria / & y head ache / the broth wherin y routes are sodden / can do
the same . The yong stalkes vse to be eaten for sperage / after y
maner of a woite or eatable herbe / but they are bitter and prouoke vyne .

¶ ii

Of

Of Rue.
Ruta.



Ruta is named in Greke Pyganon / in Englishe Rue or herbe grace / in french rue de gardin / in Duch Weinraut. Ther are two kindes of Rue / the gardin Rue is so well knowen in all countrees / that it nedeth no description. But the wilde Rue is so gessen and skant / that I could neuer find it in all my life time / nether in Germany nor in England / saving one tyme in Weissenburg / and the seide of that / was sent me from Zurch by doctor Gesner / it hath much smaller and longer leaues / then the common Rue hath / or ellis much lyke in other poyntes vnto it.

The vertues of Rue out of Dioscorides.



The wilde Rue that groweth in woddess and mountaynes / is more sharpe or biting / then the gardin or sowed or set Rue / & it is not fit to be eaten. Amongest the kindes of gardin Rue / is moste fit to be eaten that groweth besyde a figge tre : they haue both a burning propertie : they heat & bring of the skin / prouoke water / & driue floures. And both they / whether they be ta-

be taken in meat/oz drinke:they stop the belly/it is a soferayne medicine oz
preseruatiue agaynste poyson/if an acetable of the sede of it be taken with
wine:yea the leaues taken aforehand by themselves/and with nittes / and
with dried figges/make poysoned medicines to wante theyr streingth. If
they be taken after the same maner/they are good agaynst serpentes. Rue
both in meat/and in drinke/destroeyeth the naturall sede. If it be sodde with
dried dyll/and dronken/ it stauncheth the gnawinge in the bellye. If it be
dronken as is sayed before:it is good for the ache of the sydes and of y^e brest/
agaynst purlines & shortnes of breath/agaynst coughes/agaynst the inflam
mation of the lunges/agaynst the sciatica and the ache of the ioyntes / and
agaynst the colde that commeth agayn by certayn fittes oz courses. If it be
poured in with oyle/it is good for the windines of the great gut/ and of the
mother/and of the streyght gut.The same broken with honye/and put into
the secret place a good wape by/deliuereth weomen of the stranglinge of y^e
mother. If it be heated with oyle and dronken/it killeth woymes. Som vse
to laye it to with honye for the ache of the ioyntes/and som vse to laye it to
with figges agaynst the dropsey:yea if it be dronken/it is good for the same.
Also if it be sodden in wine to the consumption of the halfe/and rubbed on/
it will do thesame. It quickeneth the syght both raw/and condited / if it be
recepued in meat: it swageth the ache of the eyes/if it be layed to with the
floure of parched barlye. With rose oyle and vinegre/it helpeth them y^e haue
the head ach/if it be brused and put into the nose thzilles/it stoppeth the bur
sting out of blood out of the nose/if it be layed to with bay leues/ it swageth
the inflammation and swellinges of the stones/and it healeth wheales with
myrt/and a treat made of ware/if ye rub the place with wine/ peper and ni
tre/it healeth the whyte morpew. But if it be layd to emplaster wise/ with
the same/it taketh awaye litle rede lumpes like knoppes of tyme/and war
tes also lyke ppsineres/if it be layed to with hony and allome/ it healeth the
foule scoruy euell. The iuyce of Rue made hote in the pyll of a pomgranat/ &
poured in/is good for the ake of the eares. The same healeth dull eares/layd
to with the iuyce of fennel and hony: if it be layed to with vinegre / whyte
lead and rose oyle/it healeth hote and cholerick inflammations and runninge
sores/and letteres/and the running sores of the head.

*ut hinc sumes
entes humina
tas. Ovid*

If rue be eaten afterward/it dilayeth and stancheth the biting oz sharp
nes that commeth of the eating of garlyk and onyones.

The Rue of the mountaynes if it be eaten/it killeth a man. But the sede
of the wilde Rue dronke/is good for inwarde diseases/ and is fit to be men
ged with preseruatiues and triacles.

The sede also of Rue perched/if it be geuen scuen dayes to drinke to him
that vissed his bed/he shall do no more so.

The root of thys is called moly of the mountaynes.

The wilde rue is lyke vnto it of the gardin/ and it is good in drinke for
the falling siknes/and for the sciatica/it driueth doune floures/ but it killeth
the byrth/for it is sharper then it of the gardin/pet it may not be eaten / be
cause it is hurtfull in meat.

¶ iij

Out

Of Rue.

Out of Galene.



The rue is hote in the fourth degre/ & the gardin rue is hote in the thyrde: it hath not only a biting taste/ but also a bitter. wherby it may make rype and cut insonder grosse and tough humores/ and for that propertye it may driue vyne/ it is good for windmies/ and therfore restreyneth and bydleth the appetite and desyre of the pleasure of the body/ it maketh ripe and dryeth myghtely.

Out of Simeon Sethi.



It is good for the windye and waterye dropsey: it is good for them that haue dronken the iuyce of poppye called opium / or the popson of Aconitum or Liberdys baye/ if it be dronken/ it is good for y colick/ and so is it good also in a clister/ me holde that it quickeneth the eyesyght/ and therfore paynters vse it muche: if ye seth it with oyle and bath the bladder therewith/ it is a remedye agaynst the stopping of water. Both take in aboue in drinke and beneth in a clister. It is good for the lithargie or forgetfull disease: it is also good for them that haue the goute or payne in the knees of waterishe humores: it strenghteneth the guttes not by the heat alone/ but of a natural propertye. But they that are cholerick of nature/ and are syck of cholerick diseases/ ought to absteyne from rue/ for it heateth them to much/ and melteth away the fyne blood/ and leaneth the grosse/ and maketh it melancolick: the iuyce of this herbe is euell for weomen with chylde/ he that eateth rue in y morning shall be fre all the day after from venem and popson.

Of Saum.



Abina is named in Greke Brathys/ in Duche Saunenbaume/ in frenche Sauinera or Sauiner.

There are two kindes of Sauiue as Dioscorides writeth: the one hath leaues lyke a Cypres tre/ but more pricky with a greuous smell/ byting and burning: for it is a short tre spreding it selfe more out in breath: and som vse the leaues for perfumes: y other hath leaues lyke Tamarisk. I haue sene both these kindes in Germany/ and the one plenteously in Englande/ that is the lesse/ and the greater I saw in woymes in Germany in a preachers gardin.

The vertues of Sauiue.

The leaues of both the Sauiues stave and stop woundes that sprede for a brode and consume fleshe as they go/ and if they be layed to/ they swage inflammationes. Also if they be layed to with honye/ they scour away blacknes and filthines/ and they burst carbuncles. But if they be dronken with wine/ they dryue blood by the vyne/ and dryue furth also the byrth: the same thyng will they do if they be layed to/ or ministrred in a perfume/ they vse to be menged with heating oyntmentes/ and namely wyth the oyntment called vnguentum gleucinum.

¶

Sabina



Out of Galene.

Sabin is of the nombre of them that dye myghtely/ and that accordings
 vnto thre qualites/ whiche it sheweth in taste lyke vnto the Cypres tre/
 but that it is more bitinge/ and as a man woulde saye more spice or better
 smelling: therfore it hath the qualite that I spake of/ that is a byting sharp-
 nes/ standing in an hote complexion and bitternes/ and a darcker or more
 vnseleable binding/ then the cypresse tre hath: for in asmuche as it exceedeth in
 that/ so more myghtely doth it make rype/ and therefore it can not glew to-
 gether woundes/ for the strenght of the dynes/ and the heate that it hath/
 for it hath so much of both the qualites/ that it doth stretch out and bringe
 inflammation or burning: it may as well be occupped aboute rottenes as
 the Cypres maye/ specialllye when they are stronger and longer/ for these
 without anye auoyance can abyde the strenght of medicines: it louseth or
 dissolueth carbuncles.

This is a medicine that is hote in the thyrde degre/ and dye in the same/
 and hath verie subtil partes/ and for that cause it is put in to oyntementes.
 Some vse to put twofe as muche of it in the stede of one parte of Cinnamu-
 ni: for if it be dronken/ rypeth and maketh fyne and subtil.

¶ iiii

Of the

Of the elder tre, and of the bushe called Vualworte or Daynwurt.

Sambucus.

eldere tre is flowered a while before goldfinch
daynwurt come what after
une & julye & is beried in
mst.

thys kindes be hook & drie
may appere by thre buttomes
advent adfrithon.



Ambucus is called in Grek Akte in English Elder
or Bourtre in Duch Holder or Holleder in Frech
Sus or Suin. Ther ar two kindes of Akte sayeth
Dioscorides the one is called Akte and it riseth by
into the fashon of a tre and thys is named in En-
glish Elder and it stretched out twiggess like rebes
rounde som thing hollow somthing whytish & log/
there growe iij. or iiij. leues together by certayn spa-
ces goyng betwene lyke the walnut tre leues of
stynkinge sauer and more indented: in the top of the stalkes or bowes are
round shaddowe clusters hauing whyte floures a fruyt lyke the Turpen-
tin tre somthing purple in black full of berries ful of iuyce and of wine.

The other kinde is called in Greke Chameakte and in Latin Ebulus &
in English wallworte or Daynworte and in Duch Attich. This is low &
lesse and more like an herbe and it hath a foure squared stalke parted with
many ioyntes the leues grow with certayn spaces goyng betwene han-
ging about euery ioynte after the maner of fethers lyke vnto the leues of
an almonde tre indented roundabout but longer euell smellingge with a

thys sambucus ex viandis congelatis modis digestis shaddow
familliam obtinet

Of the willow or Sallow tre.

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haddow clustered top lyke the other kind/and even so a floure & a fruyt. It hath a long rout/ of the bignes of a mannes finger: thus far Dioscorides.

Beside these two kindes/ I founde the third kind growinge in the alpes with rede berries/ in other poyntes lyke vnto the former kind called Elder.

The vertues of Elder.

Both the kindes haue one propertie/ and serue for one purpose/ they drye and drye water/ and are euell for the stomack/ the leaues sodden and eaten as an eatable herbe/ drye out choler/ and thynne flume/ and the yong stalkes sodden in a pot do the same. The root sodden in wyne/ and geuen in before meat/ helpeth the dropsey: if it be dronken after the same maner/ it is good for them that are bitten of the viper/ the same sodden in water/ if a woman sit ouer it/ it softeneth the mother and openeth it/ and it amendeth suche hurtes as are commonly about it: the fruyt dronken with wine/ doth the same: the same layd to/ maketh the heyre black. The tendre and freshe leaues/ swage inflammaciones layd to emplasterwise with perched barley/ and they are good for burning and the bitinges of dogges: the same glewe together hollowe sores that gape after the maner of a fistula: they are also good for them that haue the gout/ if they be layd to with bulles tallowe or gote buckes sweet.

hydragoga

dropse

not here

inflammatione

hollowe sores

gout.

Of the willow or Sallow tre.

Salicis primum genus.

Salicis alterum genus.



Of the willow or Sallow tre.

Salicis tertium genus.



Salix is named in Greke *Itia* / in English a willowe tre or a Sallow tre / & in þ Northren speache a Saugh tre / in Dutch / *Ein weiden baum* / in frenche vn *Saulge*. *Salix* as *Colu mella* writeth is deuided in to two principal kinds: the one is called *pericalis* / þ other is called *uiminalis*. *Pericalis Salix* is þ great willow tre / which hath long rodes growing on it. *Uiminalis* is an oyster tre / such as byng furth roddes / þ baskattes ar made of. *Uiminalis* is of diuers sortes. The first is called *Salix greca* / the second *gallica*: the thyrde *Sabina*. *Salix greca* which is yelow in coloz / groweth much in East Fressland about a cytye called *Anrik*. *Salix gallica* which hath rede twigges / groweth in many places of Englande and Ger many also. *Salix sabina* which is also called *amerina* / groweth onely in Italy and in East Fressland / so far as I haue founde hether to.

The vertues of the willow tre.



The sede / the leaues and the barke / and the iuyce of the willowe tre haue poure and vertue to binde together.

The leaues broken and with a litle pepper dronken in wine / are good for the *Iliaca passio* / or the gnawing of the small goutes.

The sede broken / is good for them that spitte blood / & the barke is good for

for the same purpose: the same barke burned & knoddē wth vinegre / & layd to em
plaster wise / taketh awaye harde lumpes / & litle swellinges like nayle bedes.

The iuyce of the leaues and the barke / made hote in the pill of a pomegra
nat with rose oyle / healeth the ake of the eares / the broth of the same is good
to bathe goutye places / and to be poured vpon the same: the same driueth a
waye scurfe and scales: the tyme of taking of the iuyce of it is / when that it
floureth by cutting of the barke: this hath poure to scoure awaye those thin
ges / which brynge darcknes vnto the apple of the eye.

Out of Galene.

A Man may well vse the leaues of the willow tre for to glew woundes
together / the moste part of Physicionēs vse the floures of the willow tre
most of all for the preparing of a drying emplaster / for the poure therof is
to drye / for besyde that it byteth not / it hath also a certayn binding / ther are
certayn also / whiche presse out the iuyce of it / & kepe it as a medicine with
out all byting and drying by very profitable for many thinges / for ye cā not
finde any thinge more profitable for many thinges thē a medicine is / which
drieth without byting / & doth binde a litle / but the barke hath y^e like poure /
with the floures and the leaues : but that it is of a dryer complexion as all
barkes be. Som men do burne the barke and vse the ashes of it / for all thin
ges that had nede of a mighty dryer.

Of Sage.

Salvia. Veronica foemina.

Salvia maior.



Of Sage.

Salvia minor.

Sage is an herb that
groweth in kitchen gardens
in Englande Ireland
Scotland and France

Sage and Boread
Butter is very good
to eat in the Spring
time of the year
1765



Salvia is called in Greke Ellisphacos / in English Sage or Sauig / in Duche Salben or Selue / in Frenche Saulge.

Sage is a long bushe full of bowes and braunches / hauing twigges four square / somthyng whytish / and leaues lyke the Quince tre / but longer / rougher / thicker / and priuely resembling hozenes of a worne cloth / whyte vnder / smellinge wondrously / but the smell is greuous / it hath sede lyke the wilde hozminum in the top of the stalke / it groweth in rough places / Hetherto Dioscorides.

Dioscorides maketh but one kinde of Sage / but Theophrast maketh two kindes of Sage / one wyth a rougher / and the other wyth a smoothe leafe / but nowe are there founde more kindes / the whyche though they differ one from an other muche in roughnes / and smoothenes in greatnes and smallnes / and in diuersite of coloures / yet in my iudgement / they do agre all in one vertue and propertie / and although som be stronger then other som be.

The

Of Sage.

The vertues of Sage.

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The broth wherein y^e leaues and branches are sodden/ dyue fourth water/ and bring furth floures/ and draweth furth the byrth/ and it healeth the pricking of the fishe/ called in Latin *pastinaca marina*/ whych is lyke vnto a flath/ with venemous pyckes about hys taylor: It maketh heyre black/ it is good for woundes/ it stoppeth the blood/ and scoureth wilde sores/ the broth of the leaues and the branches wyth wine stancheth the iche of the priuites/ if they be washed therewith.

Out of Galene.

Galene writeth that Sage is of an euident hote complexion / and something binding.

The vertues of Sage out of Aetius.

The heating poure of sage is evidently knowen/ but the binding vertue is but small/ but som wyte that if a perfume be made of sage ouer the coles/ that it will stop the excessive flowing of womens floures: But Agrippa writeth that sage beyng a holy herbe / is eaten of lionesses beyuge wyth yong / for it holdeth and stayeth the liuely byrth. Wherfor if a woman drinke a pounce of the iuyce of it wyth a litle salte/ at a certayne tyme/ whiche Physicioness can tell/ if she do lye wyth her husbnde/ vndoutingly she shall conceyue. They saye when as the pestilence was in a place of Egypt/ called Coptos/ that they that remayned alpye after the pestilence/ compelled theyr wyues to drinke much of thys iuyce: and so they had in short tyme great encrease of chyldren. Olypheus sayeth that two cyates of the iuyce of sage with one vnce of honye/ if it be geuen vnto a man with drink fasting/ will stoppe the spitting of blood: but it is good agaynst the tyfick and exulceration of y^e lunges: If it be dyessed thus/ take of spiknarde two drames of the sede of sage perched/ beaten/ and sifted xiiij. drames/ of pepper xij. drames/ menge all these together in the iuyce of sage/ and make pilles thereof/ and geue a dram at a tyme/ in the morning to the patient fasting/ and so much against night/ and drinke water after the pilles.

Of Sauerye.



Satureia or Cumila is called in Greke Thymbra / in English sauerye/ or sauerape/ in Duche saturey / in Frenche sarriette: it is hote and drye in the thyrde degre / as the taste will teache you/ whensoever ye will trye it/ for it biteth the tong myghtely. Although diuerse and great learned men haue made one herbe of Thymbra and satureya/ yet it is playne by the autorite of Columella / and other olde writers/ that they are two seuerall herbes.

And because Dioscorides maketh two kindes of thymbra/ it is not vnylyke/ but that the one is it that is called thymbra/ of the Grekes and som Latines/ and the other is it that is called of the Grecianes thymbra/ and of the Latines satureia.

B

The

Qui vult thy
esse silvestre
lum. ut satil
et hortensum
tureiam. Plin
distinguit sol
atureia voce
in condimentariis
nere ut palato
hor. aliq. codic
thymbra.

Of Sauerye.

Satureia fatiua.



The wilde kinde is greater and hotter/and the garden thymbra is lesse then the other and more gentler/and therfore more fit to be eaten as Dioscorides writeth.

The wilde thymbra after the iudgemēt of Matthiolus/is *Satureia hortensis* of Columel. whereof he maketh mention in hys verses.

As for the fyrste kinde that Dioscorides describeth/I thinke it shall be harde to fynde any suche in Englande/when as Matthiolus compleyneth that he can fynde none suche in Italy.

And although we haue here in England two kindes of sauerye/ one that dyeth euery yeare/and is commonly called sauerey/and an other kinde that is called winter sauerye in English/and closter hylope in Duche/which dureth both summer & winter. Yet nether of these answer vnto the description of Dioscorides/for it is Dioscorides describeth it thus / described it groweth in rough places/and in a bare grounde/& it is like tyme/but lesse & tenderer/it beareth an eare full of floures/& they of an herbish or grene color.

The vertues of Sauerye.

Dioscorides writeth no more of the vertues of sauerye/but it serueth for the same purposes/that thyme serueth for/wherfore if ye wil know what vertues sauery hath/loke them out in the chapter of thyme.

Of the

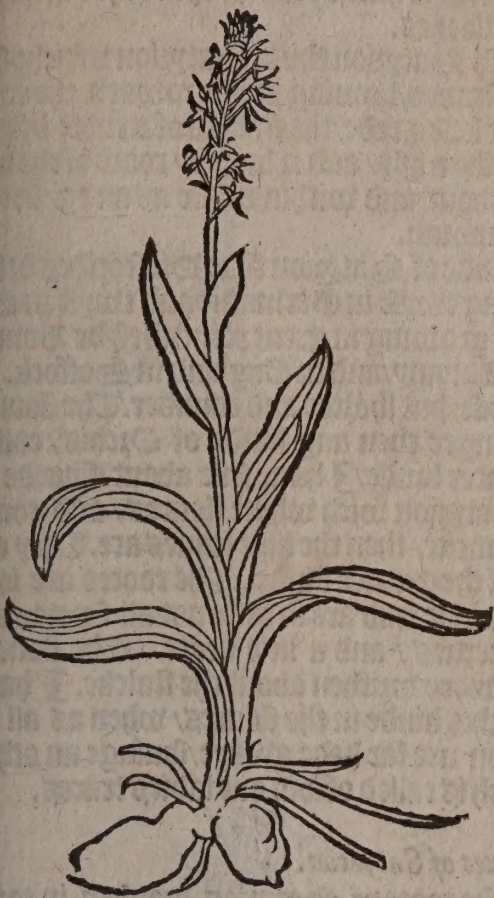
Of the herbe called Satyrion.

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Satyrion.

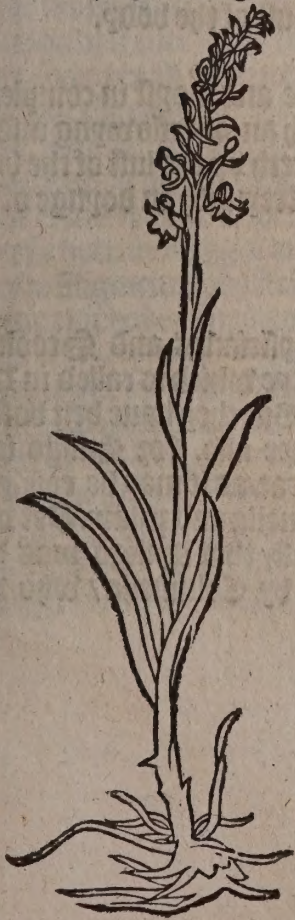
Satyrion trifolium.



Satyrion regale.



Satyrion floribus apium similibus.



Of the herbe called Satyrion.



Satyrion is named in latine Satyrium/ it maye be named in English/ whyt Satyrion/ or whyte hares coddges/ or in other moze vnamanerly speche/ hares ballockes.

Dioscorides describeth Satyrion thus: Satyrion whiche som call Thyleafe/ because it hath thre leaues/ bowing doune toward the earth lyke vnto a Dock/ or a lylly leafe/ but lesse & rede/ the stalk is of a cubit hyght/ and bare. It hath a whyte floure like a lylly/ and a knoppy roote of the bignes of an appel/ broune in color without/ and within white as an eg/ in taste swete/ and not vnpleasent vnto the mouth.

I haue very seldom sene this kinde of Satyrion that Dioscorides describeth here. For I neuer saw it/ sauing twyse in Germany/ and twyse in England. In Germany I haue sene it growing in great plenty besyde Wonne/ and aboute Weissenburg in hygh Alman/ and in England in Suffock. It hath a leafe broder then a lylly leafe/ but shorter and rounder. The floures are very whyte/ and the stalck is longer then any kinde of Orchis/ called Testiculus canis. Besyde thys greater kinde/ I haue sene about Charde in Sommerfetshyr/ a litle kinde of Satyrion with whyte floures/ and rounder leaues/ and broder for the quantite/ then the lylly leaues are. They are mooste lyke yong plantayn leaues of the greater kinde. The rootes are longer/ then the rootes of the greater kinde/ and are in taste not all swete/ but a litle turninge to som darcke bitternes/ and a litle heate. The floures grew very thyck together/ as they were wrythen about the stalcke. I haue sene about the last ende of August/ this kinde in the floures/ when as all other kindes of Orchis and Satyrion are far dede awaye/ sauinge an other litle kinde with a purple flour/ which is called of som our ladies traces.

The vertues of Satyrion.



Dioscorides writeth that the roote of Satyrion dronken in tarte binding rede wine/ is good for the bowyng back of the neck/ and that it is supposed to stee men to the lust of the body.

Out of Galene.



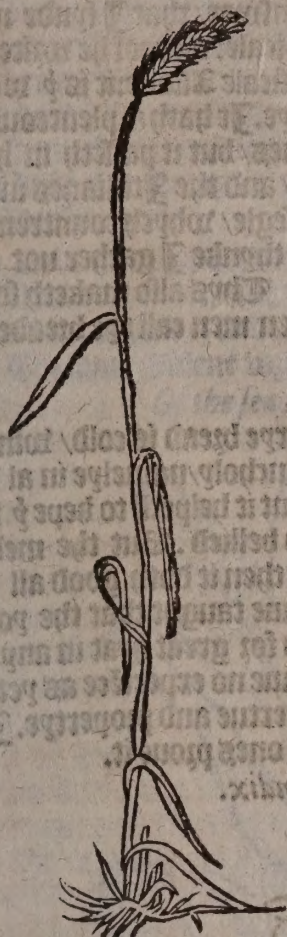
Galene writeth that Satyrion is hote and moyst in complexion/ and that not withstanding that it hath an ouerflowyng and windy moysture/ by reason whereof it stirreth by the lust of the bodye. The herbe and roote are both of lyke streyngth in doyng of these thinges.

Of Rye.



These manye yeares both Physiciaues and Schoolmasters haue taught that our Rye which is called in Dutch Rogge/ is Siligo in Latin. But they haue ben both decepued themselves/ and other also. For Siligo is not Rye/ but a kinde of light wheat/ as it may be easely proued by the authorite of Columella and Pliny. Yet without all dout/ they taught first/ that Siligo was Rye/ had great occasion geuen them to iudge so/ euen by Columella/ who writeth thus of Siligo:

Siligo.



Nec nos tanquam optabilis agricolis, fallat Siligo: nam hoc tritici vitium est. Et quavis candore præstet, pondere vincitur. Verum in humido statu cæli, rectè provenit: & ideo locis manantibus, magis apta est. Nec tamen ea longè nobis, aut magna difficultate requirenda est. Nam omne triticum solo vliginoso, post tertiam sationem conuertitur in siliginem. For thys I do know/ that in a countre where as I haue ben / wythin the Dukedom of the Duke of Cleue/ called Sourlant/ that wheat if it be sowen in that sourlande/ as it is truely called/ the fyrste yeare it will bring furth wheat/ and in the second yeare/ if the wheat that grew there/ be sowen in the same place agayne / that it turneth into rye/ and that the same rye sowen in the same ground/ within two yeares goeth out of kinde into Darnell/ & suche other naughty weedes/ as rye/ sowen in som place of Saxony / as I heard say/ when I was in Germany/ with in few yeare sowen in some felde/ is turned into good wheat.

Yet for all thys/ there are two places in Columella/ that will not suffer siliginem to be our rye. The fyrst place

is where as he sayeth: quamuis candore præstet, pondere tamen vincitur. That is/ although it excelle in whytenes/ yet in heuynes or weyght other excede it. Who dyd euer se rye whyter then wheate/ and is it not most commonlye sene/ & rye bread is heuier then the wheat. Therefore siligo whyche is whyter then the common and best wheat/ and lighter also / can not be our rye. The seconde place is in the seconde booke of Columella/ in the sixt chapter/ where as he wyrteth these wordes: We know many kindes of wheat / but that is moste to be sowen of all other/ that is called robus / because it doth excelle both in weyght and in shynning or clerenes. We ought secondely to regarde siliginem/ whose chese kinde wanteth weyght in breade. Pliny also in the xviij. boke of hys naturall history wyrteth/ that Siligo spicam semper erectam habet/ & pariter nunquam maturefcit. That is/ siligo hath the ear euer standing ryght by/ and it neuer wereth rype alltogether. But whether oure rye groweth with the eares downwarde or no/ and whether it be rype al at one tyme or no/ I reporte me vnto them that are housband men/ and haue skyll in corn/ and both sowe it and mooue it.

By these places I trust/ that I haue sufficiently proued/ that siligo of the olde wyrters/ is not our rye/ as the Philisiciones and Grammarians haue taught certayn hundred yeares.

¶ iii

But

Of Rye.

But som will are of me/seyng that siligo is not rye/ what thynkest thou was it called of any old wyter. To them I answer/ that I fynde nothinge lyke vnto our rye/ the it whych is called of Sicale: wherof he writeth thus: The taurines that dwell vnder the alpes/ cal sicale Asiatic: it is þ worst of al other/ and is only mete to dyue hungre awaye. It hath a plenteous / but a small stalke/ it is vgly to be sene for the blacknes/ but it passeth in heuynes. Then when as our rye hath these propertyes/ and the Italianes in som places call rye Segale/ & the French men call it segle/ whych countremen hold certayn remnantes of the old Latin tonge: I thynke I gather not amis / & our rye was named secale of the old wyters. Thys also maketh something for the same purpose / that som of the Northen men call rye breade/ aussem brede/ as though it had the name of assius.

The nature of Rye.

B comon experience we fynde that rye bread is cold/ windy/ and hard of digestion/ & a breder of melancholy/ namelye in al such persons/ as want exercise of þ body. But it helpeth to kepe þ body soluble/ such as are disposed to be hard bellied. But the medicine is grosse/ and bringeth as much harm and more then it doth good all thinges well considered. Som of the later wyters haue taught that the yong blades of rye distilled/ are good for the stone/ and for great heat in any parte of membre of the body. But here of/ because I haue no experiēce as yet/ I dare not warrant anye man/ that they haue that vertue and propertye. It were good that som man that hath leasure/ shoulde ones proue it.

Of the herbe called Scandix.

Scandix.



Of the sea vnyon called squilla.

Candix is suppoled of som to be y herbe which is called in English Vinke nedle/oz storkes bill. And I haue iudged it to be an herbe y groweth in y corne with a fayre whyte floure/ & leaues lyke vnto cheruel. The later herbe in my iudgement draweth nerer vnto the bitternes & heat y Dioscorides requireth of scādir. But because nether of the both/hath so much heat and bitternes/ as Dioscorides semeth to geue vnto. scandix: I dare not certaynly geue sentence/ that ether of them should be scandix in Dioscorides.

Of the vertues of Scandix.

Rede no other vertue y scādir hath/ but y it is good for y kidnees bladder/ & lyuer/ sauing that Galene sayth y it is good to prouoke a man to pisse/ & to deliuer al y inward bowelles from stoppinge. The same Galene writeth y it is hote & drye in y second degre.

Of the sea vnyon called squilla.

Scilla.



Scilla is named in Greke Skilla of y Apothecaries Squilla/ of the hygh duch/ meus & wybel: it may be called in English/ sea vnyon oz Squilla oz Squill vnyon. The rote of the Squilla is like a great vnyon/ couered with a thin skin as an vnyō is. within that ar many pilles/ one growing aboue an other/ but not hole as vnyones be: y stalke cometh first furth of y roote/ & afterward commeth a flour whyte & yelow. And a long tyme after y come out y leues/ after y maner of an vnyon/ bowyng downward the ground. It groweth much in Spayn and Apulia/ by y sea syde/ but no other where/ sauing in suche like places without settinge oz sowing. For it greweth not from the sea of hym selfe.

Of the sea vnyon called squilla.

The vertues of squilla.

Squilla hath a sharpe and hote nature / but when it is roasted / it is made profitable for manye thynges. And it ought to be roasted after thys maner. Take the squilla / and couer it round about wyth clay or paste / and put it into an ouen / or couer it in the coles or ashes / vntill the past be baked inough. When as ye haue taken that away / yf the squilla be not tendre / and roasted inough / couer it with new paste / or new clay / and roste it as ye dyd before. It that is not thus dressed / is euell for the inner partes. It maye be also baked by settinge it in a pot well couered / vse only the inner partes / and cast away the outer partes. It may also be sodden in water after that it is cut in peces / the fyrst water casten oute / and freshe water put vnto it / vntill the water be no more bitter. When vse it also to skilse it / and to hange it on a threde / so that one pece touche not an other / and so drye them in the shaddow. And we vse it that is cut / to make oyle of it / and wyne and vinegre. One parte of the raw squilla heate in oyle or melted rosen / is good to be layd vpon the riftes of the fete. If it be sodden in vinegre / and layd to emplaster wyse / it is good for them that are bitten of a beper or adder. We vse to take one parte of the roasted squilla / and to put vnto it viij. partes of brused salt / and here of we vse to geue a spoun ful or two to a man fasting / to soften hys bellye. We put it also into drinckes and spicye compositions / and into such drinckes / where wyth we prouoke water / and in suche drinckes as we wold helpe the dropsey with / and help them in whose stomakes the meat swimmeth aboue / or such as haue the iaudnes or geelsought / and haue gnawynge in the bodye / and them that are vexed wyth a longe cough / them that ar short winded / and them that spit blood: one scruple and an half is inough to be taken at one tyme wyth honye. We vse to sethe it with honye / and to geue it to be eaten for the same purpose / and so dressed / it is good to help digestion. It dryueth away stympe mater lyke shauinges of the guttes. If it be roasted and layd to / it is good for hangyng wartes / and for kybed or mould heles. The sede taken in a fyg or wyth honye / louseth the belly. They that haue any exulceration or place that hath the skinne of / and raw / had nede to take hede that they vse not the squilla. Som autours write / that if the squilla be hanged by hole aboue the doze / that no wycheecraft nor sorcerye shall take any place there.

Out of Mesue.

The sea vnyon or squilla is two wayes profitable / both because it maketh rype and redy the matter to be put furth / & dryueth furth such maters as are made redy. It is best that groweth wyth an other & not alone. For it y groweth alone & besyde hote bathes / is venemous. The best is bitter and sharp / and hath shynning pilles / and it groweth in a fre felde. It prepareth thick and tough humores / and melancholy by cutting of the & making of the subtil / & by scouring / y they may more easily come furth / & y doth most spedely y oxymel or honied vinegre / made of y squilla: & the same purgeth out y forsayd humores. Wherefore it is good for y diseases of y head / as y head ach / for y falling siknes / for duffines of y head / & for

for the diseases of the synewes / ioyntes / longes and hreste. And that doth speciallye / the electuarie made of the iuyce of it with honye / if it be licked in. The same maketh a clere voice / and so doth the honyed vinegre / made with squilla / and the vinegre alone made with the same. The same helpe the stopping of the milt and the swelling thereof. And it hindreth putrefaction to be ingendred in a mannes body. And therefore it kepeth a man in heath / and maketh a mannes body continue still in yong state / but they make a man leane. The squilla helpeth the louse goones / and the vinegre of it maketh fast teth that are louse / if the mouth be washed therewith. It taketh awaye the stinking of the mouth / and maketh the breath swete. It stancheth the ache of the stomack / it helpeth digestion / and maketh a man well colored. It maketh a louse body fast and compact / howsoever it be taken. The sodden drinck of it / may be geuen from ten drammes vnto thre vnces. Mesue maketh the sea vnyone hote in the thyrde degre / and dye almost in the same.

Out of Pliny.

The vse of squilla quickeneth the eyesight / if it be taken with vinegre and honye. It killeth wormes in the belly. If it be freshe layd vnder the tounge / it quencheth the thyrst of them that haue the dropsie. It is good to be layd to with honye agaynst the payne of the sciatica.

Out of Galene.

The squilla hath a meruelous cutting poure / but not for all that very hote / so that a man may iudge it to be hote in the second degre. It is beste to be taken sodden or rosted / and not raw / and so is the greates vehementye or strenght abayted. Auerrois also an Arabian / writeth that Squilla is hote in the second degre / though Mesue wyte that it is hote in the thyrde degre: wherefore saying that Galene and Auerrois hold / that it is no hote / and I haue by tasting founde it no hote: I had leuer holde with Galene / that it is hote onely in the second degre / then with Mesue / that maketh it hote in the thyrde degre.

Of water Germander.



Scordium is named in Greke scordion / in Duché Wasser bettenich / it maye be called in English / water german-der / or merrish germander or Garleke germander.

It groweth in Oxforthshyre and in Cambridge shire in good plenty.

The description of the noble herbe called Scordium
out of Dioscorides.

Scordium

*Image val
80 p. 112*

Of water Germander.

Scordium.



Scordium groweth in mountaines and in merrishe groundes: It hath leaues lyke vnto Germander, but greater, and not so much indented about. In smell somthing resembling Carleke, binding, and in taste bitter. It hath litle stalkes, four squared, wherebpon grow floures somthinge redilke.

The vertues of water Germander out of Dioscorides.

Water Germander hath the pouer to heate, and to make a man make water. The grene herbe and also dried, if it be sodden with wine, is good to be dronken against the biting of serpentes, and agaynst popson. If it be taken in the quantite of two drames with mede, it is good for the gnawing of the stomack agaynst the bloody fluxe, and for them that can not make water easely. It stoureth out also thicke and watery gear out of the brest. If ye will take the drye herbe, and munge it with garden cresses, honye and rosin, and make an electuary therof, and geue it to be leked by of the patiēt, it will helpe the olde cough, and such places as are bursten, and shronke together. The same herbe mended with acerat or treat, made of waxe, and layd

sayd to the myd ryf: it will swage the longe heat or inflammation of the: the same is also good for the gout/ if it be layd to ether with sharpe vinegre or with water/ with hony. Also it ioyneth together woundes/ and skoureth old sores and couereth them with a skin/ and when it is dried/ it holdeth doune the fleshe that groweth to much. Men vse also to drinke the iuyce of it / pressed out for all the forsayd diseases / the scordium or water germander that groweth in Pontus or in Candy/ is of most vertue and strenght.

Out of Galene.

Scordium is made of diuers both tastes and poures/ for it hath som bitternes/ som tartnes/ and som sharpnes / which is lyke vnto garleke / called scorodon/ wherevpon I thinke that scordium hath hys name.

It skoureth out and warmeth the inward bowelles also/ & it driueth out both water and also floures. Also if it be dronken/ it healeth the partes y are bursten and shronken together/ & the payn of the syde if it come of stoppage or of colde: The same Galene in hys booke de antidotis/ that is of triacle or preseruatiue medicines agaynst poyson/ wyrteth further of scordium thus: The beste scordium is brought from Candis/ howbeit it is not to be misliked that groweth in other countrees. It is wryten by men of great graunte/ that so many dead bodyes of certayn men that were killed in a battel/ as fel vpon scordium/ & namely such partes as touched it/ were much lesse putrified/ then y other were/ & som came into y beleue that scordium was good against the putrifying poyson of venemous beastes/ and of other poysones.

Of the herbe called Securidaca.

 Securidaca is called in Greke Edifferon or Delikinō/ I haue sene this herbe only in gardines in England/ wherfore I could neuer learne any English name of it: but lest it should be wout name / I call it Arde or Arwurt/ or Arlich/ because Dioscorides sayeth y the sede of securidaca is lyke vnto a two edged are.

The description of Securidaca out of Dioscorides.

Securidaca is a litle bushe hauinge leaues lyke a ricche/ called in Latin Cicer/ & coddies lyke vnto litle hornes/ wherin is rede sede/ lyke vnto a two edged are/ wherbyon it hath the name: the sede is in tast bitter / but dronke it is pleasant to y stomack/ I haue sene ij. kindes of Arwurt/ both wyth the leaues of a Ciche. But the one grewe wilde in Germanye/ and had coddies very litle/ bowed in an other kinde wyth coddies so bowyng inwarde/ that they might be compared vnto a bowe of ayock/ & this kind dyd I neuer se/ but in gardins. Dioscorides wyrteth y it groweth amōgest y barley & wheat.

The nature of Securidaca.

Dioscorides wyrteth y although it be better in tast/ yet it is pleasant vnto the stomack/ & y it is put into triacles/ & preseruatiues. Of other good properties/ he maketh no further mention: Galene wyrteth besyde these properties/ that it openeth the stopping of the inward partes/ and that all the budde and braynches do thesame.

Out of Aetius.

The sede of Arlich is most pleasant to the stomack/ & is most fit for all the inward bowelles. In hote complexions/ y sede of Arwurt ought to be minged w the emplasters/ that are made for the hardnes of the milt. Howbeit also in colde complexiones/ and in all other it is very excellent.

Sedum magnum.



Let two kinds be
in the second first
to cold in the third.
Lead the uppermost
Limes if you can

Sedum foemina.

this name whigs
flowers



Sedum tertium genus.

this kind by the wisdom of dissonance & all
amongst others is not. And it appears as less to be
the for if you test it wyl bite & burne y^e tongue
dungha.

Lead the uppermost times if you
can



in third kind hath
flowers only in
eye yalows.

Sedum minus.

this name yalows.



this kind is
also called yalows
it flourisheth in the gate

Sedum is called also in Latin *Semperuium* and in Greke *Neizoon*. There are iiii. kindes of *Semperuium*: the fyrste kinde is called in Latin *Sedum magnum* in Greke *Neizoon mega* in English *Houfleke* and of som *Singren* but it ought better to be called *Aygrene* in Duche it is called *Gros haufwurtz* in French *Inbarb*. The seconde kinde is called in English *thrift stone crop* in Latin *Sedum minus*. The thyrde kinde is called of som late wyrters *Atermicularis* in English *Hous taylor* or *litle stone crop* and in Duche *Haurpfeffer*.

The description of the kindes of *Semperuium*.

Houfleke hath the name of *Semperuium* in Latin and of *Neizoon* in Greke the leaues are grene: wherfore me thynke that *Aygrene* as I sayed before is a better name for it then *Singrene*. The fyrst or great kinde hath a stalk a cubit hygh or hygher as thicke as your thumb fat fayre grene hauinge litle cuttings in it as *Tithimalus characias* hath: the leaues are fatt or thicke of the bignes of a mannes thumb at the poynt lyke a tonge. The nethermoste leaues lye wyth there bellies vpyward and the poyntes downwarde: but they that are toward the top beyng drawen together resemble a circle with the figure of an eye. It groweth in mountaynes and hylly places som vse to set it vpon theyr houses.

But the lesse *Semperuium* that we call *thrift* or *great stone crop* groweth in walles/rockes/mudwalles and shaddowy diches it hath many stalkes comming from one root small full of rounde leaues fat and sharpe in the ende it bringeth furth a stalk in the middes a span long whiche hath a bushye and shaddowy top and small grene floures.

There semeth to be a thyrde kinde of *Aygrene* som call it *Porcellayne* or *Teliphium* the Romaynes call it *Illictham* it hath leaues thicke and rough drawyng nere vnto the leaues of *Porcellayn* this kind groweth in rockes.

The vertues of the kindes of *aygrene*.

The great kinde hath a cooling nature and binding: the leaues by them selues and layd to wyth perched barley mele are good for the burnyng heat of swelled places called *Crispilata* or of other saynt Antonies fyre agaynst crepinge sores and frettinge sores agaynst the inflammationes of the eyes agaynst burning and hote goutes. It is good to poure vpon the head that aketh the iuyce of *Houfleke* wyth perched barley mele and rose oyle the same to be geuen in drinke vnto them that are bitten of the felde spider. It is also geuen vnto them that haue a great lax or the bloody fluxe. If it be bronken wyth wine it driueth out of the belly brode wormes: if it be serued after þe maner of a suppositoary vnto woemen as the place inquireth it stoppeth the issue of woemen: the iuyce also is good for them that are blare eyed if it come of blood. The leaues of the second kinde called *stone crepe* hath the same nature that *Houfleke* hath.

*Jobis canhis
hypogesson
quod in Ang-
gundis feru-
nasatur.*

*hanc fortassis est
ba qua Plin. d.
in nominat u
hanc similitudine
portulaca silvestris.*

*but falsly as it is
in that so is not
form.*

*Harporia & non
Hote Gout.*

*flux
diarrhoea.*

*but it is founde by muche
in the country of Lincolnshire
James Heywood York*

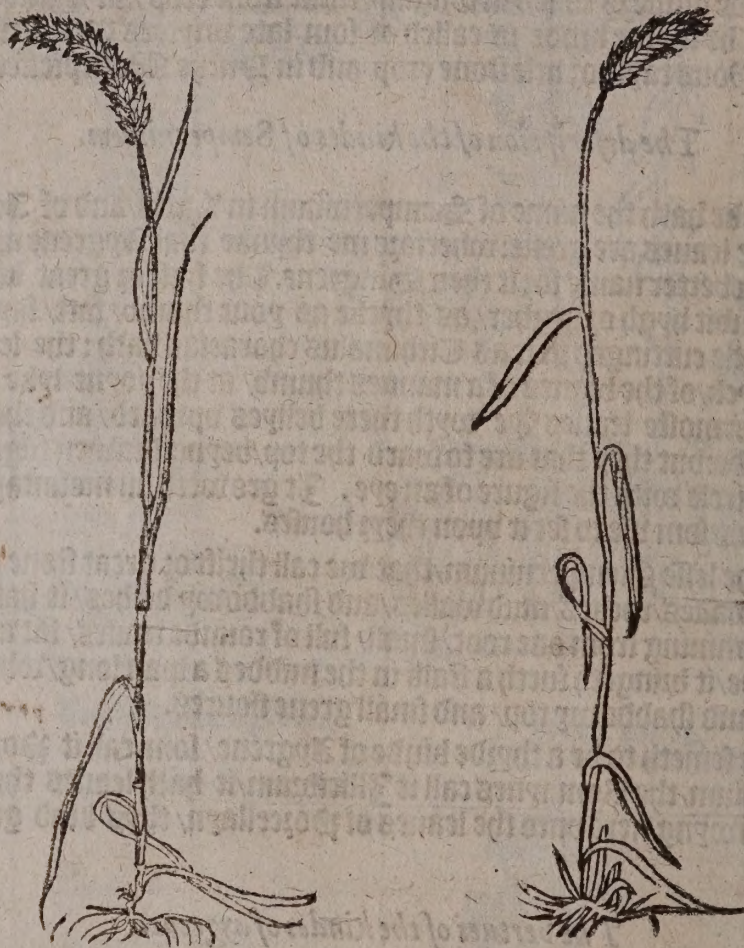
Of Spelt.

The thyde kinde called *Uermicularis* hath an hote nature/ and sharpe and blisteringe / and power to dryue awaye wennes / if it be layed to wryth swynnes grese.

Of the corne called Spelt.

Zea primum genus.

Zea alterum genus.



Spen is called in Greke *Zeia* / in Italian *Spleta* *pira biada* and alga / in Duche speltz / it may in English be called spelt: howbeit I neuer sawe it in England. There are two kindes of *zea* / whereof the one is called single / and the other two cornes / because it hath the sebe ioyned together in two chassy coveringes. The fyrst kind is called in Duche Tinkel. The seconde kinde is called speltz / and is comon about Weissenburg in hygh Almany / viij. Duch myle of thys syde of Strasburg. And there all men vse it in the stede of wheat / for there groweth no wheat at all. Yet I neuer sawe sayter and pleasanter bread in any place in all my lyfe / then I haue eaten there / made only of this spelt / the corn is muche lesse then wheat / and shorter then rye / but nothing so black.

The vertues of Spelt.

Dioscori.

Of Groundsell.

132

Dioscorides writeth that spelt is good for the stomack / and that if it be taken in bread / it nourisheth more then barley / and lesse then wheate. If any man desyre to knowe any more of the fashon and properties of spelta / let him rede Galene of the poures of wheates and nourishmentes / and Theophrast in the seuenth booke of plantes / & there he shall haue it / that he desyret.

Of Groundsell.

Senecio



Senecio is named in Greke Erigeron / in Englishe Groundsel or Groundswill / in Duch kreutz wurtz.

Groundsel hath a stalk a cubit hygh / somthyng rede / litle leaues growyng together / indeted in the outermost partes / after the maner of the leaues of rocke / but muche lesse. It hath yelow floures / whiche shortlye ryue / and wyther into down / wherbyon it hath the name in Greke Erigeron / because the floures after the maner of heare ware hory in y spring of the yere. The roote is nothyng wurt / it groweth most in mudwalles and about cyties.

The vertues of groundsell.

Z ii

The

Of wild thyme.

The leaues and the floures haue a coolinge nature / wherefore if they be bruised / and layed to wpyth a litle wyne / they heale the burninge heat or inflammation of the stones / and of the fundament / the same thinge wil they do / if they be layed on alone: but layed to wpyth the fyne pouder of frankincense / it healeth both the woundes / and of the synewes / and other places / the downe also of it / layd to wpyth vinegre alone / is good for the same purposes / but the freshe downe if it be dronken / strangleth the hole stalke sodden wpyth water / and dronke wpyth maluasey / healeth the ake of the stomack that ryseth of choler.

Of wild thyme.
Serpillum.



atris annula **B**oth Dioscorides and Plinye make two kindes of Serpillum / that is of crepinge thyme. But they do not agre in the description of them: for Dioscorides describeth Serpillum thus / one kinde of Serpillum groweth in gardines / and resembleth Mergerum in smell / and it is vsed to be put in garlandes: it hath the name of serpendo / that is of crepinge / because whatsoeuer parte of it toucheth the grounde / it fasteneth rootes therein. It hath leaues and braunches lyke Organe / called of som wilde Mergerum / but whyter: but if

but if it be set about hedges/it groweth more lustely: the other kind is wild/ and is called zigis. This doth not crepe/ but standeth right vp / and it putteth furth small stalkes/ after the maner of a bind/ whych are full of leaues lyke vnto rue/ but the leaues are narrower/ longer and harder / the floures haue a bytinge taste/ the smell of it is very pleasante/ the roote is nothyng worth. It groweth more stronger in rockes/ and it is hotter / then it of the gardine / and is fitter for physick. But Pliny wyrteth thus of Serpillum: When thynke that it hath the name of serpendo/ that is of crepinge/ whyche thynge it chanseth in the wilde/ and specialllye vpon rockes/ the gardine serpillum crepeth not/ but groweth vnto the hyght of a span: it is fatter that groweth of hys owne will/ and hath whyter leaues and boughes/ and it is good agaynst serpentes: Hetherto Pliny. Nowe ye se the contrary iudgement of these two greates learned men/ wherof the one sayeth the gardin serpillum crepeth not/ but groweth ryght vp. It is harde to tell to whether of these a man should stick: the authozite of Dioscorides moueth me to stande of hys syde/ but som experience as I shall declare hereafter / maketh me rather leane vnto Pliny/ for as I haue seldom seene anye serpillum/ though it had ben brought furth of the felde/ and set in the gardine / crepe and take routes from the ioyntes of the bzaunches: so I neuer sawe anye in the felde that grew altogether streyght vp/ from the ground specially/ if it were of any age/ but dyd alwayes crepe and grow along by the ground: howbeit I grant that euen the wilde serpillum/ when as it bringeth furth hys top and floure/ hath a litle stalke aboue the ground about vi. inches longe/ or therabout: it is possible that Dioscorides loking vpon the wilde serpillum / about y^e tyme of flouringe/ and not considering it at other tymes/ dyd therefore geue sentence that the wilde serpillum dyd not crepe/ but that it of the gardine should crepe/ and take routes in the grounde at the ioyntes/ it is contrarie to my experience/ except he mean of such as is brought from the felde / and is planted in the gardin/ for although it bussheth largely/ and groweth somthyng asyde/ yet it fastneth very seldom any rootes in the grounde/ whereof the cause maye be/ that the gardinere will not let it growe so long / that it maye crepe vpon the ground/ and so will not suffer it to take roote. It is also lyke it that Pliny calleth the small kind of tyme/ that is comon in our gardines in Englande/ serpillum hortense/ and if that be his meaninge/ then is hys opinion very true/ for that neuer crepeth. And that there are two kyndes of tyme/ and not one alone as som holde/ wherof Pliny may call the one serpillum hortense/ these wordes of Dioscorides in Epitimo beare wytnes. Epithymum is the floure of an harder thyme/ and lyke vnto sauery. Plinye also maketh two kyndes of thyme/ but he diuideth them not as Dioscorides doth/ but he diuideth the one into the whyter/ and the other into y^e blacker/ where as Dioscorides diuideth thys thymes into the harder/ whych is greater/ and into the softer and lesse kinde / wherefore the lesse and softer kinde may be the gardine serpillum of Pliny/ & no kinde of Plinyes thymes. And these do I saye rather by the waye of serching for the truth/ then for any determination/ leuing the mater to the iudgemente of the learned and discret reader.

Serpillum that is in gardines/ is called in the moste parte in Englande

Z iii

crepinge

of these a ma

Of wilde Thyme.

creeping thyme/and about Charde pulimountayn. It that is abroad in the felde/is called wilde thyme in English/and in Duche Quendel/ in Netherland/vnser lieuer frawen betstro/ in Frenche du Serpolet/ in Italian serpillio/ in Spanish/serpolho.

The vertues of wilde thyme or rinning thyme.

Running thyme dronken/bringeth down a womans sikenes/ and dryueth furth water. It is also good for the gnawing and wounding in þe bellye/for bursten places and drawen together/against the inflammations of the lyuer/and against serpentes/both dronken and also layd to wythout. The same sodden wyth vinegre/ and afterward mixed with rose oyle/will swage the head ache/ if the broth be poured vpon the head. It is meruelous good/for the forgetfull euell called of som lechurge/and for the phrenesye. The iuyce of it dronken in the quantite of iiii. drammes/wyth vinegre/stoppeth the vomiting of blood. Serpillū is more then hote in the seconde degre a greate Deale. I take it to be hote in the thyrde degre.

Of Melilote or Italian Melilote.

Serta campana or Sertula campana/is named in Greke Melilotos/but howe it is called in Englishe/ I can not tell/ for I neuer sawe it in England/but it may be called right melilote/ or Italian melilote/som Duche men though it growe no more in Duch land/ then it doth in England/call it in Duche/Welsch Steynklee.

I haue sene two kindes of Melilote/where of the one came out of Italy/whyche I reken was the true Melilote/and an other kinde whyche came out of Spayn/whyche Matthiolus maketh his Scorpioides/ wyth sede in longe hornes/throw the whyche a man myght se/how euery sede dyd lye.

Of Melilote out of Dioscorides.

The best Melilote groweth about Athenes/and in Cilik/ and Chacedonia/and it resembleth saffron/ & is well smelling. It groweth also in Campania/ aboute Nola/ of the coloz of a quince/ but of a weyk smell. I fynde no larger description of melilote in Dioscorides/ wherefore we muste gather the description by other meanes/ then by hys description. It doth appeare by the name of Melilote/that it is a kinde of Lotus/and all the kindes of Lotus haue thre leaues together/ lyke a clauer/where vpon I gather that melilote ought to haue leaues lyke to clauer or trifoly. Dioscorides also intreatinge of Ligustrum or appennine: iouage maketh the leaues of it lyke vnto the leaues of melilote. But the ligusticum hath leaues speciall ye them that are outermoste / thre growyng together lyke vnto a clauer or trifolye / but longer/ whereby and by the former description/a man may playnely gather/that the comon herbe that is bled for melilote/is not the ryght melilote. For the ryght melilote must haue longe leaues lyke Ligustik/whyche the comon melilote hath not/ and also it must resemble saffron/and haue a good smell/ whyche properties/ because they can not

can not be founde in the comon melilote/ therefore it can not be the ryghte melilote/ but a kynde of wilde lotus/ whereof Theophrast maketh manye kindes.

The vertues of Melilote.

Melilote hath a poure to bynde together/ and to soften euery inflammation/ specialllye about the eyes/ the mother/ the fundament and stones/ with maluassey/ and so layed to/ somtyme there muste be menged withall/ the yolke of an egge roasted/ or the mele of fenelgreke/ or lintlede/ or floure/ or the heades of poppy/ or succory/ or endiue sodden in water/ it healeth newe Meliceridas/ that is impostumes/ hauynge wythin them an humoz lyke honny. It healeth also the rinninge sores of the head/ if it be layed to wyth the earth of Cio/ and wyne/ or wyth a galle/ both sodden wyth wyne/ and also raw/ layd to wyth any of the fornamed/ it swa geth the ache of the stomack. The rawe iuyce pressed oute and poured in wyth maluassey/ healeth the ache of the eares. It healeth also the head ache if it be menged wyth vinegre and rose oyle/ and sprenckled vpon the head. Galene wyrteth that melilote is of a mixed qualite/ and that it is somthyng byndynge/ and that it digesteth therewyth/ and maketh rype/ and that the substance of it is more hote then colde.

Of the herbe called Sefamum.



Sefamum is not described of Dioscorides/ & therefore many erre about the knowledg of it. I wil therfore gather as much as I ca out of other old autores/ wherby it may here after be serched & better found out and more perfittly knowen. Theophrast rekeneth milium panicum & sesamam together/ in the viij. boke and fyrst chapter/ and in the iij. chapter/ and many other places. Columella where as he speaketh of the sowynge of milium and panicum/ immediatly maketh mention also of sesama as a thyng/ lyke one to an other. Pliny in diuerse places doth the same/ as in the xviij. boke and vij. chapter/ and in the xxij. boke/ & xxv. chapter/ and Dioscorides by and by after milium and panicum wyrteth of sesama/ as of a thyng lyke vnto them/ wherbypon a man may gather that there is greete lykenes betwene milium panicum and sesama. Theophrast lib. viij. cap. iij. wyrteth & sesama hath such a stalke as the ferula hath/ whiche is holowe/ and lyke vnto a homlok/ and in the v. chapter he sayeth/ that there is one kinde of sesama that is whyte/ he wyrteth also that no beast will eat sesama when it is grene/ because it is so bitter. Pliny also in the xviij. boke & vij. chapter wyrteth/ that sesama hath a stalk lyke ferula/ and that the sede of it is kept in litle vesselles/ and in the x. chapter of the same boke he wyrteth & sesama was fetched out of Jude/ and that the sede of it serueth to make oyle of/ and that the chaff of milium panicum and sesama/ is called Apluda. And as touching the leaues/ Pliny sayeth that sesama hath leaues blood rede.

Z iij

I thynke

Of the herbe called Sefamum.

I thinke that where as there are two herbes/that are now taken for sesama/nether of them haue all these properties that Theophrast and Pliny geue vnto sesama. The fyyst herbe whych is of long time hath ben taken for sesama/hath sedes in litle vesselles/and the sedes are full of oyle/but the leaues and stalke are not lyke sesama / nether is the hole herbe lyke vnto milium oz panicum. Thys herbe is liuely set furth in Matthiolus and in Hieronymus Bock. It is called in Dutch/slackes totter/the leaues ar lyke a brode arrow head/if the endes were not croked and to smal/but they are not rede but grene/and the se de is redishe yelow. It groweth in Germany commonly amongst slachs/and men fede byrdes wyth the se de of it there / namelye syskenes / and linnettes/ and golde finches/and byrdes of Canaria. But for the causes aboue reherfed/it can not be sesama of the old wyrters.

The other kinde of herbe/whych is moste commonly taken for the right and true sesama/haue I also sene growyng as well as the former kinde : It hath leaues lyke basil/and a yelowish rede se de/all full of oyle. It is well set oute in the seconde edition of Matthiolus/ but nether the leues of it / nether the stalke / nether anye lykenes that it hath wyth panicum oz milium do agre wyth the markes that Theophrast and Pliny do geue vnto theyr sesama/wherefore I can not se how ether of these can be the ryghte sesama of the olde wyrters/allthough the se de of them both be verpe oylishe/ and in many thynges will serue in the stede of the ryght sesama.

The vertues of Sefama.

Sefama whyche maye be called in English oyle se de/is euell for the stomack/and maketh ones bryeth stinke / when it sticketh in y teth while it is in eating/but if it be layed to/it dryueth away the grossnes of the synewes/ and it helpeth brused eares/ inflammationes/ burnt places/the paynes of the ioyntes/and the biting of the serpent/ called cerastes. Wyth rose oyle it swageth the head ache that commeth of heat. The herbe sodden in wyne/doth thesame. It is most fit for the inflammationes and ache of the eyes/there oyle made of it / whyche the Egyptianes vse.

Of Siler mountayn.



Seli massiliense is named of the Apothecaries siler montanum/it may be called in English siler mountayn. Dioscorides describeth it thus: Seli of Massilia hath leaues lyke vnto fenell/but grosser and a bigger stalke also/ and a spokye top lyke vnto dill/ wherein is long se de couered/and byting streyght way after it is eatē. The rote is long and well smellinge.

The vertues of Siler mountayn.

The roote and the se de haue an hote poure/if they be dronken/they heale the stranguriam/and the shoyte winde/ they are also good for the franglinge

gling of the mother/and for the falling siknes/they dryue out floures/and also the byrth/and they are good for all inward diseases/ and they heal an old rough. The sede dronken wyth wyne/helpeth digestion/ and taketh awaye the gnawing of the belye. And it is good for agues/wherein a man is both hote and colde at one tyme. It is good to be dronken wyth wyne and pepper agaynst the coldnes in a iorney. It is also geuen to gotes in drink / and to other beastes also to make them bying furth more easely.

Of Hartis wurt.



Seseli Ethiopicum groweth in diuerse partes of hygge Germanye / where I haue sene it both grene and drye/ and som call it hartzwurt/ but I neuer sawe it in Englande / wherefore we maye call it Hartwurt/ wyth the Duch men/ butyll we fynde a better name for it.

It hath leaues lyke Ruy/ but lesser/ and longe of the fashon of wodbinde leaues. It is a great bushye herbe/ or a black bushe as my Greke terte hath/ for it hath melas/ and not megas/ and it groweth two cubites hygh / wherein are braunches two spannes long/ and a top lyke dyll/ the sede is black/ thyck as wheate / but more byting and better smelling/ and verye pleasant.



Seseli Deloponnense hath leaues lyke vnto Homlok/ but broder and grosser/ or thycker. It hath a greater stalke then it of Bassilia/ of lykenes of ferula. And in the ouermoste parte of it/ is a spokye top/ wherein is broder sede/ and thycker/ and well smelling. It groweth in rough places/ in moyst places/ an in hygh places / and also in Ida / it hath the same vertue wyth the other.

The figure that Matthiolus setteth out/ for seseli Deloponnense / in my iudgement agreeth not wyth the description of Dioscorides: for the leaues of hys herbe/ in the figure/ are not lyke homloke/ nether in one poynte nor other. The leaues of it that I saw growyng about Weissenburg in hygh Germany is somthinge lyke persely/ wherefore som haue taken it for petroselinum or apio montano/ the roote is very long and great/ and of a strong smell/ but not vtterly vnpleasant.

Of the thre kindes of Sideritis.



Sideritis whyche is called of some Heraclea / is an herbe whyche hath leaues lyke vnto horehound/ but longer drawyng nere vnto the lykenes of sage or an oke/ but lesser and rougher: it hath four squared stalkes a span hygh/ or hygher/ not vnpleasant in tast/ and after a maner somthyng binding/ & in them are round thynges lyke whorles/ certayn spaces goyng betwene as horehound hath/ and ther in is black fede. It groweth in places somthyng rockye. Thys herbe that Dioscorides describeth here/ groweth in the old walles of Colon/ and also about the fel-des of noymes/ not far from the harnes mylles.

It hath

Of the thre kindes of Sideritis.

Sideritis prima.



It hath long small indented leaues/with a good smell. And I suppose that Fuchsius describeth the same herbe/and although Matthiolus doth repute Fuchsius in taking of thys herbe for the fyrst kinde of Sideritis / yet he setteth one for the fyrst kinde whych is much lesse agreyng wyth the description of Dioscorides/then it that Fuchsius setteth furth. For (except I be far begyled/as I thinke I am not) he setteth out for the fyrst kinde of Sideritis/marrubium palustre Tragi/that is water horehound. That herbe groweth alwayes about water sydes/and it hath a stinking smell of garleke/ & it is a cubit hygh/and for the moste parte hygher/wherfore it can not be the fyrste kinde of Sideritis/whyche groweth in rockye groundes/and hath a stalke but a span long/or not muche aboue. Thys kinde is called in Duches Glitkraut/it may be called in English Bronwurt or Rock sage.

The second kind hath branches two cubites hygh / but small. It hath many leaues in long footstalkes/lyke vnto the leaues of a brake/ and in the ouer parte clouen of eche syde. Out of the hyghest winges come furth certeyn outgrowynges/long and small/and in the hygh top of al/ representing a rounde bowle / hauinge a rough heade/ wherein is sede/lyke the sede of a bete/but rounder and harder.

I haue

Of the thre kindes of Sideritis.

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I haue sene no herbe more agreyng vnto thys description/then the herbe that groweth in feignes/called of som Osmunda/ but I am afrayd that y^e top of it and the seide will not suffer it to be *Sideritim secundam*.

Of the thyrde kinde of Sideritis.

The thyrde kinde groweth in walles and wyneyardes/and it hath many leaues/commynge from one roote lyke vnto the leaues of Coziander/ about litle stalkes/ beyng a swan hygh/ smoth/ tendre/ and somthyng whytish. It hath rede floures/ in taste bitter and clammye. If herbe Robert had had whyte floures as it hath rede/ it myghte haue well ben the thyrde kinde of *Sideritis*. But the other kinde that hath the whytish stalkes/ after my iudgement is the thyrde kynde/ whyche maye be called in Englishe Coziandye wounde wede.

The vertues of the kindes of Sideritis.

The leaues of the fyrste kinde layd to/ do bynde woundes together/ and defende them from inflammation. The leaues of the seconde kynde is also good for woundes. The thyrde kinde is also good for blodye and grene woundes.

Of the Carob tre.

Siliqua.



The



He fruyte of the tre/ that is called in Greke Keratonia/ is named in Greke Keration/ in Latin Siliqua/ of the later Grecianes Xyloceraton/ in Italian Carobe/ in French Carouge/ in Spanishe Farobas/ in Dutch sant Johans brot: but howe that it is named in Englishe/ I can not tell/ for I neuer sawe it in England/ yet I haue had the tre of it/ growing in my gardin at Colon in Ger manye/ and I haue sene the fruyt in diuerse places of Italy/ where as it is called Carobe. Yet although thys fruyte be not/ nether hath ben in Eng- land that I haue heard of/ for all that all the interpretours that haue inter- preted the new Testament/ haue Englished siliquas coddies/ not wythout a greate error. For siliqua although it signifye som tyme a cod or an huske of beanes or peasen/ or suche other like pulse/ yet it signifieth in the xv. of Luke/ the fruyte of a tre/ and not simply a cod or a huske wythoute anye addition/ whereof it is a cod/ for it is named in Greke of Luke Keration. The tre is a talle tre/ and it hath leaues in suche ordre as the ashen leaues growe in/ but they are muche rounder and shorter/ and in dede the bryanche of the Carob tre is lykkest vnto a bean/ both in fruyt and leaues of any tre or pulse that I know. The fruyt is lyke a longe flat beane/ in color reddy/ in taste when it is ripe and dyed/ swete/ but vnpleasant whylle it is grene.

cap. 15. 16. These thynges beyng so/ it were better to Englishe siliquas/ Carob coddies/ then coddies alone. The tre may be named in Englishe a Carob tre/ and the fruyt a Carob/ or the tre maye be named a bean tre/ and the fruyt a Carob beane. If any man can fynde any better or fitter name/ I shal be wel content there wyth.

The vertues of the Carob.



Reshe and grene Carobes are euell for the stomack/ but they louse the belly: the same dried/ stop the belly/ and become better for the stomack. They prouoke also vyne/ and specially suche as are layd vp in the stoness of grapes.

Out of Galene.

The Carob beane ingendyeth but a noughty iuyce/ and it is full of wood/ by reason whereof it must nedes be hard of digestion/ and thys is an euell propertye that it hath/ that it will not lightlye go doune. Wherefore it were better that they were no more brought from the East countrees/ where as they grow hyther into thys countre. He wyrteth also: The carob tre called Ceratonia/ is of a binding and drying nature/ as the fruyte is/ whych is cal- led Ceratium/ and it hath som sweetenes in it. The carob hath one thyng ly- ke vnto a chirre/ for whylle it is grene/ it louseth the bellye more/ and when it is dyed/ it stoppeth the bellye more/ because the moysture is spent awaye/ and it that is of a grosse substance/ doth onelye remayne.

Of Mustarde.

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Sinapi primum genus.

Sinapi hortense.



Mustarde is nether diuided into kindes / nether described of Diosco-
rides / because it was so well knowen in hys tyme. And now it is
so well knowen / that it nedeth but a shorte description / whiche is
metely well set furth in Pliny. For he in the xix. booke and viij. chap-
ter writeth thus of mustarde. Mustarde is of thre kindes / whereof one kin-
de is verpe small. The other kinde hath leaues lyke a rape. The thyrde kind
hath leaues lyke rocket. Thys is the diuision ioyned wryth a shorte descrip-
tion. There maye be made an other diuision of mustarde by the sede / wher-
of one kynde is whyte / and the other blackish browne or redish. It that hath
the whyte sede / is muche shorter / then the other kindes that haue the browne
sede. It that groweth in the gardin / groweth vnto a greate hyght / and it
hath verpe manye and longe braunches. It that groweth in the corne in
Somerletshyre / a litle from Glassenberrpe / is muche shorter then the gar-
dine mustarde is / but nothynge behynde it in biting and sharpnes. Mus-
tarde is named in Greke / Napi or sinepi / or sinapi in Englishe / frenche /
and Lowe duche mostarde / in hygh Duche Senffe / in Latin Sinapi or
Sinapis.

¶

The

Of Mustarde.

The vertues of Mustarde.



The best mustard is it that is not weathered nor wrinkled/ and is rede and full growen/ and when it is broken/ it is grene within/ and as it were full of iuyce/ and as it were graye in color/ for suche it is freshe and of a perfect age. The vertue of mustarde is to heate/ to make subtil/ and to draw vnto it/ and when it is chowed/ to draw doune thynne flemme from the head: but the iuyce of it mingled wyth mede/ if it be gargled wyth all/ it is good for the diseases of the almondes aboute the rootes of the tonge/ and for longe roughnes/ and hardnes of the wynde pypes. If it be broken and put into the nose thrilles/ it maketh a man to nese: it is good for them that haue the fallinge siknes/ and it stereth by weomen that are strangled of the mother.

It is also good to be layd vpon the heades of them that haue the drowsey euell/ or forgetfull siknes/ called lethargus/ after that the heare is shauen of. If it be mingled wyth a fygge/ and layed vpon the place vntill that it be rede/ it is good for the sciatica/ and for the milte/ and to be shorte for euerye olde ache/ where as by the gresse of an other parte/ we will remoue anye thyng from the depe/ vnto the skinne/ it healeth also scalled heades/ where as the stalke is rede/ and the heare falleth of. If it be layd vpon the soze place/ it scoureth also the face/ and taketh awaye blew marks that come of brusynge/ if it be layd to wyth honye or fat/ or wyth a cerote mayd of ware. If it be layd to wyth vinegre/ it is good for lepres and wilde scabbes/ and cunnynge scurffe. It is good to be dronken for agues whyche retorne agayne by course at a certayne tyme/ so that it be sprenkled or put into the drynke after the maner of perched barle mele. It is also good to be mingled wyth drawynge emplasters/ and wyth suche as are prepared agaynst scabbes. And thesame broken wyth fygges/ and put into the eares/ it is good for them that are hard of hearinge. And it is good for the soundyng or noyse of the heade. The iuyce of it/ if it be layd to wyth honye/ is good for the dulnes of syght/ and for the roughnes of the eybrees. When vse to presse out the iuyce of it/ whylle it is grene/ and then to drye it in the sun. Galene sayeth that mustard is hote and drye in the fourth degre.

Out of Pliny.



Pythagoras dyd iudge that mustarde was moste principall of all those thynges/ whose vertue were caried vpon into the head/ because that there is nothyng that percheth more the nose and the brayne then it doth. And it setteth furth his poure and strenght very far abroad. If that to greate a slepe bere them that haue the forgetfull siknes/ it is good to be layd to emplaster wyse/ ether vpon the heade/ or the shynnes/ wyth a fygge and vinegre. It healeth by making of blisteres by the reason of the burning heat/ anye parte of the bodye out of the

the whych euell humores and faultes of the body ought to be drawen oute/ from the depe vnto the skyn/ and taketh awaye olde aches of the hysle/ loynes and hippes/ by the foresayd meanes. In a greate hardnes it is layed on wythout a fygge/ but if greater burninge be looked for/ it is layd on a double cloth/ goynge betwene.

Of the herbe called Sion.



The herbe that is named in Greke Sion/ and in Latin Sium/ is supposed to be called of Pliny lauer. The same is called of som in English/ but falsely/ water cresses/ and of other beltagges/ but to haue som sure and comon name/ it is best to call it water persely/ or sallat persely. It is named in Duch Brunnen peterlin/ or wasser merk/ in Italian Gorgolestro/ as Matthiolus sayth/ and in Spanish Rabacas/ in frenche Berle.

Sion as Dioscorides describeth it/ groweth in the water/ and is a smal bulshye herbe/ growynge ryghte vp and fatt/ it hath brode leaues lyke vnto Alexander/ but lesser/ and of a spicye smell. By this description they are confuted/ that hold that brooklen/ called in Duch Bachpungen/ should be syon/ when as it hath nether leaues lyke vnto Alexander/ nether groweth ryghte vp/ but groweth low by the ground sydelinges/ so are they also confuted to take water kresse or burn kresse to be syon/ when as it hath no leaues lyke vnto Alexander. Ether Matthiolus knoweth not the ryght syon/ or ellis I knowe it not. For the Sion that I knowe/ hath not sede in litle coddess/ but in the toppe after the maner of anise/ and the roote is not lyke the rootes of water cresses. I am far deceyued/ except the figure that Matthiolus setteth out/ be not lyke the monstre that Horace maketh mention of/ whych hath a mannis head/ set vpon a horse neck/ and many diuerse fethers vpon them/ for I haue gone thorow England/ hygh Germany and low Germany/ and a great deale of Italy/ where as I sought diligentely all kindes of herbes/ but I could neuer fynde yet any such herbe/ as Matthiolus setteth furth for sion/ for his sion hath the verie true rootes and coddess of water cresses/ whych neuer man/ as I thynke dyd se in sion. Let men that are learned in the history of herbes iudge/ whether I iudge ryght or no.

There are two kindes of herbes besyde this/ wherof the greater is in all thynges/ sauinge the bignes is like vnto sion/ the other kinde is of a cubite hyght/ and hath leaues verie lyke perselye in figure/ sauinge that they are a great deal bigger. I iudge that thys kinde is called of Pliny silans/ whyche as he sayeth/ nascitur in glareosis & perennibus fluuijs, apij similitudine.

The vertues of water persely, called in Latin Sium or Lauer.

The leaues of water persely/ whether they be eaten rawe/ or sodden/ do breake the stone/ and driue it out/ and they also prouoke a man to make water/ and they dyscuss oute of a womannis bodye/ both her burdin and her floures. Galene graunteth also that Sion is so muche hote/ as it is well smelling/ when it is tasted.

¶

¶

Of Persnepes and Skirwurtes.

Sisarum sativum magnum.

Sisarum sativum minus.



Sisarum sylvestre.



Both Fuchsius & Matthiolus set furth two kindes of Siser/ but as they agree in þe secunde kind/ which is oure skirwurt/ so they differ much in þe former kinde: for wher as Fuchsius maketh the former kind of siser/ to be oure persnepes/ Matthiolus setteth furth in his figure a kinde of carot/ whiche he sayeth is called in Duche/ gurlin & gergelin/ in French cheruc & gyzoles/ but his description afterwarde/ agreeth not woth the figure of the herbe þe he painteth for siser/ for he describeth siser thus. Siser habet folia olus. A tre/ &c. Siser hath the leaues of Alexander with a stalke and a shaddow top lyke vnto the herbe/ called pastinaca/ woth rootes a span long/ hauing woth in it a finetwisse pith/ somthyng bitter in taste/ and in coloz somthing of saffron and pleasant vnto the mouth. This description agreeth with nether of the figures of Matthiolus that he hath set furth/ and yet he made the description hym selfe.

It agreeth not wyth the fyrste kinde/ for it hath not leaues lyke vnto Alexander/ nether any suche lyke leaued herbes/ but it hath leaues lyke vnto a Carot. And it agreeth not wyth the second figure/ for the rootes of the herbe/ that is oure Skyrwurt/ hath not rootes a span longe/ for they are not four inches long. Therefore the description that Matthiolus maketh/ agreeth wyth nether kinde of the herbes/ whyche he setteth in hys pictures.

Pliny lib. xx. cap. v. maketh two kyndes of Siser/ and sayeth thus: Siser erraticum satiuo simile est et effectu. That is Siser the wilde is lyke vnto the tame/ and also in workynge. And in the xix. boke and fyfte chapter/ he partly describeth Siser thus: Inest longitudine neruus, qui decoctis extrahitur, amaritudinis tamen magna parte relicta: neruus idem & pastinacæ maiori, duntaxat aniculæ. That is/ there goeth a synewe or a pythe a longe thowowe the Siser/ whyche after that it is sodden/ it is drawen oute/ and yet a greate parte of the bitternes abydeth still/ the greater pastinaca hath the same sinewe/ but only after that it is a yere olde.

These be Plinyes wordes/ whose autorite/ if we were bounde to geue credit to/ then shoulde nether oure Persnepe/ nether anye kinde of oure Carotes be Siser/ for I haue diligentely fasted both oure persnepe and oure carot rotes/ but I can fynde no bitternes at all/ nether in the oute parte of them/ nether in the pith or synewe/ as Pliny calleth it. I haue also tasted the scirwurt root/ and in it I haue founde verye litle bitternes/ not wythstandynge som/ but not so much as Pliny semeth to require/ and whylfe I tasted it/ I found it heter then bitterer/ but I founde suche propertyes in it/ that I dare reckon surelye/ that thys is a kinde of siser.

But as for oure persnepe/ as it can not be siser of Plinye/ so knowe I no cause/ why that it maye not be siser in Dioscorides/ sauynge that the greate sweetenes maye seme to hinder it/ for it that is verye swete/ is not wont to prouoke an appetite/ but rather to take it awaye.

The vertues of Siser.

The roote of Siser sodden/ is pleasant to the mouth/ and profitable for the stomack. It doth styxe a man to make water/ and it ingendreth an appetite.

Of the herbe called Sison.



Sison whyche is called both of Plinye and diuerse both newe and olde Grecianes/ Sison is no otherwyse described of Dioscorides/ but that it hath sede lyke persely/ longe and hote in taste/ and that it hath as it were litle cornes in the top. I fynde no herbe in any place that euer I haue ben in/ so well agreynge vnto thys short description/ as the herbe whyche som haue abused for Amomo/

A a iij and is

*Sifer Plin.
Adriano In
subalpin can
gams.*

Of the herbe called Sison.



and is called of som black perselye. It groweth aboute hedges and laynes
wyth leaues lyke a persnep/a prettye longe swete roote/ somthyng warme
in taste/and black sede/whyche in dede is warme but not verpe hote: wher-
fore I dare not saye/ that the herbe is the righte sison/ or ellis I durst haue
ben bolde to haue pronounced that it had ben the ryght sison / but it may be
a kinde of it.

The vertues of Sison.



It is good to be dronken agaynste the diseases of the milke/for
them that can not well make water/and for weomen that want
theyr naturall siknes. The inhabiteurs of Syria where as it gro-
weth/ vse it for a sauce/ recepyunge it wyth a sodden gourd and
vinegre.

Of the kindes of Sifimbrium.



Dioscorides maketh two kindes of sifimbrium/ whereof one gro-
weth on the lande / and the other in the water. The fyrste kinde
whyche groweth in the lande / is named of som as Dioscorides
writeth.

Wyteth/serpillum syluestre/and it groweth in lande/that is not plowed or digged. It is lyke vnto minte of the gardine/but it hath broder leaues and better smellyng. Dioscorides in the description of menthe syluestris/ or menthastrum/maketh it to haue leaues greater then sifimbrium. Of thys description of Dioscorides/a man maye gather that sifimbrium is lyke vnto penny ryall/ether both in leafe/and the maner of creppng/ and growynge / or at the least in creppng/and that it muste haue greater leaues then gardine minte/and lesser leaues then the wilde minte / called mentastrum. Whatthiolus in hys later edition sayeth / that sifimbrium is called in Duche Bachmuntz/or wasser muntz/ whyche can not agree wyth the description that he wyteth thus ouer hys sifimbrium hortense. For howe can wasser muntz/that is water mint/or bachmuntz/that is brook minte / be gardine sifimbrium.

Howe also can sifimbrium be called well hortense / seynge that Dioscorides wyteth that it groweth in places vnto plowed / or vnto trimmed/when as gardines are manered and digged. Therefore I doute whether Whatthiolus knoweth the ryght sifimbrium or no. I take sifimbrium for a kinde of mint/that is called in English baum mynte/ whether it grow in the felde/or be broughte into the gardine/it is of a middel bignes betwene horse minte/and fyne gardin minte.

The seconde kynde of sifimbrium is called cardamine also / in Englishe water cresses/in Duche brun kressen/or wasser kressen/in frenche cresson.

The water cresse is a water herbe/and groweth in the same places that flon or water perselye groweth in. It is called cardamine/because it resemblith cardamum/that is gardin cresses in taste. It hath leaues fyrst round/ but after they be growen furth/they are indented lyke the leaues of rocket.

The vertues of both the herbes called Sifimbria.

The sede of the herbe called sifimbrium primum in Latin / and in English baum mint:if it be dronken wyth wyne/it is good for the dropping out of the water/and it is good also for the stone/it stancheth also the gnatwyng or wynging in the bellye / and the hich rock / other wayes called the yskinge. The leaues are good to be layed to the temples and forehead/ for the head ache:they are also good for the styngynge of waspes and bees. If it be dronken/it stoppeth verbreakynge. This herbe is of an hote nature/euen hote and drye in the second degre / whyle it is grene/hote and drye in the thyrde degre: when it is dryed / and in the same degre is the former sifimbrium.

Of the puls called *smilax hortensis*, and in English *Kidney beane*.

Smilax hortensis. offic. volubilis



*in arbori,
dulcia festo
impeio, quod
indat herbas
qz necet.*



sedes lyke vnto kydnes/not all of one coloz/ but are for a parte somthyng e

Smilax of the gardin / whose fruytes are called lobia / that is coddies oz huskes oz shales / is called sperage. It hath leaues lyke vnto Bay / but softer and smaller stalkes / and claspers wounden in bushes / whereunto they are set / whych increase to that greatnes / that they make arbores and thynges lyke tentes. It hath a fruyte lyke Fenegreke / but longer and more notable / where in are redilhe.

The vertues of Kidney beanes.



The fruyt is sodden woth the sede / and it is eaten after the maner of a wurt oz eatable herbe / as sperage is eaten / it maketh a man make water and causeth heuy dreames.

Of

Of the sharp Smilax.

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Smilax aspera.



The sharpe smilax hath leaues lyke vnto woodbinde/and many smal braunches/full of prickes/ lyke vnto paliurus or the bramble. It windeth it self aboute trees/crepinge by and doune. It beareth a fruyt full of berryes/as a litte cluster/growyng out of the top of the smal braunches/whych is rede/when it is ripe/and biteth a litte in tast. It hath an harde roote and thyeck. It groweth in marshes and in rough groundes.

The vertues of the sharp Smilax.

The leafe and fruyte of thys/are a preseruatiue or triacle agaynst dedlye popsones/whether they be taken before or after. Som write that if anye man geue a litte of these broken into powder vnto a newbe borne chyld/that he shall neuer after be hurt wyth anye deadlye popson. It is also put in to preseruatiue medicines to helpe agaynst deadly popsones.

Of the smooth Smilax or great arbor wynde.

The

Of the sharp Smilax.

The smoth similar/whych maye be called in English Arbor winde/or great winde/or withwinde/hath leaues lyke to Iuy/ but softer and smother/and thyrmer/ and longe braunches/ as the rough similar/ whych are wythout prickes. Thys doth also wind it self aboute trees as the other. It hath a fruyte lyke a Lupine/ black and litle. It hath aboue manye whyte floures/and rounde thowowe oute all the braunches:and there of are made arbores or summer houses. But in Autumne/the leaues fall of: Thus far Dioscorides. As for the sharpe similar/ I haue sene it diuerse tymes/ and I am sure the description of Dioscorides agreeth well wyth it: hetherto haue I founde no herbe/wherewyth the hole description of similar leuis doth agre. For allthough the greate wynde wyth the great bell floure be in all other partes agreynge wyth the description of Dioscorides: yet the fruyt agreeth not/for it is not lyke vnto the fruyte of Alupine. Aetius also in the healinge of a dropsey/sayeth that the similar/ whych groweth in the hedges by the water syde/bringeth furth coddies as the kidney beane doth/ called gardin similar. But I neuer sawe anye kinde of wynde/or wythwinde/or arbor winde/haue anye suche cod/wherfore I must confesse/ that I neuer sawe the rygt herbe/ whych is called similar leuis. The herbe that Matthiolus setteth furth in hys figure for similar leuis/hath nether a sede lyke Lupine/ nor yet coddies lyke vnto the puls/called similar hortensis: wherfore it can not be similar leuis in my iudgement/ excepte that there be other kindes of Lupine/then euer I haue sene/and other kindes of coddies or huskes of the gardin similar/then haue cummed to my syght. The herbe that Matthiolus setteth furth for similar leuis/is in my iudgement the fyrste kinde of Volubilis in Helie/where of he writeth thus:

There is one great kinde of wynd or wythwinde/whych hath mylke in it/and is called in Latin funis arborum/that is the rope of trees/ it hath a whyte floure lyke vnto a bell. Dioscorides taketh it for a temporat herbe/or ellis a litle hoter/then temporate/and to be dye in the second degre. It resoluethe/rypeth/scoureth/louseth and openeth the mouth of the vesselles of the baynes/and therefore it is geuen wyth tragagant/mastick/spicknard/and whaye/it deliuereth men from the stoppage of the liuer and the baynes/that goeth betwene the liuer and the guttes/ and therefore it healeth faundes wyth the iuyce of persely/and sicorpe or whaye/it purgeth gently burnt choler/ and therefore it helpeth rotten agues/and specialllye suche as are longe cholerick agues/it scoureth also awaye the excrementes and outcastes of the brestes and louniges/and therefore it is good for them that are shortwinded.

Of Nighte shad.



Nighte shad or Detemozell is called in Greke Strichnos/in Latin Solanum/in Barbarus latin Solatru/in Duche Nacht schad/in frenche Nozelle. Night shad is a bushy herbe/whych is vled to be eaten/it is not very great/it hath many holes lyke vnto Arne holes at the setting on of the braunches and the stalk.

It hath

*Lupina
Vulpis*

A B C D E F G H I K L M N O P Q R S T U V W X Y Z

Of Nyghte shad.

Solanum somniferum.

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It hath black leaues and greater then basil/ and broder: it hath a rounde grene berrye / the berrye is ether black or rede / when it is ripe/ the herbe hath a gentle taste wythout hurt.

The vertues of Nyghte shad.

The nature of it is to coole/wherefore the leaues layd to wyth persched barley mele/is good for saint Antonies fyre/that is a colerick inflammation:and it is good against tetters. If the leaues be layd to by them selues / they are good to heale the inflammation in the corner of the eye/called Egelopa/whyche is disposed to brede a fistula / and also the head ache:they are also good for an hote or boylinge stomack. They dyspue awaye the hote impostume behynde the eare/called Parotis / if they be broken and layd to wyth salt. The iuice is also good for the hote inflammation/and tetters and such lyke rinyng sores or hote scurf or scabbes/if it be layd to wyth whyte lede rose oyle and litarge/and wyth bread/ it healeth the disease of the eye/called Egelopa. It is good for children that haue the burning in the head/ & for the inflammation of the brayn/ & felmes & skinnes that go about it.

If it

Of Alkakinge or winter chirres.

If it be poured wpyth rose oyle vpon ones head/it is mended wpyth ey med-
cines in stede of water or of an egge/whyche are layd to agaynst sharpe
wynges of the eyes. If it be poured in/it is good for the ache of the eares:
it be layd to wpyth wool/it stoppeth the isshue that weomen haue.

Of Alkakinge or winter chirres.

Halicacabum vulgare.



Here is an other kind of Solanum / called Halicacabus
and Phisalis/it hath leaues lyke vnto nyghte shade/but
yet broder. when hys stalkes are fully growen/they bo-
we to the ground: it hath the fruyte in litle sede vessels
lyke vnto bladders round and rede lyke golde/and also
smouth lyke a grape or wyberry/ whyche the garlande
makers vse in making of garlandes.

The vertues of Alkakinge.

It hath the same vertue that gardin nyghtshad hath / but that it is not
to be eaten/the fruyte of it dronken/healethe the iaundes/and prouoketh wa-
ter.

Of the kindes of Sorbus.

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ter. The iuice of both the herbes called Solanum/ is vſed to be preſſed furth/
and when it is dried/ it is ſet vp in the ſhadowe/ and when it is dried after
this maner/ it is good for all theſe purpoſes aboue named.

Of the kindes of Sorbus.

Sorbum ouatum.



Iſcorides maketh mention but of one kind of Sorbus/
Theophrast writeth of two of the male and female / but
Pliny maketh mention of iiii. kindes/ wherof I haue ſene
iiij. kindes/ but one kinde I confeſſe that I neuer ſaw vn-
to my remembrance. The two fyrſte kindes whyche I
knowe/ haue leaues ſo lyke as can be/ ſet wyng wyſe as
the aſhe leaues grow/ indented/ but they differ in y^e fruit.

The former of them hath rede berryes lyke corall bedes/ growyng in greate
clusters/ whych the byrdes eat in the beginning of winter/ the tre groweth
in moſt woddies/ and it is called in Northumlande/ a rowne tre/ or a whic-
ken tre/ in the South partes of England/ a quick beame tre.

The ſeconde kinde hath a fruyt of the bignes of a ſmall crabbe or a wild

B b

peare

Of the kindes of Sorbus.

peare/a litle longer then a crab/but not full of the fashon of a pear. This tre groweth very plenteously in hygh Almany/where as the fruit is called sorbere or sorbeyfel/and spierlin:it may be called in English sorb appel.

The thyrde kinde which is called of Pliny sorbus forminalis/hath a lefe much lyke vnto a playn tre leafe. Thys tre is called in English a scruple tre/as though a man wold say a sorbus tre. The fruyte is almost as small as are haw/in coloz browne/in taste binding/as the other two kindes are. And thys kinde even as the sorb appel is verye pleasant to be eaten vntill it be rotten/but then it is very pleasant/but not so pleasant by a greate Deale as the sorb appel is.

The vertues of the thre kindes of Sorbus.

The sorb appels beyng yelow in colour before they be full rype/if they be cut in peces / and dyed in the sonne/if they be then eaten/they will stop the belly. Also the powder of them/after they be beten or ground/if it be taken in the stede of perched barley mele / and taken in/ and the broth of them doth the same.

Of the herbe called Sparganium.

parganium hath leaues lyke vnto the herbe whyche is called in Latin gladiolus/and in Greke riphion/and that is small after the maner of a small sege or sheregrasse/called in Latin carex: but the leaues are yet narrower/then the leaues of it that is called gladiolus/and moze bowynge:in the top of the stalk are rounde knoppes lyke besdes/where in is sede. Thys herbe groweth most commonly in waters and fennes/the knoppes are full of litle tuftes. Thys herbe is comon in England and in many places of Germany/but I neuer heard anye Duche nor English name of it:but vntill we can happen vpon a better name/ it maye be called bede sedge or knop sedge.

The vertues of Sparganium.

The roote is good to be geuen wyth wyne agaynst the popson of serpentes.

Of French or Spanish brome.

partium is called in Greke spartion/in English/spanish brome or frenche brome:that spartium is not ginista of the Latines/ I haue sufficiently proued before intreating of the brome bushe.

The description of Spanish brome.



partium is a bushe / hauinge longe twigges withoute leaues sounde/very tough / and som binde vyndes wyth them. It beareth coddies lyke vnto phaseles / wher in are sedes lyke vnto lentilles. It hath a floure lyke vnto wall gelouer/called of som partis ease. This bushe groweth in diuerse gardines in England/ & in Spayn/ and Italy wyld.



wylde. It groweth in my Lorde Cobhammes gardin at Cobham hall/ and also at Shene in the gardine. It hath leues in dede/ but so small that I suppose that Dioscorides toke them for no leues/ because they were so litle and fewe/ that they deserued not the name of leues/ or ellis Dioscorides looked vpon the braunches/ whych at that tyme had no leues. And that thys is lyke to haue bene so the affirminge of Dioscorides/ that Dictamnus of Can dy had no floures nor sede/ may bring credit vnto my gessinge. For it is well known/ that it hath bothe floures and sedes / though Dioscorides neuer sawe them.

The vertues of Spanish brome.

The sede and floures of the Spanish brome are good to be dronken wyth mede in the quantite of two scruples and an halfe / to purge strongly/ but wythout iopardye bpwarde: but the sede purgeth downward. If the twigges be stepe in water/ and y iuyce be pressed out/ after they be well brused/ a ciat of it will heale y diseases of the sciatica & y squynansie or chokes/ if it be dronken fasting/ som vse to stepe the in hyne / and poure them in by a clister/ to them that haue the sciatica/ by this means it driueth furth blodye matter and full of stringes or ragged peces.

B b ij

Of

Of the herbe called Spartum or Sparta
Spartum.



Beside the bushe that is called in French brome/
whych is called spartum. There is an herbe al-
so called spartum/and of som writers sparta/as
in thys proverbe: Spartam nactus es, hanc adorna.
for Pliny in the xix. boke and second chap. ma-
keth mention in these wordes folowynge of the
herbe spartum or sparta: Herba & hic sponte na-
scens, & quæ non queat feri, iuncus quod propriè aridi
foli: vni terræ dato vitio, nanque id malum telluris est:
nec aliud ibi feri aut nasci potest, &c. And a litle af-
ter/in sicco præferunt è cannabi funes, spartum alitur
demersum, veluti natalium sitim pensans, &c. And a litle after: Iunco Græcos ad funes
vso nomini credamus, quo herbam eam appellant, postea palmarum folijs, philuraque
manifestum est: & inde translatus à pœnis, perq; simile veri est. Thus saith Pliny.
Out of these wordes I gather that the herbe that he writeth of, is a kind of
sea bente, or sea rishe/whereof the frayles are made/that figges and rasines
are caried hether in out of Spayne. The same bent or sea rishe haue I sene
in Northumberland/beside Ceton Dalauale/ & ther they make hattes of it.
I haue also sene it in great plenty in ij. ylandes of Gaste Freslande/whereof
the one is called the iust / and the other mor denie: there men vse thys rishe
only

Of the herbe called Spondilion.

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onelye for to make ropes of it (as Pliny writeth) and to couer houses wyth it. It may be named in Englishe Sea bent, or sea rishe, or frayl rishe. I haue not rede in anye good autoz that it hath anye vertue to heale anye diseale.

Of the herbe called Spondilion.

Spondilium.



Spondilion is named in Greke Sphondilion, in Duch Berē klato or wild Pasteney / it maye be called in Englishe kom persnepe or middow persnepe. It groweth in moyst middowes, & about hedges sydes, but not in the hedges.

The description of Spondilium out of Dioscorides.



Spondilium hath leaues after a maner lyke vnto a playn tre leaues, drawyng very vnto the lykenes of the leaues of Donax. The stalke is a cubit long or longer lyke vnto fenels stalke: it hath sede lyke vnto sileli, duple, broder, whyter, & fuller of chaff, of a stronge or greuous smell. It hath a roote lyke a radice, it groweth in merrish and watery groundes.

B b iij

The

Matthiolum
herbaria co
cam herban
vulgaris Bran
vulgaris nomi
e se sphondili
amotat.

The vertues of Spondilium.

The seede of cowe persleye drunken/ scoureth oute flegmatike mater thro-
row the belly and guttes. It healeth also them that are diseased in the
liuer/ the iauundes/ them that are short winded/ the falling siknes/ & the stran-
glinge of the mother. If a man that is fallen in to depe a slepe/ receyue y per-
fume of it/ it wil waken him agayne. If a mannis head be anoynted woth
the oyle wherein it is sodden/ it will help them that haue the phrenesye/ the
drowsey or forgetfull euell/ and the heade ache. If it be layed to woth rue/ it
holdeth and stayeth creping sores and tetteres. The root also is good for the
disease of the lyuer/ and for the iauundes. The same shauen/ and put in/ was-
teth away the hardnes of fistules or false woundes. The iuyce of the stemes
beynge grene/ is good for mattery eares. This iuyce maye be dyed in the
sonne/ and layd by as other iuyces be.

Of certayn kindes of thistelles.



Spina in Latin/ is properly called a thistel/ and in Greke
Acantha. Howbeit is called vniproperly after a metapho-
ricall maner/ spina is taken for a prick/ because thistelles
or spine/ are most full of prickes. First that acantha signi-
fieth a thystell/ and not an hawthorn/ or a thorne woth-
out anye addition/ as the most part of schoolmaysters and
translatours Englishe it: I am able to proue/ not only by
good Greke authours/ but also by the best Latin wyrters/ that acantha in
Greke signifieth a thystell/ it maye be proued by the autorite of Aristotel in
the viij. boke of the history of liuing and sensible substances/ and in the thyr-
d chapter/ who wyrteth these wordes:

τα δὲ βλάκανθοφάγα, ἀκανθὶς θραυπὶς, ἡ καλεομένη χυβρις: τὰ τε γὰρ πάντα τὰ
ἀκανθὰν νέμεται. That is to saye/ these are spiniuora/ that is thistel eaters/ and
vnder the name of the thystell/ he vnderstandeth the seede of a thistel/ as whē
we saye/ a man eateth more wheat then rye/ we meane nether the blade of
wheat/ nether the straw nor chaff/ but onely the seede of wheate. If acantha
ought to be Englisshed a thorn or an hawthorne/ let vs se which byzdes they
be/ that Aristotel calleth acanthophagas/ and as diuerse interpretours En-
glishe them thorn eaters. Aristotell sayeth that Linetes and Goldfinches/
and Grene finches/ are acanthophage: who euer sawe any of these thre kin-
des of byzdes eat thornes/ or the fruytes of thornes? Therefore I maye saye
vnto them/ that Englishe acantham and spinam/ a thorn or an haw/ whych
is the fruyt of a whyte thorn. Erratis philosophiam & plantarum historiam igno-
rantes. For besyde this place now alledged: Dioscorides in the chapter wher
as he intreateth of the tre called Rododendron/ wyrteth thus: Merion byn-
geth furth a fruyte lyke an Almonde/ as it were a certayn horne/ when as it
is opened/ it is full of a wolly nature/ lyke vnto the down of thistelles. The
Greke hath παντοῖς ἀκανθίβοις. Who heard euer tell/ that anye thorn tre/ had
any down or anye wolly nature/ lyke vnto the downe of a thistel? Plinye
also wytynge of the herbe called Grigeron/ whyche we call in Englishe
Groundsell/ sayth thus: The head of Groundsell is diuersely diuided woth a
down/ qualis est spina. What is spina here? an hawthorne or a thystell? when
haue ye sene the thorne tre haue any down? by these places it is playne that
acantha in Greke/ and spina in Latin signifye a thistel/ and no thorn/ as our
school

Schoolmaisters & translatours vse to English it now a dayes. The same word acantha doth S. Luke vse in the parable of the sower in the viij. chapt. & all the translatours turn acantham spinam/ but the translatours of the Latin in to English/ not without a great error/ turn spinam into a thorn/ whē as spina betokeneth not a thorne/ but a thistel. For Luke writeth thus: Aliud cecidit super spinas, & simul enatae spinæ, suffocauerunt illud. And som fell vpon: what? the thornes/ or vpon the thistelled sede? and waxed or grew vp with it / and chokked it. Who vseth to sow vpon thornes/ whether thornes signifie thorn trees/ or the sede or fruit of the thorne tre? Who dare saye that a thorne tre in one year can growe so hygh/ that it maye be able to choke the corne? Is a thorne able to growe with the corne/ as Luke sayeth/ so hygh in one year? I trow nay. Therefore let men learne to English acantham or spinam a thistel/ when as there is nothyng put to them.

Of two other kindes of thystelles.

Iscorides writeth of two herbes/ whyche haue lyke names/ but for all that differ in description/ and in substance/ the one is called in Greke acantha leuke: and the other is called leucacantha. The former called spina alba/ groweth in Italye/ and in som places of Germany/ & besyde Ston in England. I know no English name for it/ but it may be called in English whyt thistel. The other kind called in Greke leucacantha/ & in latin spina alba/ is supposed to be the herbe/ named of y comō Herbaries Carduus marie/ and in English/ milk thistel or maries thysel.

The vertues of these two kindes of thystelles.

The whyte thysel called spina alba/ hath a root good for the spitting of blood for them that are diseased in the stomak and guttes. It prouoketh water/ and it is good to be layd to emplaster wyse for swellinges. The broth of it is good to washe the teth wyth/ for the teth ach. The sede of it dronken/ is good for chylder that haue the crampe/ and for the byting of serpentis.

Leucacantha or spina alba/ named in English milkthysel/ hath a roote good to be chewed in a mannis mouth for the teth ache/ the broth of it/ taken in the quantite of thre ciates wyth wyne/ is good for longe pleuresies/ for them y haue the sciatica/ & for partes y are bursten & thronken together.

Of the hawthorn tre.

The hawthorn tre is called in Greke Dryacantha/ in Latin spina acuta/ in Duche Hagen dozne. Many haue iudged that Dryacantha or spina acuta was the berbery tre/ otherwyse called a piridge tre. But Matthiolus hath brought good reasons to proue/ y Dryacantha is our hawthorn/ and not berberies/ and I haue nothyng to saye agaynst his argumētes/ sauīng that Theophrast rekeneth Dryacanthā amō gest the trees/ whose leaues fall not of in winter: oure hawthorn leaues do fall of in winter/ then it semeth y our hawthorn is not dryacantha in Theophrast. If thys were answered to/ then durst I more boldly pronounce y oure hawthorn were dryacantha. It appeareth by it y is writen in Columella y our hawthorn tre whych hath very whyte floures/ & a rede fruite / whyche wyne desyre very much to eat/ for he writeth thus: Suibus nemora sunt conuenientissima; quæ vestiuntur quercu, subere, fago, corylis, pomiferisq; syluestribus, vnt alba spinæ, Græcè siliquæ, iuniperus, lotus, prunus & achrades pyri.

This herbe must
gathered in June
when it is full

The roote is drie
somewhat adst
the seede name
is Carduus

Spitting of blood
Cathara pelvis est
Iou to the woman
of the fluxe
Cramps.

Of the hawthorne tre.

That is the great woddes are fit for swyne/ whyche are anoynd woth o-
kes/ corke trees/ beche trees/ and wylde trees/ that bring furth fruytes woth
stones in them/ as are spina alba/ that is as Iudge whyte thornes/ Greke
carobes/ the Juniper/ the wilde lote tree/ and the slo tree/ and the wylde
peare tre.

In these wordes I vnderstand vnder the name of spine albe / the haw-
thorn tre/ whych hath a fruyte/ as all men knowe/ verpe fit for swyne. And
here is also to be noted/ that there is a wild prunus agaynste som that haue
holden the contrary/ whyche prunus is the slo tre or black thorne tre/ or the
wilde bulles tre.

Of the berbe called Stachis.

Stachys.



Stachis is a litle bushe lyke vnto hore hounde/ but longer. It hath
many leaues rough/ one far from an other/ harde/ horpe/ of a plea-
sant smell / and many twigges/ cumminge furth from one roote/
whyter then hore hounde: it groweth in hygh hilles/ and in rough
places. I haue sene one kind of this herbe/ growyng in London in Maister
Richardes

Of the herbe called Stachis.

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Richardes garden but no where ellis in England. The other kynd dyd my frende mayster fauconer shewe me after that he came oute of Italy. Thys laste kinde agreeth better woth the hardnes of the leafe that Dioscorides speaketh of but it wanteth the smell that the same Dioscorides requireth in Stachi except the age toke away the smell from the herbe that he shewed me. Thys may be called in English long hore hounde / or wilde horehounde.

The vertues of Stachis.

Stachis hath a byting and hote nature by reason whereof the broth of the leaues drunken drawe doune to weomen theyr floures / and dryue oute the secondes.

Of Stauis aker.

Staphis agria.



Staphis agria / is called in Duche Beis munt oder Lauskrant / in Englische / Stauis aker. I neuer sawe it growynge out of Italy / but only in gardines.

Stauis

una silve /
pituitaria,
herba pedic
na Colum.

Of Stauis aker.

Stauis akre hath leaues clouen lyke vnto the wilde wynde: it hath litle streyght stalkes/soft and black/and a floure lyke wadde / and a sede in litle grene coddess/or sede vesselles as the rich hath / in figure thre squared & rough/in black somthyng dunne rede/whyte wythin/and sharp in tast.

The vertues of Stauis aker.

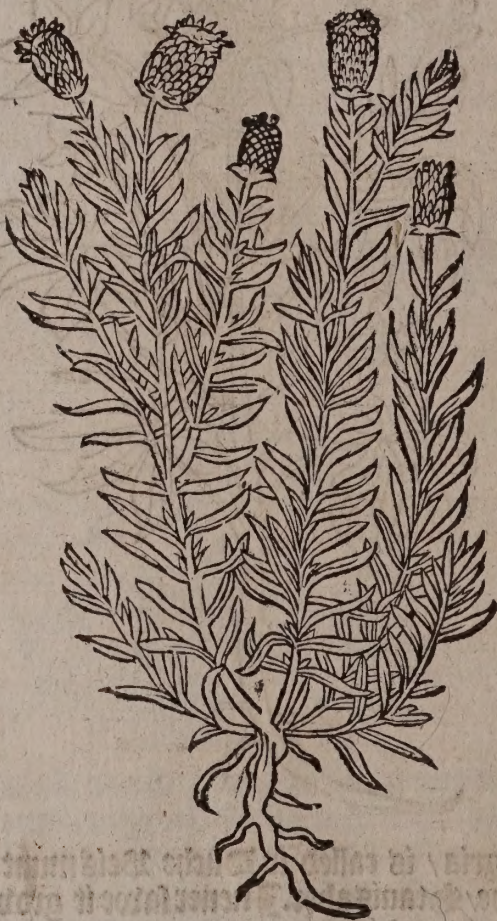


If a man geue to any body ten or fyften of the sedes of it in mede/ or honyed water / they will bringe oute grosse matter by vomit. They that haue dronken them / must walke after the takinge of them: and they must take hede/ that they geue oft tymes mede/ because they bringe a man in ieperdy of stranglinge/and burne the throte. The herbe it selfe broken/and layd to wyth oyle/is good for the lousey euell/agaynt: itchyng or yuiking and scabbes. If it be chowed/ it bringeth doune muche waterishe fleme. If it be sodden wyth vinegre/ and the teth be washed therewyth/it is good for the teth ach/and it fasteneth louse goumes. It healeth the hote sores of the mouth wyth hony.

*medicaria
tribonis*

Of the herbe called Stichados of the apothecaries.

Stichas.



Faint, illegible text from the reverse side of the page, likely bleed-through.



Stechas groweth in the plandes of France/ouer against Massilia/whiche are called Stechades/wherebyon the herbe gat the name. It is an herbe wyth a small braunche/and hath a busshye top lyke vnto thyme/but the leaues are longer/and it is in taste sharp/and somthyng bitter. There are two kindes of Stechados/for there is an other kinde called Stechas arabica/beside it that Dioscorides maketh mention of. It of Arabia is lesse then the

other/and blewier in the floures of the ear or top. The Stichas of Province or of the plandes of France is greater and browner. I haue sene beside these in the mount Appennine an other kinde of Stechas/ which is called in Bonony Stechas montana/it hath small branches all full of litle leaues/amongest the whyche grow oute diuerse very long small leaues/nothing lyke the other. And because that all the kindes of Lauander are both lyker in fashion and figure/and also in properties in Stechas/then other vnto spike celtik/or spike of Inde/I had leuer call them pseudo stichades/and to bring them vnder the kindes of Stichados/then to name them spicas germanicas/or Italicas/as Fuchsius and Matthiolus do/ folowynge rather the rude sorte who hath geuen them that name of spikes/because they haue spicas/that is long spikes or eares. Stichas is named in Greke Stechas or Stichas/and the Latines vse the same names/and the apothecaries call it Stichados. The Stechas that Dioscorides writeth of/ is very plenteous in the toune of Poule/and in diuerse places of the West countrey/where as it is called Cassidonia or Spanish lauandar/and about London it is called Frenche lauander.

The vertues of Cassidonia oute of Dioscorides.

The broth of Stichados/as the broth of hysope/is profitable and good for the diseases of the breste. It is also good to be manged wyth triacles & preseruatiues. It deliuereth from stoppage. It maketh syne/scoureth and streyngtheneth all the bowelles or inwarde partes/and the hole bodye/and the hole complexion. They that are disposed to know more of the nature of Stichados/let them rede Helue de simplicibus/ & ther they shal fynd inough.

Of Comfrey.

Dioscorides maketh two kindes of symphytum/wherof the former kinde is called symphiton petreon/and hereof I intend not to write/because it groweth not in England that I know of. The other kinde is called symphyton alterum / in Duche swartzwurtzel/in Englishe comfrey / of the comon herbaries consolida magna. Thys hath a stalke two cubites hygh or hygher/smoth/thicke/full of corners/hollow empty as y stalk of soothistel is/about the which stalke/are rough leaues (great spaces goyng between) narrow/long/and drawyng nere vnto the likenes of winter borrage. The stalke also hath certayn appearinges out of thynne leaues/cleuing about the corners stretched furth from the hollow settinge on of every leafe. The floures are yelow/the sede is about the stalk as molleu sede is. The hole stalke and leaues haue a litle sharp hozynes/ whych when it is touched/make a maniche or yuke. The rootes are wythoute black/whyte wythin/clammy/and they are also profitable and muche to be used.

The

Of Comfrey.
Symphytum.



The rootes are good if they be broken and dronken for them that spitte bloode/ and are bursten. The same layd to/are good to glewe together freshe woundes. They are also good to be layd to inflammaciones/and specially of the fundament wryth the leaues of groundsell.

Of the Vghetre. *Arbus Theophrast.*



Arus is called in Greke similar/ in Duche eibenholtz/ in English Vghe. The Vghe tre is of the bignes of a fyre tre/ and hath leaues lyke vnto the same. It groweth in Italy and in Narbone of France/ whyche is nexte vnto Spayn. The byrdes that eat the berries of the Italian Vghe/ are made black: and men that eate the same/ are cast into a fire. The Vghe of Narbone is so full of poison/ that if any shepe nuder it/ or sit vnder the shaddow of it/ are hurt/ & ofte tymes dye. wherfore I haue wrytten these wordes of the Vghe tre/ that men should beware of it. Thus far Dioscorides. Virgil also in hys Egloges signifieth

Signifieth that the Ugh tre is full of poyson, wher as he writeth thys verse:

Sic tua cyrneas fugiant examina taxus.

Galene also writeth that the Ugh tre is of a poysoned nature.

Of the Turpentine tre.

Τερβινθος Νικαν

Terebinthus is named in Greke Terminthos. I haue not sene the tre in England, and therfore I haue heard no name of it: but lesse it shuld be without a name. I call it Turpentine tre, because Turpentine cometh oute of it. I haue sene both the leaues and berries of turpentine, whych grow in Italy, but I haue not sene the tre it selfe.

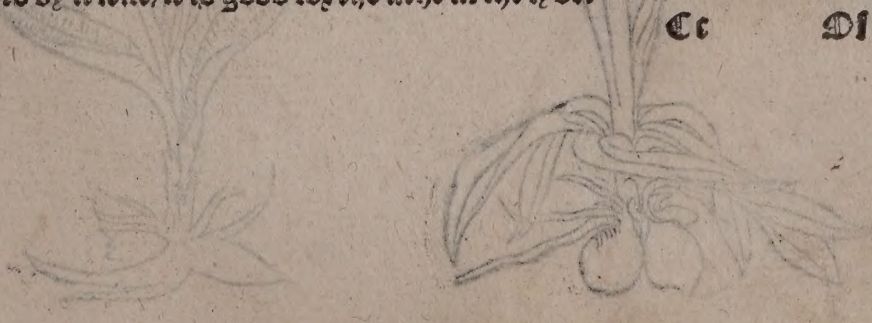
Because Dioscorides describeth not Cerebinthum, and Theophrast describeth it at large. I will translate vnto you the description of y turpentine tre out of Theophrast. Of Turpentine trees one is y male, & an other is y female. The male is barun, of y females one bringeth furth fruyte by & by rede of y bignes of a lentill, whych can not be made ripe, the other bringeth furth a grene one, & dieth after rede, & maketh it at the last black, when as it waxeth rype, wyth y grape, & it is of the bignes of a beane full of rosin, bymstonny. The tymbre of y turpentine tre is tough, & the rootes are mighty in the ground, & thys tre is taken hole to be vncorrupt. It hath a floure like vnto y oliue tre, but of a rede color. The leaues are for y most parte all about one litte stalke, lyke vnto bay leaues, growyng by payres together one agaynst an other, as the sorbapple tre leaues grow, & it y is in the outermost ende of the payres of leaues, is od, but the leaues are not so cornered, as the sorb tre is, and in the goyng about, they are moze lyke vnto the bay tre leafe, then the sorb tre leafe.

The vertues of the Turpentine tre, and of the Turpentine.

The leaues, the fruyte, & the bark of the turpentine tre, haue a bindinge poure, & are good for all thinges y the mastik tre is good for, & they are prepared after the same maner, & are taken after the same maner. Som eat the fruyte, but it is euell for the stomack, & maketh a man pisse well, & heateth, & doth very much stir a man to the procreation of childer. If it be dronken w wyne, it is good for the biting of the feld spider. The rosin or turpentine y cometh out of it, is brought from Arabia Petrea. It groweth also in Jewry, Cypus, in Africa, & in Ciclad ylandes, which is better then all the rest, & is clere, & thowow feable, whyte, like a glasse, & blewish gray, well smelling, and resembling in smell the turpentine tre. Amongest all rosines, y rosin called turpentine, is principal, mastick deserveth y second place. The rosin of the pyne tre foloweth mastik in goodnes, after the which folow the rosines of y rede firre tre, & of it y is called strobilus: som take strobilus for a tre, other as Galene, take it for the pyne apple. But euerye rosin softeneth, heateth, poureth abroad, scoureth, & is good in electuaries by it selfe, or w honye for coughes. It scoureth also away y sticketh in y breste. It stereth a man also to make water, & maketh rype, & softeneth the belly, & it is good for lepres, wyth vert gresse, coperus, & naturall salpeter. With honye and oyle it is good for matter rinninge oute of the eares, and agaynst the itche of the priuie partes. If it be layd to by it selfe, it is good for the ache in the syde.

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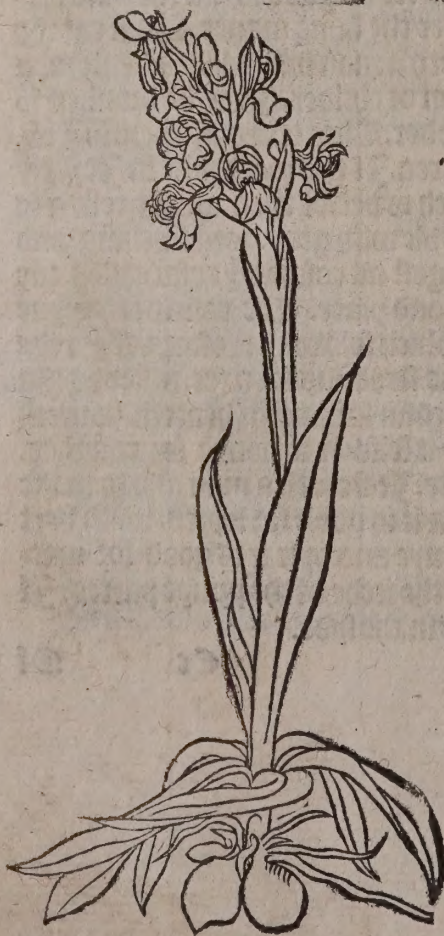
Df



Orchis mas angustifolia.



Triorchis mas minor.



Orchis foemina angustifolia.



Orchidis alia species.





Testiculus is called in Greke orchis/cynosorchis: it hath the leaues spede by the ground/about the stalk and the bottom/much lyke vnto a soft olyue leafe/ but narrower and smother/and longer. The stalk is a span long/ wher in are purple floures/and a knobby root/somewhat lōge/ two growyng together/narrow lyke an oliue berry/the one aboue/and the other beneth/and the one of them is full/and the other soft/and full of wyinkelles.

There are diuers kindes of orchis/which are called in Latin testiculus/ that is a stone. One kinde of them hath many spottes in the leafe/and is called adder grasse in Nothūberland: y other kindes ar in other coutries called for stones or hear stones/ & they may after y Greke be called dogstones.

Of the vertues of Adder grasse.

The roote of it/when it is sodden inough/ is eatable as bulbus is/they wyte of thys herbe/that if the greater roote be eaten of men/it maketh men chyldren/and if the roote be eaten of weomen/it maketh weomen childer. And mozeouer/this is also tolde of it/that the weomen of Thessalia geue it wyth goates milk/to prouoke the pleasure of the body/ whyle it is tender/but they geue the dye one/to hinder and stop the pleasure of the bodye. And it groweth in stony places and in sandy groundes. There is an other kinde whych is called Serapias/as Andreas sayth for the manyfolde vse of the root/it hath leaues lyke vnto a leke/long/ but broder and fat/ bowynge in ward about the setting on of the leaues/and litle stalkes a span hygh/and floures somthyng purple:there is a roote in vnder lyke vnto stones.

The vertue of the second kinde of Testiculus.

Thys layd to/hath the propertye of dryuing awaye swellinge and scouring of sores/and to stay running tetteres. It putteth awaye fistules/ and if it be layd to/it swageth places that are inflamed & set a fyre. Thesame dye/ stoppeth eating sores/and rottē sores/and it healeth the greuous sores that are in the mouth. It stoppeth also the bellye/ if it be drunken wyth wyne. Men geue all the properties vnto thys/ y are geuen vnto the former kindes.

Of triacle mustarde called Thlaspi.

Thlaspī is a litle herbe wyth straye leaues/a finge long/turned to ward the ground/ aboute the edge iagged/and somthyng fat. It hath a smal stalke/of the hyght of two spannes/whyche hath a few furth growynges:and about the hole/the fruyt is somthyng brode from the top/wherein is sede lyke vnto cresses/of y figure of a dishe or coyte as it were thyrst together/after y turnyng of Cornarius & broken of/where vpon it hath the name. It hath a floure somthyng whyte/ and it groweth in wayes and about hedges/after the translation of Ruellius/whyche is nearer the Greke. Thlaspi is named in Latine thlaspium/in Duche bauren senff/it may be named in English triacle mustard/boures mustard/ or dishe mustarde. It groweth much in the corne both in England and in Almany/

Ostriacle mustard called Thlaspi.
Thlaspi.



and I haue sene it besyde woxmes growyng besyde diches/ and at ffrance
fort about the walles of the cytie/ in England in mooste plentye aboute Si-
on. In London it groweth in maister Riches garden/ and maister Morga-
nes also/ and in maister Hambridges garden in Summerledshyre as I re-
membre.

The vertues of triacle mustard.

The sede of it is sharpe/ or biting/ and heateth/ and it purgeth choler by
warde and downwarde/ if it be dronken in the quantite of two vnces
and an half. It is also good to be put in by a clister/ for the diseale of the scia-
tica. Taken in drink/ it driueth also blood/ and it breaketh inwarde imposte-
mes/ and bringeth down to weomen theyr floures/ and it is euell for weome
whyche are wyth chylde.

Out of Galene.

The Thlaspi that is brought out of Candy/ and groweth there / is be-
tweene redish yelow/ and pale yelow/ in figure rounde/ so litle som tyme that
it is lesse then $\frac{1}{2}$ cozne of millet. The Thlaspi $\frac{1}{2}$ cometh out of Cappadocia/ is
toward

to ward blacknes/ and the sede is not fully rounde/ and it is muche greater then the forenamed is/ and vpon one syde it hath a litle thynge/ like as it wer a bruslinge in/ where vpon it hath the name. That is rekened to be the beste groweth in saurot/ and it is nether lyke it that groweth in Candy/ nor it y groweth commonly in other places. These wordes hath Galene wrytten of Thlaspi. Matthiolus compleyneth that the thlaspi in Italy hath no indenting about/ but in Englande we haue no suche cause. For it hath litle cuttinges or taggynges about the edges of the leaues/ and speciallve of them that are next vnto the roote. And as touchyng the sede/ I could neuer fynde it in any place as yet flat/ but euer round and rede/ and it that is wrytten of the breakynge of it/ and of the form of a dishe/ after my iudgement ought rather to be vnderstanded of the sede vesselles/ then of the sede it selfe. For the sede vessell byinge hole/ hath the form of a dishe/ and the same a litle brused/ is broken into two partes as into two halff disshes. Let every man folowe it that he fyndeth to be moste true/ both by reason and by experience/ in this mater.

Of the Linden tre.

Tilia.



Et III

Tilia

Of the Linden tre.

Tilia is named in Greke philyra / in Duche ein Linden baume / in English a Lind tre. It groweth very plentuously in Essexes in a parke within two mile from Colichester / in the possession of one maister Bogges / it is also very comon in high Germany / & it groweth so far abroad ther / that men set tables aboute in it / whereof som are so long that ten men maye sit well at one table / and yet rounge remaynyng inough for many other besyde the table.

The description of tilia out of Theophrast.

Ther is one kind of tilia that is the male / and an other that is the female. They differ in tember / & in all the fashon of theyr bodies / because that the one of them beareth fruyt / and the other is barren / & timber of the male is harde and yelow / fuller of knottes and fuller of pyckes / the tymber of the female is whyter / the male hath a thicker barck / and when it is drawen of / it is not bowyng by reason of the hardnes. The barck of the female is more whyte and more bowyng / and therof they make cradelles. The bark of the female is better smelling / the male is barren and hath no floures / the female bringeth furth both fruyt and floures. The floure is couered wyth a litle couering. The fruyt is long / rounde of the bygnes of a great pease lyke vnto & berrye of an Iuy / divided into fyne corners as it were synewes / appearinge somthyng furth aboute the rest / drawyng themselves into a sharp poynte. The leaues are lyke Iuye in figure / sauing that they are round / and haue a sharper ende.

The commodites and properties of the Lynde tre.

The later wyriters hold that the distilled water of the floures of & Lind tre / is good for the growyng and griping of the belly / and for the bloody fluxe / som vse the same agaynst the falling siknes. The coles of the Linde tre beaten into pouder / & menged wyth the pouder of the eyes of creuesses / dissolue clotted blood / and are good for them that are brused wyth a fall. The middle or inner bark layd in / stepe in water / hath a slympe moisture / whyche is knowen by experience to be good agaynst all kindes of burnyng / ther is no cole of any tre that serueth better to make gun powder of / then the coles of the Linde tre.

Of the kindes of Tithymales or kindes of Spourges.

Dioscorides maketh vij. kindes of Tithymales or Spourges. The fyrst is the male called Chariacias / of other Comales / of other Cobius or Amigdeloides. The stalkes of thys excede a cubit in hyght / in color rede / full of bitinge and whyte iuyce. The leaues are about the twigges like vnto oliue leaues / but longer and narrower. The roote is thyeck and woddye. In the toppes of the stalkes there is a thyeck bushy thyng lyke vnto small twigges / and vnder them are howe

lowe places lyke vnto basynes/ and there in is sede. It groweth in roughe places and in mountaynes. Thys kinde haue I sene in diuerse places of England. Fyrst in Suffock in my lordes wentfurthis parte besyde Mettelstede/ afterward in Sion parke/ aboue London/ it maye be called woode spourge.

The seconde kinde is the female/ and is called myrtites/ and it hath leaues lyke a myrtel tre/ but greater and sounde/ at the poynte sharp and pricke/ it bringeth furth long braunches a span longe. It bringeth furth euerye other year a fruyte lyke a nut that gently biteth the tonge. Thys groweth also in sharp places. Thys kynde haue I neuer sene growynge oute of gardines. I knowe no English name for it/ but it may be called myrtel spourge.

The thyrde kynde is called Paralius/ and it groweth aboute the sea syde as Dioscorides writeth/ but I haue sene the same not onlye in the west countre besyde the sea syde/ but also in Germany about the Rhen syde/ in very great plenty. Dioscorides also writeth that it hath boughes a span hight/ somthing redish/ v. or vi. from the root/ about þ which ar narrow lōg leaues standinge in ordre like vnto the leaues of flax/ the head is round in the top/

Tithymalus Helioscopius.



Of the kindes of Tithymales or kindes of Spourges.

where in is sede lyke *Orobis* or a bitter fische/ of diuerse colozes. It hath whyte floures. But the hole bushe and the roote/ is full of whyte iuyce.

This kind in dede hath leaues lyke flaxe/ but they are much broder and longer/ and growe thyecker together vpon the braunches. I knowe no English name that this hath/ but vntill we get a better / it maye be called ether sea spourge/ or flax spourge.

The fourth is called *Helioscopius*. It hath leaues lyke vnto porcellayne/ but thinner/ and rounder. It bringeth furth from the roote iiii. or v. braunches/ small/ a span hygh/ rede/ full of much whyte licoze. The top is lyke vnto dyll/ and the sede is as it were in litle heades/ the ouermost busshy top of it/ is turned about/ wyth the turnyng of the sonne: where vpon it is called *Helioscopius*/ that is sonturner. It groweth most comonly in olde wastes/ and fallen downwalles/ and about cities. This kinde is called in diuerse partes of England *hartwurt*: it maye also be called son spourge/ or son solowynge spourge. It groweth mucche in the grounde/ where as flaxe hath growen/ shortly after that it is pulled vp.

Cyparissias.



The fyft is called *Cyparissias*/ and it hath a stalk a span long or longer/ somthyng redish/ out of the whych grow leaues lyke vnto the pyne tre / but tenderer

tenderer and smaller/and to be short/it is lyke a yong pyne tre/lately sprong
bp/where vpon it hath the name:thys hath also very much whyte iuyce.

Thys kinde groweth much in the stuble after the corne is caried in/it is
so lyke Chamepitis/that if a man take not hede/he maye be easely deceyued
in taking the one for the other. I haue hetherto learned no English name of
thys herbe/but it maye for lack of a better name be called/pyne spourge.

The sixt is called Dendroides/it groweth in rockes/ aboue it is very lar
ge/and full of bushy leaues full of iuyce. It hath braunches somthyng rede/
about the whych are leaues lyke vnto a smal myrtel.

The sede is lyke the sede of woad spourge. I neuer sawe thys kinde that
I remembre of.

Tithymalus Platyphyllos.



The seuenth kynde is called *Platyphyllos*/and it is lyke vnto mullein/I
remembre not that euer I sawe thys kinde.

The

Of the kindes of Spourges.

The vertues of the kindes of Spourges.

The fyrste hath a iuyce whych hath the nature to purge the belly by neth driuing out fleme and coler/taken in the quantite of a scruple wyth vinegre and water. But if it be taken wyth mede/it prouoketh vomite. It taketh away wartes that are lyke vnto pismires/and hangyng wartes/ and great thyck ones/lyke the heades of tyme and scurfines. If it be layd to/ it is also good for aguayles and carbuncles and fretting lozes and fistels. The sede is gathered in Autumne/and dried in the son/and lightly brused/ clenged/ and it is layd by clean. The sede and the leaues do the same/that the iuice doth/ if they be taken in the measure of an half acceptable. The rote cast into mede in the quantite of a dram/and Drunken/driueyth furth by the belly.

The seconde kinde hath lyke vertue wyth the former kinde/ but that the former kinde is stronger in prouoking of vomit.

The thyrde kinde is of lyke vertue wyth the former kindes.

The fourth is of the same nature wyth the former/ but not so strong.

The fyft kinde and the sixt kinde is lyke the reste: and the seuenth kinde killeth fishe/as all the other kindes do.

Of Thyme.



Thyme as Dioscorides sayeth is a litle bushe ful of braunches/ compassed round about wyth narrow leaues/ and in the top it hath litle heades wyth floures/ resemblinge a purple color. It groweth mooste in rocky groundes/ and in leane or bare places.

Although Dioscorides maketh here mention but of one kinde of thyme/ yet writing of epithymum/ he semeth to make two kindes of thyme/ where he sayeth that epithymum is the floure of an harder thyme lyke vnto sauerey. And Pliny maketh mention of two kindes of thyme/ wherof the one is black/ and the other whyte. And we se that the thyme that cummeth from Uenis and from Candy/ is of an other kind then it that we haue growyng in England. Thyme is called in Greke thyme/ in Latin thymus/ in Duch thymian/ or welsh quendell.

The vertues of Thyme.

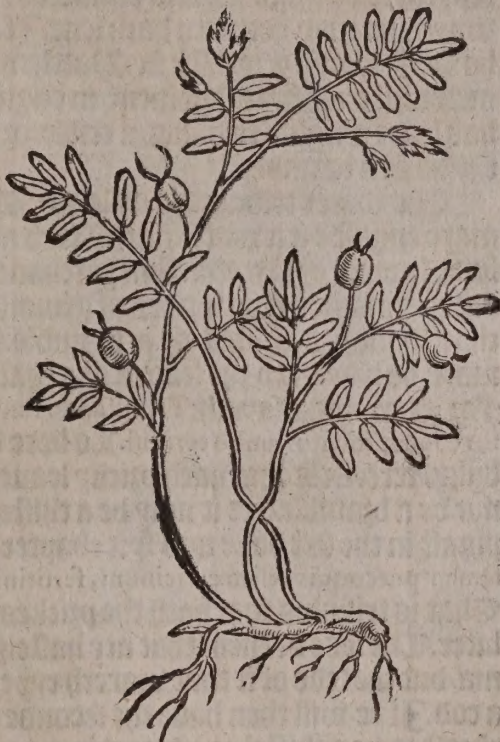
Thyme hath the poure to driue furth fleme throw the belly/ if it be taken wyth vinegre and salt in a drinke. The broth of it wyth hony helpeth them that are shortwinded/ and it bringeth oute wormes / and both floures and the secondes / and the chylde also at conueniente tyme receyued/ it prouoketh water also. But if it be manged wyth honye and licked in/ it maketh good auoyding oute of a mannis brest. If it be put into an emplaster/ it driueyth away newe swellinges. It louseth in peces the lumpes of brused blood if it be taken wyth vinegre. It taketh awaye hanginge wartes/ and those that are called thymi/ of the lykenes that they haue wyth the toppes of thyme. It is good for them that haue the sciatica/ layd to wyth wyne and perched

ched barley mele. The same taken wyth meat / is good for eyes that are dull of syghte. And in the tyme of health / it is good for a sauce or a seasoner of meat. Thyme is hote in the thyrde degre.

Of the herbes called Tribuli.

Tribulus aquaticus.

Tribulus terrestris.



Here are two kindes of herbes that haue the name of Tribulus : the one that groweth vpon the lande / and the other in the water or vpon the water.

The first kinde is called in Greke Tribolos chersea : this kinde as Dioscorides describeth it / hath leaues lyke vnto porcellayne / but smaller / and litle braunches spredde vpon the grounde / and in them are very tarte (meaning peradventure by tart sharp) also prickes and harde. It groweth besyde waters and aboute olde houses and wayes.

The second kinde groweth in waters / wyth the top growynge aboue the water / but it hydeth the prick : the leaues are brode / and they haue a lgg footstalk. The stalk is great in the ouer part and small beneth. It hath litle tasselles lyke heares growynge vp in the lykenes of eares. The fruit is hard as the other is.

The

Of the herbes called Tribuli.

The former kinde groweth in Italy aboute Bonony in plentye/where as I haue sene it. And in dede the leaues are moze lyke the leaues of ciches as Theophrast describeth Tribulus/then vnto the leaues of porcellayn/ but they haue som lykenes vnto the yong leaues of porcellayn. Nowe when as the one sayeth that Tribulus hath leaues lyke vnto porcellayne/and the other leaues lyke vnto a ciche/they erre verye soze/ that ether Englishe tribulus/a thistel oz a bramble/seyuge that nether the leafe of a thistel noz of a bramble/is lyke vnto the leafe of a ciche oz the leafe of porcellayne. And as for the second kinde of Tribulus/nether can it be a bramble noz a thistel/except there be thistelles and brambles/ that growe in and aboute the water/ whych no man hetherto hath sene. If anye man woulde knowe oz aske me/ howe I woulde Englishe in Matthewes gospell thys worde Tribulus: If men will trust my iudgement/in englishing of thys worde/ I aunswere/ I had leuer Englishe tribulus/a tribble/oz a ciche thistel/then englishe it ether a thistel oz a bramble.

The water tribulus is called in Duche Wasser nuss: and therefore we maye englishe it a water nut/oz club nut/because the fruyt of it is lyke a club full of greate pykes. But som perchance will saye that Theophrast an older autour/maketh two kindes of grounde tribulus/ and therefore it is possible that though a thistel oz a bramble haue not a leafe lyke vnto ciche/yet it maye be lyke vnto the leaues of a thistel/and so maye tribulus be a thistel. For Theophrast sayeth:Tribuli duo sunt genera,vnus folio exit ciceris, alter spinosus constat foliatus,ambo terreni. Lo here Theophrast maketh one kinde of tribulus terrestris that hath prickly leaues:therefore tribulus althoughe it can not be a bramble/yet it may be a thistel. To thys I aunswere/ that Theophrast in the sixt boke and fyft chapter writeth:Serius germinat qui spinosus est,semen præcoquis sesamæ vicinum,serotini rotundum nigricans septum in filiqua. That is tribulus that hath the prickles in the leaues doth spryng oz bud oute later. The sede of them that are hastely rypp/is lyke vnto the sede of Sesama/but the sede of it that wareth rypp late/is rounde/blackishe/closed by in a cod. If ye will then haue the seconde kinde of tribuli terrestris of Theophrast to be a thistel oz a bramble/ye must shewe som thistel oz bramble that hath round sede in a cod/oz ellis I must thynke that ye erre very much that Englishe tribulum ether a thistel oz a bramble.

The vertues of the two kindes of Tribulus.



They are both bindinge/and do coole/and are good to be made playsters of for anye kinde of inflammation/with hony they heale the hote sores of the mouth/the soze kynelles about the rootes of the tong/and all rotting in the mouth/and the soze gounies. There is also pressed out of them a iuyce for eye medicines. The grene fruyte of the dronken/ is good for the stone:a dram of it of the lande dronken/and layd to/is good for them that are bitten of a viper oz adder. It is also good agaynste poysoned drinckes/ if it be dronken wyth wyne. The broth of it sprinkled vpon the grounde/killeth flees. There is an prou wyth foure

four pykes called as I remembre a calltrop that is also named tribulus / of the lykenes that it hath woth the fruyt of tribulus. This instrument is casten in the way to hinder the enemies that folow flyers very sore / it is called in Latin Durer.

Of Englishe Maydens heare.

Trichomanes.



Trichomanes groweth in the same places that Adiantum / or right Lombardy maydens hear groweth. It is lyke vnto a Ferne / very litle in quantite / and it hath smal leaues of eche syde growyng in order: in figure lyke vnto the leaues of a Lentill / one agaynst an other vpon small twigges shyninge tarte / and somthyng blackishe. This herbe is called of the Grecianes and Latines both Trichomanes / and of som Grecianes also Calliphryllon / and of other Politricon / and of som Cellitrichon: the comon herbaries call it capillum veneris / whiche name is more agreynge woth the ryghte Adiantho. It is called in Dutch vnderdod / and Venus hare / in English we call it Maydens heare or Englishe maydens heare.

offic. fiduc.
capillaris

Of Englishe Maydens heare.

The vertues of Maydens heare.



Dioscorides writeth that Trichomanes (that is our English Maydens heare) is supposed to haue the same vertue that the Lumbardy Maydens heare hath/ therefore turne to the herbe called Adiantum or Lumbardye Venus heare or maydens heare/ and there ye shall fynd the vertues of it at large. Pliny writeth that the broth of our maydens heare drunken wyth wyne / and a litle wilde Cummin/ healeth the Strangurie. The iuice stayeth the heare that falleth of/ and if they be fallen of/ it restoreth them agayne.

Of the herbe called Trifolium.

Trifolium odoratum.

Trifolium pratense purpureum.



Trifolium is named also triphillon/orytriphillon/menyanthes and cuicion. It is a bushye herbe/ and hath small twigges/black lyke rishes/ wherein are leaues lyke vnto the lote tre (whiche I Englishe/ a nettel tre) in euerye furth buddinge thye. The smell of them when they come fyrste furth / is lyke vnto rue/ but when as they are full

Of the herbe called Trifolium.

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Trifolium pratense album.

Trifolium luteum.



are full growen/they smell of earth piche/called in Latin bitumen. It bringeth furth a purple floure/a seede somthyng brode/and a litle rough/hauinge as it were on the one syde a litle cop. The roote is small longe and stronge. The fyrst that euer I sawe of thys kinde/grewe in Doctor Gesnerus garden in Zurich. But afterwarde I haue sene it oft in myne owne gardines/and of late in maister Riches garden in London. It maye be named in English Trifolye gentle/or smelling clauer/or triacle clauer/or clauer gentle/or piche trifoly.

There is a common trifoly or clauer that groweth in myddoes / somtyme wyth a whyte floure/and somtymes wyth a purple/which is called trifolium pratense in Latin / whereof Dioscorides maketh mention in his fourth booke/ wytyng de loto syluestri.

The vertues of Clauer gentle.

Do is

The

Of the herbe called Trifolium.

Trifolium V.



The seede and the leaues of triacle clauer/ dronken in water/ help the pleuresye/ the stopping of water/ the fallinge sikenes/ the dropsey in the beginninge / and the stranglinge of the mother. They dryue doune also floures. He maye geue thre drammes of the seede and foure of the leafe. The leaues also broken and dronken wyth honyed vinegre called Oxymel/ help them that are bitten of venemous beastes. Som wypte that the hole broth of the roote bushe and leaues/ if it be poured vpon the bitten place/ taketh awaye the payne. Som also geue the leaues or thre sedes to be dronken in wyne in a tertian/ and in a quartayn foure sedes / as thynges whych make an ende of the returnyng of the ague. The root is also commonly put into preseruatiues and triacles.

Of horse houe or bulfoote.

*in lago, offi. vñ
la caballina*

Tussilago is named in Greke Vechion/ in Englishe Horse houe/ or Bullfoote/ in Duche Roszhuff/ huff battich/ in Frenche Das de cheual.

Tussilago hath leaues lyke Iuy/ but greater vij. or vij. from a roote

Tussilago.



roote in the ouer partes whyte / and grene beneth full of corners/it hath a
stalke in the sprynge a span longe/and a yelow floure. But wythin a shorte
tyme/it leseth both hys stalke and hys floure. The roote is small and fit to
be vsed/it groweth aboute riuers and watery places.

The vertues of horse houe.



he leaues of thys herbe broken/and layd to wyth hony /
heale the hote inflammation/called saint Antonies fyre.
The perfume of the same leaues dyed taken in by a tim-
mel / so that a man gaspyng receyue in the smooke/and
drawe it in/it deliuereth men from the dyse cough / and
from the shornes of wynde. They breake also imposte-
mes in the breste. The roote doth thesame in a perfume.
And if it be sodden in mede/and dronken/it will caste out dead chylde.

DD iij DI

Of Cattis tayle or riede mace.

Tipha.



Tipha hath a leafe lyke vnto Cyperis / and a stalke whyte / smooth and playne / whych hath in the top a thyck floure set roundabout wth a rough thyng / whych is turned into a downe / whyche som call panniculam in Latin. Thys groweth in meres / and standinge waters. I haue sene it growe moste commonly amongst redes and sed-ge : it is named in Duch kolben or marron kolben / or or mosz kolben / som call it in Englishe Cattes tayle : it maye be also called rede mace / because boyes vse it in theyr handes in the stede of a mace.

The vertue of Cattes tayle.

The floure of rede mace manged wth olde stopnes grese well washed healeth burned places wth fyre or scalded wth water.

Of the two kindes of the herbe called Vera-
trum and Helleborus.

Veratrum

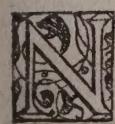


Veratrum is named in Greke *Helleboros* and ther of are two kindes/the whyte and the black:the whyt hath leaues lyke vnto plantayne or wilde betes/ but shorter and blacker/ and rede in color/ a stalk a span longe/ or as som vnderstand the Greke worde xij. inches longe/ hollowe/ which doth cast of the vttermoſt barke/ when it beginneth to be drye/ it hath many rootes/ ſmall comming out of a litle head / and ſomewhat longe/ lyke an vnyon/ it groweth in mountaynes and rough places. The rootes muſt be gathered about harueſt. That is beſte in whyte helleboze/ that is meaurably ſtretcht furth whyte/ byrkle/ thyrck/ ſharp/ riſhy/ or putting furth duſt/ whyſe it is broken/ hauinge a ſmall pyth/ and nether burninge in taſte/ extremely/ nether drawynge out ſpattell or ſlaner in great plentye together: for ſuch will choke ſone. It of Cyrene is the principaile/ but it of Galatia and Cappadocia is whyter and full of duſte and choketh more.

This kinde of *Helleborus* haue I ſene very oft/ not only in gardines/ but alſo in the top of the alpes/ where as I neuer ſaw one hole/ but alwayes the toppes were bitten of/ and as I do remember/ the ſtalkes were muche longer then a fote longe: wherefore I doute that paleſtine be not well tranſlated here of *Cornarius palmi altitudine*/ as he dothe moſte comonlye vſe all througħ in hys tranſlation thys word *palmus* for y length of ix. inches long/ except he vſe here contrary to his comon maner *palmus* for more the a ſpan.

This herbe is called in Duche *Weiß niefz wurtz*: the roote of it is called in Engliſh neſing pouder/ the herbe maye be called in Engliſh neſewurte or whyte *Helleboz*.

The vertue of whyte Helleboze.



Neſynge pouder purgeth by vomite/ and bringeth furth diuerſe thinges. It is alſo inenged wyth eye medicines / whyche maye ſcoure awaye ſuche thynges whyche bringe darknes vnto the aple of the eye. It bringeth doure floures/ it prouoketh neſynge: it kylleth miſe/ ſe knodden wyth mele and honye. It is geuen faſting by it ſelf/ or with ſeſame ſede/ or the broth of ſodden barley/ or with mede/ or with potage/ or with a lentill broth/ or anye ſuche lyke ſuppyng. Som do geue this wyth a great deale of broth or muche ſuppyng/ and ſom geue a litle meat immediatly before the patient take it/ if it be to feared that he ſhoulde be in any ieperdye of ſtranglynge/ or if he be weyke. They that take it after thys maner/ maye take it wythout ieperdy. If a man make a ſuppoſitory of thys / and put it into hys fundament/ it will make hym vomit.

Of the black Hellebor.



Veratrum nigrū is named in Greke *Helleborus melas*/ & *Melampodion*. It hath grene leaues lyke y leaues of y playn tre/ but leſſe drawyng nere vnto y leaues of *Sphondiliū*/ which I cal cow perſhep or middobw perſhep/ & mo ful of cuttynges/ & blaker/ & ſomthing rough.

DD iij.

The

Of the black Hellebor.

The stalk is sharp: the floures are whyte/purple in figure of manye berries: the seide is lyke vnto Spanish saffron: the rotes are small / black hangynge vpon a litle head lyke an onyone/and these are commonly bled. It groweth in rough places and hygh and drye places. The beste is it that is fet from such places as is it/that is fet from anticyra. For the black that is best / groweth in it. Chuse it that is full and thych/hauing a litle pyth/or hart/byting and sharpe in tast: Hetherto Dioscorides.

Men haue ben long of that opinion / that the herbe whyche is called in English Bearfoot/and of other Cittervourt/is Helleborus niger / whom I haue folowed vntill I founde that the description of Helleborus niger dyd not agre wyth it. Our Bearfoot hath not leaues lyke vnto a playne tre/but lyke vnto hemp. The stalke also is not so sharp or rough as Dioscorides maketh the stalke of his Helleborus. For these and other causes showed in the chapter of Contiligo/I consente not vnto Matthiolus/other wayes a well learned man/who agaynst Fuchsius and other learned men / holdeth that our Bearfoot is Helleborus niger. Dodoneus setteth furth an herbe for black Hellebor/whose leaues agre very well with the description/ but because the stalke is smooth/and not sharp or rough/and the seide is lyke anis seide / full of wrinckles/and not lyke vnto Spanishe saffron seide: I can not thynke that it should be the ryght Helleborus niger. And as for me/I dare not saye that euer I founde the righte black Hellebor/ but thys I dare holde/that a man for defaut of it/maye vse very well that kinde of bear foot that goeth euery yeare into the grounde / whereof groweth greate plenty in a parkes besyde Colchester/and in the west parkes besyde Moppeth a litle from the riuer called Manspek.

The vertues of black Hellebor.

It purgeth the nether parte of the bellye / driuinge furth flume / and choler / ether by it selfe / or wyth scammona/and wyth one dram of salt/or one scruple and an half. It is also sodden wyth lentilles and brothes/ whyche are taken for purgationes. It is good for them that haue the falling siknes/for melancholick personnes/for mad men / for the goute/for the palsey. If it be layd to/it bringeth doune weomens likenes. If it be put in/it scoureth fistulas/if it be taken oute after the thyrde daye. It is lyke wyle put into the eares of them that are hard of hearinge/and it is suffered two or thre dayes wyth Franckincense/it healeth scabbes: or if it be layd to wyth ware or piche/and cedre oyle. If it be layd to by it selfe or wyth vinegre/it healeth frekles/foul scurfyness and lepres. It swageth the teth ache/ if it be sodden wyth vinegre/and the teth be washed there wyth. It is also minged wyth corrosiues. But if a playster be made of it wyth barley mele/and wyne/it is good for the dropsey. If it be set at the rootes of vyndes / it maketh the vyne to purge. The pyth ought to be taken out of the black Hellebor/as well as out of the whyte.

Of Mollen and suche lyke herbes.

Verbascum.

Verbascum sylvestre.

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Here are two principall kindes of Verbascus/ whyche is called Gohlomos in Greke. The one is the whyte/ and the other is the black/ of the whyte the one is the femall/ and the other is the male. The female hath leaues lyke vnto cole/ but rougher and broder/ and whyter: the stalke is a cubit longe and somewhat more/ whyte and hoire. The floures are whyt/ and som what yelow/ it hath a black sede/ a longe roote/ tarte/ and of the bygness of a finger. It groweth in playne felde/ but the male kinde is something longe/ it hath whyte and narrow leaues/ and it hath a finaller stalke: But the black mollen is lyke vnto the whyte in all poyntes: but it hath broder and blacker leaues. And there is also a wylde kinde that beareth longe twigges like a tre/ and it hath leaues lyke vnto sage/ and hyghe twigges/ and woddyshe/ and about them litle boughes as hoire hounde hath/ and it hath yelow floures lyke vnto golde. The whyte Verbascum is called commonly in English mollen or hickis taper/ and in som places longwurt. The black may be called black mollen. The wylde one groweth nowhere in England/ sauinge in gardines. I haue sene it of late in maister Riches garden. It may be called in English Sage mullen.

The vertues of Mullen.



The rootes of the two fyrst kindes/are binding/wherefore they are good for a lax/if they be taken in the quantite of the bone/ called in Greke astragalos/and in English cok all / wyth wyne. The broth of them helpe places that are bursten/shronken together and brused/and the olde cough. They heale the tuth ache/if the teth be washed with their broth. The leaues of it that hath golden floures/sodden in water / are good for swellinges/and the inflammation of the eyes/ and for sores that are full of rottennes/wyth hony or wine. But wyth vinegre they heale woundes/and they are good for them that are bitten of a scorpion. The leaues of the wylde are good to be put in an emplaster agaynst the burninge of anye place.

Of Veruine.

Verbenaca.



Sacra herba.



Her are two kindes of herbes named peristereon in Dioscorides/ the one properly peristereon/and the other Hierobatone properly/ and somtyme also peristereon. And Pliny maketh two kindes of Verbenaca/ or Verbenaca. Matthiolus writeth that ther is no difference

ference betwene these two herbes Peristereon and Hierobatone / but that the one hath hys stalkes growyng ryght by wyth few leaues, one far from an other, and the other lyeth wyth hys stalkes vpon the grounde/turnynge a litle bywarde wyth moze leaues. But the text of Dioscorides that Mathiolus taketh in hand to expound/declareth far other difference/then Mathiolus speaketh of: for Peristereon as the text of Dioscorides declareth/ is a span long or longer/ and Hierobatone hath braunches a cubit long/ and longer. Lo here is great difference betwene the length of Peristereon and Hierobatone. The leaues of Peristereon are indented and somthyng whytish/ the leaues of Hierobatone are so cut in and indented aboute the edges/ as y^e oke leafe is/ and they are in color graysh/ or blewe. He maye se also that they differ also in the color of the leafe/ if they differ not also in the depnes of tagging or indenting. as I thinke a man may gather by Dioscorides that they do. For the former hath but a lyght cuttinge aboute/ made mention of/ and the later is declared to haue much deper indentinge/ wherefore these herbes differ much moze then only in the lying or standing of the herbe. And Pliny wytyng of the two kinde of Uerbenaca/ maketh them after the reporte of wyters to be both one kind/ not because they haue one liknes in leaues/ stalkes and floures/ but because as he wyteth: quonia vtraq; eodē effectus habeat/ because they haue both thesame vertues/ which sauing as it is contrary to it that Dioscorides wyteth of the vertues of these two herbes/ so is his description of them contrary vnto the description of Dioscorides: for he maketh y^e first to be a span long & moze/ & the second a cubit long/ and sometime longer.

The length & the indenting of y^e leafe of y^e herbe which we comonly call Uer uine/ & the Duch eisenkraut/ wold moue me moze to thinke y^e our comō Uer uine should be Hierobatone then Peristereon/ if y^e floures were not so whytish/ but y^e color is a deceyuable signe/ for in many places & groundes it changeth/ for all other thinges the description of Hierobatone in my iudgemente agreeth better wih our Ueruine then the description of Peristereon doth/ let other men iudge in this matter/ that are vniuersallye sene in all kinde of philosophy/ and in olde wyters.

The vertues of the former kinde of Veruine called properlye Peristereon.

The leaues layd to wyth rose oyle/ an freshe swynes greise/ take awaye the payne in the mother. The herbe layd to wyth vinegre/ stayeth burning heates/ and saint Antonyes fyre/ and stoppeth rotting/ and ioyneth together woundes/ and couereth wyth a skinne/ and filleth wyth fleshe olde woundes.

The vertues of the second kinde of Veruine properly called Hierobatone.



He leaues of thys and the rootes dronken wyth wyne/ and also layde to/ are good agaynst crepinge beastes/ as serpentes & such like. The leaues taken in y^e quantite of a dram/ wyth a scruple and an halfe of frankincense/ are dronken in x. vnces of old wyne/ fasting for the space of xl. dayes agaynst the iaundes. The same layd to/ swage longe swellinges and inflammationes/ and they scoure y^e lthyr sores. But the hole herbe it self/ sodden in wyne/ breaketh by crustes of scabs.

Of the Fiche.

or stalkes in the almondes/and it stoppeth the fretting sores of the mouth/ if it be gargled there woth: som saye that the broth of it be sprinkled in feastes or bankettes/ that the gastes or drinkers thereby are made merrier. The thynde toynte/ from the grounde woth the leaues that grow about it/ is geuen in a tertian/ and the fourth is so geuen in a quartayn. They call it Hierobaton/ that is an holy herbe/ because it is very good for to be hanged vpon men/ agaynst inchantementes and to purify or clenge woth all.

Of the Fiche.



Ficia is named in Greke Vikion/ in English a Fiche / or of som a Tare/ in Duche Wicken/ in Frenche la Weste.

The fiche is so well knowne that it nedeth no description/ all men knowe that the leaues growe by payres wyngwyse / on agaynst an other / and that the seede is not so round as a whyte pease is/ but much flatter. It is euel to be eaten of men/ for it stoppeth y belly to much/ and ingendzeth a grosse and melancholike humoz in the body of a man/ but it is good for beastes/ as experience hath taught vs these manye

manye yeares. Pliny writeth that the fische fatteth the grounde/and that there are thre tymes of sowynge of it. The fyrste tyme is about the fallinge of arcturus/that it maye seide in December. Then is it best sowen to make oz gather seide of it / for it will bringe furth lyke well/after that it is ones cutte doune/oz eaten vp to the rootes. The seconde tyme of sowynge is in Janua-
rye. The thyrde tyme is in Marche/and that whych is sowen then/ is mooste fit to bringe furth stalkes and braunches. It loueth best drynes of all thyn-
ges that are sowen:and it refuseth not shaddowy places. The chaffe of it is best of all other/ if the seide be gathered when it is ripe.

The tymes to sow it.

Of wall gelouer and stock gelouers.

Viola alba.

Viola matronalis alba.



Viola alba is named in Greke Leucoion/ but although the worde betoken a whyte violet / yet Dioscorides maketh foure kindes of Leucoion/whereof he maketh but one kinde wyth a whyte flour/ and that is the fyrste kinde. The seconde kinde hath yelow flour-
res. The thirde kind hath blew floures. The fourth kind hath purple floures.

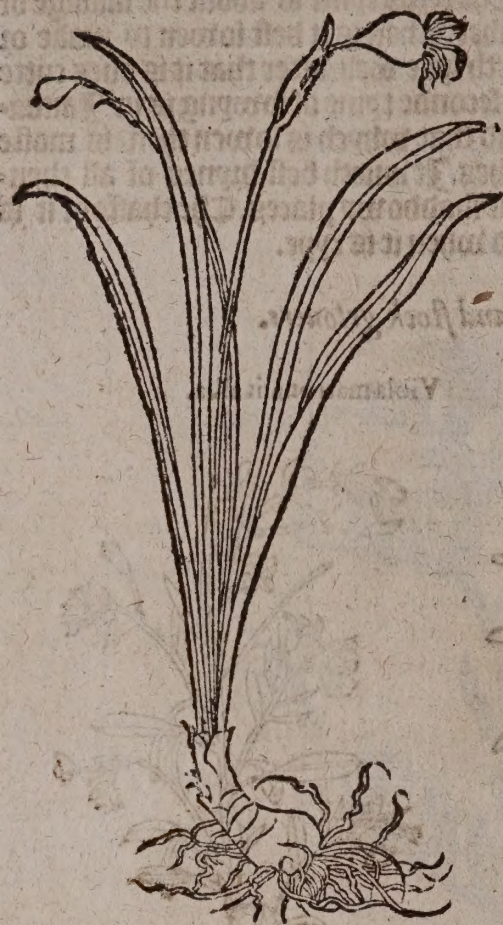
Ee

It that

Of the Violet.

Viola alba Theophrasti.

Viola Punicea.



It that hath the yelow floure / whiche Dioscorides writeth to be mete to be
bled for physik / is called of the Arabians Keiri / in Dutch geel violetten / in
Englishe yel gelouer or hartis ease. The other thre kinds are called stock
gelouers / hauing there names accordyng vnto the coloure of the floure that
they beare.

The vertues of the gelouers.



The dye floures of wall gelouer / sodden to fit in / ar good
for the inflammation of the mother / and to bringe doune
floures. If they be receyued in a cerote / they heal the rin-
nings in the fundamente. They heale wryth honye the
burninge sores of the mouthe. The seede of it in the wey-
ght of two drames / dronken wryth wine / or layd to wryth
honye / dryueth doune floures / secondes and the byrthe.
The rootes layd to wryth vinegre / minishe the bignes of the milke / and are
good for them that haue the gout.

Of the

Viola matronalis purpurea.

Viola is named in Greke Ion melan/ som Latine men name it *Viola nigram*/ and som call it *Viola purpuream*. The purple violet as *Dioscorides* writeth/ hath a leafe lesse and thinner then the *Tuys*/ but blacker/ and not onelyke/ and a litle stalke in the middes from the roote/ whereon groweth a litle floure verpe well smellinge/ of a purple colour.

The vertues of the Violettes.

Violettes haue a coolinge nature. The leaues of Violettes layde to both by them selues/ and also woth perched barley mele/ are good for a burninge stomack/ the inflammation of the eyes/ and the fallinge doune of the fundament: some write that it that is purple in the floure/ if it be dronken woth water/ is good for the squinancie or choughes/ and for the fallinge siknes in childer.

The vertues of Violettes out of Mesue.

Et ij

The

Of the Missel or Missello tre.

The vertue of Miscell and miscel byrd lyme.

Miscel burde lyme / hath the poure to driue away / to soften / to drawe / to make ripe impostemes / called pinos impostemes behind the eares / and other impostemes wyth like quantite of rosin and ware. Wyth frankincense it softeneth old sores and rebelius impostemes. It melteth a swelled milke / if it be sodden and layd to wyth a gete stone or the Aliane stone.

Oute of Galene.

Niscum is made of an aerishe / waterishe hote nature / and a litle earthly substance / for the sharpnes of it / exceedeth the bitternes. It draweth oute humozes myghtely from the grounde / and it scattereth abzode such as are grosse / and rypeth them.

The maner of lyme of Missel berries out of Dioscorides.

Dioscorides supposeth that no byrde lyme is made of any miscel / sounge only of it of the oke / but other haue proued / that it maye be made also of the miscel of the fyre tre. It is made thus: Bruise fyrst the berries / and then washe them / and afterwarde seth them in water. Some vse to make the lyme by chowynge of the berries in theyr mouth.

Out of Plinye.

Miscel byrde lyme is made of the berries which are gathered in the haruest tyme / for if the rayn come vpon them / indeede they growe greater / but that rotteth awaye that shoulde become lyme. After that they be gathered / they must be dried / and then beaten / & they let them rot xij. dayes in water. This thinge alone getteth goodnes by rottinge. Then bruse them in a running water wyth a male / vntill the skinnings of the berries be all gone / and the lyme ware tough.

Of the tre called Vitex.

Vitex is named in Greke agnos or ligos / som translate agnon into amerinam / as Theodoze / and oure Linaker do. But amerina is a kinde of salicis biminalis in Columella / whiche is also called salix sabina. The apothecaries call Viticem / agnum castum. In som place of Germany the apothecaries vse priuet for agno / and in England they abuse shamfully tutsam for agno. I haue sene it growyng at the black sceres in Ferrara / and afterward in Peter Cowdenberges garden in Antwerp. It hath fruyte and leaues lyke vnto Hemp / wherefore it maye be called Hemp tre / or of þe vertue that it hath / Chast tre.

Out of

Out of Dioscorides.



Vite is a bushe lyke a tre. It groweth besyde riuers/ rough places/ and valees. It hath long boughes hard to breake. The leaues are lyke olyue leaues/ but tenderer. The one kinde hath a whyte floure wyth a thynge resemblinge purple. The other hath a floure only purple. The seide is lyke peper: so far Dioscorides.

The vertues of Chaste tre.



T hath vertue to heate and to binde. The seide of it dronken/ is good for the biting of venemous beastes/ for them that haue the dropley/ and the swellinge of the milke. It increaseth also milke/ and bringeth doune floures. If it be dronken wyth wyne in the quantite of a dram/ it resolueth and wasteth awaye the seide. It bereth the heade and maketh a man slepe. The bryth of the leaues and seide made to sit in/ helpeth the inflammaciones and diseases about the mother. If it be dronken wyth pennye ryall/ and the seide made after the maner of a perfume/ and also layd to/ stereth by a purgation. If it be layde in/ it easeth also the head ache. It is good to poure it vpon the head/ when a man hath a phrenesye/ or forgetfull euell/ beyng menged wyth vinegre and oyle. The leaues of it made in a perfume/ and strowed vnder vpon the ground/ driue awaye venemous beastes/ and if they be layde to/ they are good for the bitinges of the same. Wyth the leaues of the bynde and butter/ they soften the hardnes of the stones. The seide also layd to wyth water/ swageth the payne of the nicks/ or tryuinge of the fundamente. But wyth the leaues it healeth it that is oute of ioynte and woundes. It appeareth also to be good for chansyng in a iorney/ if a man carye a rod of it in his hande: it is called agnos/ that is chaste/ because weomen kepinge chastite/ in the sacrifices of Ceres/ vled to straw this bushe vpon the ground/ and other places. It is called ligos/ that is a twige/ because the twiges of it are so stronge.

Galene sayeth that agnos is hote and drye in the thyrde degre: it is of a subtil substance/ sharp in taste/ and also binding. The seide of chaste tre/ both fried and not fried/ stayeth the desyre to the pleasure of the bodye. The leues and floures of it/ can do the same: but som beleue that the leaues and floures not onely eaten and dronken/ helpe to kepe the chastite/ but also if they be strowed all about wher folke trede.

Of Brionye.

Brionia a Brion forte qui est pallidus et ad idem ex latine in ad idem forte qui est pallidus et ad idem ex latine



It is alba is also called in Latin Brionia/ and in Greke ampelos leuke/ and also brionia: it is called in English Briony/ in Duche Hunds kurbz or kurbz wurtzel: it groweth comonlye in all countrees. Briony hath long braunches/ bushy/ yong sprytinges/ and leaues lyke vnto the gardin or manered bynde/ but all thynges rougher: it wrappeth it selfe aboute the next bushes/ embrasyng them wyth his busshye braunches or claspers: it hath a fruyt full of berries/ in coloz rede/ and there wyth skynnes haue the heare taken of them.

Ce iiii

The

O/ Brionye.

Vitis alba.

the first brionye have some
what a better & by image adfection
in them the roote is drie & under
rate hie hark.



The vertues of Brionye.



ores of the leaves

1. & / rars

1. place

in lions

in the bones

ro / one

ma / for bones

The fyrst twigges that comme furth lyke unto Sperage are
sodden and eaten / and they prouoke a man to make water
and also to the stoole. The leaues / the fruyt / and the roote
haue a sharpe or biting nature / wherefore they are good if
they be layd to wyth salt / for olde festering rotten and consu-
ming sores of the legges. The roote scoureth the skinne / and
taketh awaye winkles / with bitter fitches and the earth of Cio / and fene-
greke it scoureth awaye frekels made wyth the son / and suche lyke spot-
tes / and black scarres. The same roote sodden wyth oyle untill it be softe / is
good for the same purposes. It taketh also awaye the blew marks of bru-
sed places / and it draweth together the agnawies in the fingers. If it be
layde to wyth wyne / it driueth awaye inflammationes / and it breaketh im-
postumes / and if it be dronken and layde to / it bringeth furth bones / and it
is good to be mended wyth Corosiuue medicines. The same is good to be
dronken in the quantite of a dram euerye daye for the space of a yeare / for
the

the falling siknes. It is good for them that are taken/and for them that are
dyspe or haue a swyminge in the heade/ if it be taken after the same maner.
But if it be dronken in the quantite of two drammes/it healeth them that
are bitten of a viper or adder. It is perillous for weomen woth chylde:it
troubleth somtyme the minde a litle. And if it be dronken / it stereth one to
make water:if it be layd to the mother it will drawe doune the secondes: it
is good to be geuen in an electuary to them that are almost strangled / and
them that are shortwinded/and them that haue the cough/and to them that
haue ache in the syde/to them that haue any place bursten and drawn to-
gether. A scruple and an half of the pouder of it/taken woth vinegre for the
space of xxx. dayes/melted awaye the swelled milke. It is good to lay to the
same woth a figge for the same thynges:it is sodden to sit in/to pouрге the
mother. The iuyce is gathered oute in the springe. This is dronken with
mede for the same purposes:it driueth furth so thynne steme. The fruyte is
good for leproes and scabbies/whether the places be anoynted therewith/ or
it be layd to. The iuyce of the fruyte draweth milke to the breste / if it be ta-
ken woth frumentie made of sodden wheate.

takra
+ dafie (progn)
the breste.
Addrs by ma

mother
Shortwinded

Mylke
mother

to bringe mylk
brests.

Of the black Briony.

Blak Briony
Vitis nigra. Nagra vine vith dith est a madi nigra



This is flowered in July & bring
fod in August

It hath the same vuyce as the
vine hath. such fine

This herb (sayth Turm) is mo
re cold.

Some take this herbe for ribuna
lij.

Of the black Brionye.



The black Brionye hath leaues lyke Iuy but lyker to the leaues of Smilax / but greater / and so are the stalkes. Thys dothe also embrace and cleue aboute trees wyth hys busshye braunches and claspers. The fruyte is full of berries grene at the fyrste / but it wareth blacke when it is ripe. The roote is blacke wythoute / and of the coloure of bore wythin.

The vertues of black Brionye.



The fyrste buddes of blacke Brionye prouoke water / Dyeue doune floures / and make lesse the milke. It is good for the dustines of the heade / and for them that haue the fallinge sikenes / for the palsey. The roote hath lyke vertue wyth the whyte Briones rootes / but it is not so stronge. The leaues layde to wyth wyne / are good for the chafynge of beastes neckes. The same is also good to laye to membris oute of ioynte. Matthiolus setteth oute an herbe for black Brionye / whyche in my iudgement for diuerse causes can not be that herbe both for the color of the berry / when it is ripe / it is nether black in Italy nor in Almanye nor in England: and also because that thys herbe beyng manifestly colde / hath not the properties that Dioscorides and Galene and Mesue geue vnto it / they graunt all that it is of lyke vertue wyth the whyte Brionye / but that it is not also stronge. And Mesue maketh whyte Briony hote and dye in the thyrde degree / and he maketh the black Briony manifestly hote / where he sayeth it is not so hote as the whyte is. And he sayeth vtriusque radix. The root of both is good for the colde diseases of the synewes / and that it scoureth the brayne of rotten flemme / and is good for the fallinge siknes. He wyrteth that the black Briony is also good for wenches: now whether a colde herbe / as I am sure it is that Matthiolus setteth furth / will heale these diseases aboue reherfed or no: I reporte me vnto learned men. And whether the herbe be colde or no / they maye knowe that will taste it aboute midsummer / and se what qualite it hath in taste. It groweth in the hedges that go aboute the crosse / that is nexte vnto them. Som haue taken thys herbe for Cyclaminus altera / but they were deceyued: for it hath no suche roote nor vertue as Cyclaminus hath. I sawe this true black Briony ones in the mount Appennine / and the seruant of Lucas Sinus shewed it me there. The roote was a dosen tymes bigger: then the roote of it is that Matthiolus setteth oute for Alis nigra.

Of the fyrste kinde of wilde Vindes.



Dioscorides maketh mention and wyrteth in two places of a wilde vinde. The former kinde is thus described of hym. The wilde vinde bringeth furth braunches as a bynde / woddyshe roughe wyth a barcke gapyng and hauinge creuilles / leaues lyke vnto gardine night shade / but broder and longer / a floure lyke as mossye heares / a fruyte lyke

small clusters, rede when it is ripe: the figure of the seede is rounde.

The vertues of the fyrst kinde of wilde Vinde.

The roote of thys herbe heated in wine/ and menced wyth sea wa-
ter/ and dronken wyth two ciates of water/ purgeth waterish hu-
mores/ and it is also geuen to them that haue the dropsey / but the
clusters clenge the spottes that are made by the sonne / and all o-
ther spottes. The litle braunches that come fyrste furth/ are seasoned & layd
by in byrne for meat. There is diuersite of opinionones betwen Fuchsius and
Matthiolus what herbe shoulde be this Vitis syluestris/ Fuchsius woulde
that the cinning bushe groweth vpon liuing hedges/ and crepeth vpon tre-
es wyth an hozy fruyte/ wyth a leafe lyke nyghtshade/ but a litle indented
about/ should be Vitis syluestris. But Matthiolus setteth out for vite sylue-
stri an herbe whyche is called of the comon Herbaries amara dulcis/ and it
maye be called in Englishe bitterswete. If it had rede berries/ then would I
haue consented vnto Fuchsius / but because it hath none suche that euer I
could se/ I dare not geue full consent wyth hym. The herb that Matthiolus
setteth furth for vitis syluestris/ which groweth only about ditches and wa-
terfydes/ can not be vitis syluestris / because nether the description nether y
vertues of vitis syluestris agreeth vnto it. For his herbe hath leaues muche
longer and much sharper then the comon nightshad hath/ and belydes that/
about the settinge on to the stalke of euery leafe/ hath on eche syde a thyng
growyng furth lyke an eare. I haue sene som heades of leaues and bores-
ues muche lyke vnto thys leafe. Dioscorides maketh mention of no suche le-
fe/ but of one that is lyke vnto nyghtshade. Theophraste writeth that thys
wylde vyne/ is very hote and biting in so much that it is vled to pull of hare
and suche freckels or spottes that come by the heat of the sun. Loke in y it. bo-
ke of the story of plantes or growyng thinges/ and there ye shall fynde thys
to be true. Then when as amara dulcis is not hote aboue the fyrst degre/ as
experience can iudge/ Matthiolus in my iudgemēt erred much moze in this
mater then Fuchsius dyd/ whom he went about to confute. The duche men
call the herbe that Matthiolus setteth furth for vitis syluestri Je lenger ie lie-
ber/ that is the longer y plesanter/ or derer/ because when a man tasteth first
of the bark/ it is something bitter/ and y longer ye hold it in youre mouth/ the
sweeter will it be/ if it had ben an hote herbe/ the longer that he had holden it
in hys mouth/ the vnpleasanter wold it haue ben by the reason of byting of y
tonge/ as all herbes that are de pilatiue or burners of/ of hare do.

Of the seconde kinde of Vitis syluestris, called wild vynde.

Dioscorides intreateth of the fyrst vite syluestri in the fourth boke &
x. chapter: but he intreateth of the second kinde in the fyrste chapter
of the v. boke. after thys maner. There are two kindes of ampe-
lon agrias or labrusce/ the one bringeth neuer the grape furth to ri-
penes/ but vnto the floure which is called enanthe. The other maketh perfit
his grape/ but hath smal berries/ black and binding. Thys second kind haue
I sene both in Italy & in Germany. The leues & new twiges to their braun-
ches & stalkes/ haue like pour to y comon bind/ sauing y thes ar mo binding.
The

Of vineyard grapes are cold
: Rype as hocke & mays fo
first degree.

Of the seconde kinde of *Vitis sylvestris*, called wild vynde.

The vertues of the garden or manered vynde.



He leaues and yonge twiggges if they be layde to/they swage the heade ache/and the burnynge or inflammation of the stomak wyth perched barley meale/and so do the leaues alone/ because they haue the poure to coole and to binde. The iuyce of them also dronken/ is good for the bloody fire/ the spittinge of bloode/ the diseale of the stomack/ and the longinge or greuynge siknes of weomen. The yonge busshye boughes steped in water and dronken/ will do the same: the dropping of it whyche is lyke vnto a gumme/ and wareth thicke aboute the bodye of the vinde: if it be dronken/ driueth oute the stone. And if the place be prepared wyth nitre/ it will heale scurui- nes/ scabbes and lepres. If it be layde vpon the scabbed places. If it be con- tinually layde to wyth oyle/ it wasteth awaye heare. And that thyng doth specialye the frothy matter/ that cummeth furth of the grene branche whil- se it is in burninge. The same is good to kill wartes also: but the althes of the bindes boughes/ and the drosse that remaineth after the grapes/ are pres- sed out: if they be layd to wyth vinegre/ they swage hard tumours and knop- pes about the fundament. It is also good for membes out of ioynt/ and the biting of a veper or adder/ and for the inflammation of the milke/ if it be layd to wyth rose oyle/ rue and vinegre.

The vertues of rasynes oute of Dioscorides.



Rasynes called in Latin *bue passe*/ and of other passule/ if they be whyte/ they binde moze. The flesh or pulp of them is good to be eaten for the roughenes of the throote/ for the cough/ for the kidnes and the bladder/ they are also good for the bloody fire/ if they be eaten with the stones/ and if they be receyued in meate after they be menged wyth the mele of millet and barley and an egge/ and be fryen in a frying pan.

The same ether by them selues and wyth peper/ if they be choiced in the mouth/ draw out thin flume out of the heade. If they be layde to wyth pou- der of comin and bean meale/ as som translate *fabam*/ they staunche the in- flammationes of the stones. If they be layd to with rue without the stones/ they heale rede angri nyght ploukes and sores that haue matter in them ly- ke honye/ carbuncles/ rottennes about the ioyntes/ and sores called gan- grenes. The same are good for the goute. If they be layde to wyth the iuyce of paniceis. Also if they be layde vnto louse napples/ they make them come of the soner.

Of wall penny grasse.



Abilicus veneris is named in Greke *kotyledon scytalion* and *cym- balion*. It hath a leafe lyke vnto the hole that receyueth the rounde ende of the huckel bone/ whiche hath the foyme of a sawser/ rounde and

and darkly holowe / a short stalk in the middes / wherein groweth sede. It hath a rounde roote lyke an olyue. Thys herbe groweth in welles and diuers places of Summer set shyre in more plentye / then euer I sawe in anye other place all my lyfe. I knowe no English name for it: but lest it should be without a name / I call it wall pennye grasse. To put a difference betwene it and the shepekylinge pennye grasse / that groweth in merishe and waterye groundes. As for the other kinde / I neuer sawe it that I wote of / excepte I sawe it paynted in Natthiolus / but his seconde kinde is set oute wyth lesse leaues then the former is / whych agreeth not wyth the description of Dioscorides / who maketh the seconde kinde bigger then the former.

The vertues of wall pennye grasse.

The iuyce of the leaues layd to wyth wyne / or poured in / louseth the stoppage of the priuities. The same layde to / is good for the inflammationes / and saint Antonies fyre / for kybed heles / and wennes / and burninge stomackes. But the leaues taken in meate wyth the rootes / breake the stone / prouoke water / and they are geuen wyth honied wine to them that haue the dropsey.

Of the Elm tre.

Vlmus.



¶

Ulmus

Of the Elm tre.

Vlmus is named in Greke Ptelea/in Duche ein elm baum / in English an Elm tre / it groweth comonly in all countrees. Theophraste maketh two kindes of elm / the elm of the playne and mount elme. The playne elme is more braunchie or full of braunches: the mount elme is of greater growth: the leafe is not diuided / lightly jagged about / longer then a peare tre lefe / rough and not smothe. This tre is notable both in greatnes and in leingth. It loueth moyste groundes: the tymbre is yelow / strong / full of synewes / and euell sauored / for it is al hart. Virgil also maketh the elm an hygh tre in thys verse: Nec gemere acria cessabit turtur ab vlmo.

The vertues of the Elm tre.

The leues / the boughes / and the bark of the elm tre / haue a binding vertue: the leues are good for the lepre / layd to wth vinegre / & they bind woundes together / but the bark is better / therfore if it be bound to as a swadling band. But the thicker bark dronken with wine or water in the quantite of an vnice / dryeth out flemme. If broken bones be sprenghed & washed with the broth of the leaues / or the bark of the roote / they will soner be couered with an hard crust & grow together. But the iuyce that is in the knoppes or buddes that come fyrst furth if it be layd to / it maketh the face very clere: the same moysture after that it is dried by / is resolued into litle flies like ganattes. The fyrste grene leaues are sodden for kichin or so well as other eatable herbes be.

Of the Nettell.

Vrtica Romana.

Vrtica maior.

loads of this kind should be used
not of the common nettell.

the seed may be gathered
in the month of June

is drie but not so
that it is feared



Of the Nettell.
Vrtica minor.

170



Vrtica is named in Greke acadyphe/and knide: in English a nettel/ in Duche ein nessel/ in French ortye. There are two kindes of nettels: the one is wilder sharper and broder/ and it hath blacker leaues: the sede is lyke lynt sede/ but lesser. This is the kinde that is called Vrtica Romana/ and it groweth in Englande onely in gardines: but in Italy/ and in Wenz in Germanye: it groweth wilde as our comon nettel doth. The second kinde hath small sede/ and is not so sharpe as the other is/ and this take I to be our comon nettel of Englande.

The vertues of Nettels.



The leaues of both þ kindes of nettels/ layd to wyth salt/ heale the biting of a dog/ sores called gangrenes/ and other carked sores/ and foule sores/ and partes out of ioynte/ lumpes/ swellinges behind the eares/ swelling of kirkelles lyke bread/ and impostemes. The same are good to be layde on the milt wyth ware. The leaues broken and put in wyth the iuyce/ stoppeth the gussing out of blood of the nose. If they be brused/ and put in wyth myr/ they bringe doune floures. The grene leaues layde to/ set the mother in her

ff ij

place

sores

swellings

milt

blood at the nose

flowers

To put up the
that is father

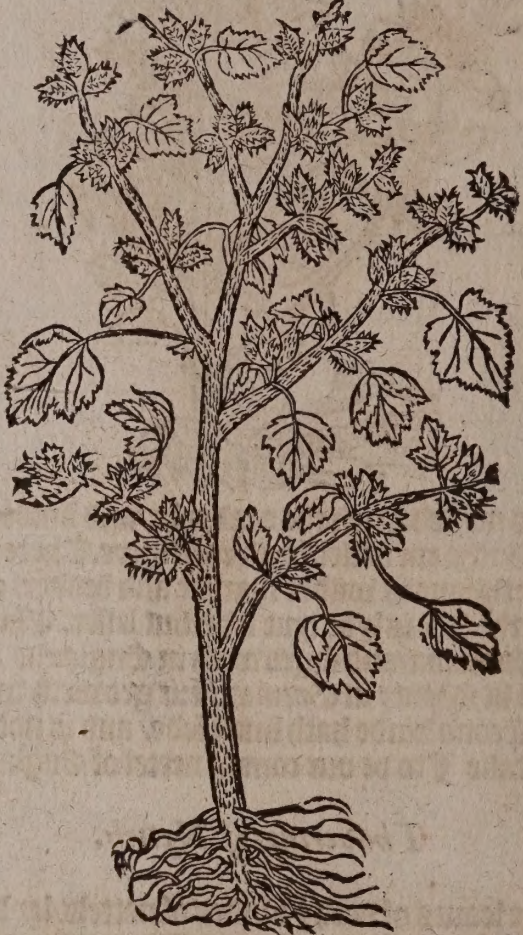
spinge of the
 pos
 quia uonia
 wks f low
 vours
 a

Of Clot bur.

place agayn/when it is fallen doune. The seide dronken with maluasey/ster
 a man to the pleasure of the bodye/and openeth the mother: the same licked
 by wyth hony/is good for the stopping of the pipes/for the pleuresy and long
 sought or inflammation of the lunges. It bringeth out tough steme whyche
 cleueth fast in the brest or lunges. The leaues sodden wyth shell fishe /soften
 the belly/louse winde/and make a mā pisse. But then it bringeth steme beste
 out of the brest/when it is sodde wyth a tyfan. The broth of the leaues that
 are sodden wyth myrr: if it be dronken/it will bring doune weomens flou-
 res: & iuice if a man gargle with it/it is good for the inflammation of y^e vuula.
 and the foliages boston of the fauiv.

Of Clot bur.

Xanthium.



Xanthium is named in duch betlers leus: or klein kletten/ in French
 glouteron/ in English clot bur or dich bur/ it groweth in fat groun-
 des and in diches/ that are dyed by: it hath a stalk a cubit long/ fat
 and full of corners/ and therein many winges or holow places like
 armeholes. The leaues ar like vnto a reche cut about the edge/ wyth a smell
 lyke cresses: the fruyt is round/ as a big olyue/ full of prickes/ as the pilles of
 the playn tre are/ and they will stick vpon your clothes/ if ye touche them.
 The

Of Xyris or Spourgwurt.
The vertues of Dicke bur.

171

The dicke bur is good to be layd vnto swellinges. The broth of the bark of the roote dronken/wasteth away the swelling of the milt/ and the broth of it/ if it be sodden wth wyne/ fasteneth louse teth/ if the mouth be washed therewth.

Of Xyris or Spourgwurt.

Xyris.



Xyris hath leaues lyke floure de Lice/ but broder and sharpe in the top/ and a great stalk of a cubit hyght/ cominge oute of the leaues wherein are thre squared coddies/ and in them is a purple floure/ and it that is in the middes/ is of a cremesin color/ and there is seede in the seede vesselles/ lyke the fruyte called Faba in Latin/ rounde/ rede and bytinge: the roote is parted wth many ioyntes/ and it is long and rede in color.

Diuers learned men holde that thys is the herbe/ whych is comonly cal-
led of y^e comon herbaries spatula fetida/ & surely I know no herbe y^e agreeth

ff iij

so well

Of Xyris or Spourgewurt.

so well wryth the description of Xyris/as spatula fetida doth. But the roote is failely paynted in all the figures that eu: r I sawe set oute as yet. For the roote is not set oute wryth long ioyntes as I haue sene it oft growynge/ but so as though it had no ioyntes at all. This herbe is called in the yle of Dur- bek/ Spourgewurt/ because the iuyce of it purgeth as the iuyce of the roote of flour de Lyce doth.

The vertues.

The roote is good for the woundes and breaking of the head/ it dra- weth furth pukes/ and it draweth furth anye flyinge weapon as dartes and arrowes wrythout any payne/ if ye put vnto it the third parte of floriz cris/ and the fyrst parte of Centory/ and som hony. If it be layd to wryth vinegre/ it healeth swellinges and inflammations. It is good to be dronken agaynst brusynge and shrynkinge toge- ther of places/ and agaynst the sciatica and the strangurye/ and the flire/ if the roote be brused with maluesey. The seide is most myghtye to make a man pisse/ if it be dronken in the quantite of a scruple and an halfe wryth wyne. The same dron- ken wryth wine/ mel- teth awaye the great milt.

F I N I S.

Thanks to God for all hys gyftes.
A M E N.

But the roo
as yet. For
growings
the yle of
ce of the roo

he head it
ge weapon
to it the
som hony
mmations
ge toge
ture/
he
e

lese 2 syde 36 l
lese 1 syde 1 lin
les scabbes in the
lese syderede b
lese 1 syde 9 line
me and salt Indian
lese and in all ot
lesnes; line thre
lese first syde lin
lese wace rede in
lese first syde 9 li
lese first syde 23
lese first syde 2
lese 1 syde 5 line
regulation.
29 for mens
43 rede chel
18 daniel for
31 rede for l
114 rede drin
39 rede defel
18 is in Slau
11 Grecianes
12 rede arke
33 red calles
116 rede bol
122 rede deal
44 rede sea
rede for old
128 rede in 1
8 rede layd
26 red for b
3 rede oyle
rede Ezechus
30 rede say
34 rede iag
1 line the last
120 red cy n
drouse.
11 wix 11.1
side lin. 7. for a
39 rede dr
38 rede wri
4 smotheth
6 put out gr
18 coming
127 mothe
26 suin. 29
126 had

THE FAUTES AND ERRORES CONTEINED IN
thys booke, nedefull to be corrected. The first figure betokeneth
the leafe: the second, the syde: the thyrde, the line.

- 1 leafe 2 syde 36 line, for hatt rede hart.
2 leafe 1 syde 1 line, for semith rede semeth. line 37 for paues rede panos: 2 syde 7 line, rede for sta
bles scabbes. in the same syde, rede Northen men, rank and herbishe.
3 leafe 2 syde rede bonefyres: line 16 rede with mede: line the 20 red hellebor.
4 leafe 1 syde 9 line, rede boles for belles: rede in the same syde for bar acerues, bear acornes, and thys
me and salt Indiane: on the second side rede for heun dreame, heuy dreames.
5 leafe and in all other places, wher soeuer thou seest wheter, rede whether: fift line red for kidmens
kidneys: line thre and thyrty red for bonkero boukeros.
6 leafe first side line 20 for rothe rede roote: second side 4 line, for clip rede chipp. 13. red liuer, and
for iunce rede iuice: 25 rede for art and 40 for cyrop rede rerote.
7 leafe first side 9 line rede lumps: 17 rede bushe: 26 for would douted, rede wold haue douted.
9 leafe, first side, 23 line, rede erred: 2 side rede siues.
10 leafe first side, 23 line, rede cherephyllon: second side, 21 line, rede ye for iow.
11 leafe 1 side 5 line, rede for banes leaues. lin. 8, rede for new now: 2 side, lin. 36 rede eugalacton for
engalacton.
13 2 29 for mens rede wymens.
15 1 43 rede chelidonion for chelidion.
16 1 18 darnel for daruel: 2 10. rede sethe for set.
18 2 31 rede for lyke, is lyke.
19 1 14 rede driueth for druleth: 2 side, line 34 rede aquietatem for equitatem.
20 1 39 rede describing it. seconde side and the seconde line, rede yet grow.
23 1 28 is in Slauonia: second side lin. 4 rede choler for color. 32. rede one is, for olye is.
24 2 1 Grecianes. lin. 7. Methridates. lin. 13. red pulled for palled.
25 1 2 rede arkeuthis. lin. 30. rede fede for sede.
26 1 33 red calleth furth or bringeth furth.
28 1 16 rede bole for boli. second side, line 24 rede hurt of it by: rede to be hurt by.
29 1 22 rede deale for olial. lin. 43. is that which is called. li. 45. rede for them, to them.
33 1 44 rede sea water. 34 leafe rede for gnorinion gnori mon.
36 2 rede for older elder. for herbe bushe, in the last line sauing one.
37 2 28 rede in Macedonia, and yet it doth not folow.
38 2 8 rede layd up. 10. for cis rede is. 13. red cut.
39 1 26 red for handly hardly.
40 1 3 rede oyle is a good remedye. 12. rede milium solis. second side, the third line, rede lest: line 16.
rede Fuchsiusses. 32. rede for
41 2 30 rede sayd for layde. 42 syde, lin. 43 red lotus for potus.
43 1 34 rede iaggess. second side, lin. 8. to the bursting out of wheles.
45 1 line the last gnaw yng.
46 1 20 red ey medicines, and such as swage ake. 21. rede press. 2 line 29. rede two for to. 30. rede
drousey.
47 1 1 wax. 11. raw. 35. haue 1. 36. ad to chek and controle, for to old. 45. rede heat for hea. seconde
side. lin. 7. scrab tre. 48 leafe 1 side lin. 39. into Verinice.
49 1 39 rede draw 25 balaustium. 50 1 35 greuing. 37. rede mouthes for mottes.
51 1 38 rede wrinkles 52 1 44 rede wedede. 2. side 15. rake it. 42. fifty soote for fyue soote.
54 1 4 smotheth. 2 side, 9. crudded 19 whayishe.
55 1 6 put out greuus and rede, because it hath a more greuus sauer. 22. was for is.
56 2 18 conningest: 19. although 37 roote gatherers. 45 tuft.
57 1 27 moother: 28 rootecremers or roote pedlers.
59 1 26 sauin. 29. lyng. 39 elder.
60 1 26 had 61 1 30 rede fennes 63 2 32 rede Inede not

64 1 4 cakes. 2 side 33 rede byles for bytes. 33 oleander.
 66 1 7 clubbe. 13 wisteth. 2 side 2 dryeth up.
 67 1 2 eleia 2 17 of Alexander. 21 rede tryall of my masters iudged.
 68 1 14 rede apium & not opium. 28 hote: 43 eate: 48 other: 2 side 21 whether
 69 1 2 further: 9 indented: 28 iij. kinds: 45. widd for will: 47 the less. 2 7 acetable.
 70 2 ornithogalo. 71 2 16 for dryues, rede drynes. 35. fast: 43 drew.
 72 1 1 roote for roten: 2 15. but 36 straw. 37 farr: 44 lock.
 73 2 put out Oxyacantha in the figure, for it is not Oxyacantha.
 74 1 31 rede eat and not rat. 2 grape: 3 haue also. 76 1 39 couered: 2 1 millet.
 77 1 18 mullayn. 2 14 brothe. 78 2 22 feuerfew.
 79 2 whether: 8 a purgation. 82 2 Dunghylles.
 83 2 3 burr: 41 plentius: 84 2 22 night mare.
 86 1 11 capones taylor: 16. elaphobosco. 87 1 32 whether peuce: 2 1 for peuki rede abies.
 88 1 22 flies. 2 15 where: 27 trees: 31 picea: 32 resinam. 36 pitys is pinus.
 89 2 1 plucked. 90 2 9 selfe. 92 2 32 confute: 44 fox, not for: 46 pulegium.
 93 2 41 spourge. 94 2 27 nyght blaynes. 95 1 12 erthly. 33 none: 2 34 world.
 96 1 33 grew. 97 1 10 weg tret not wegbret.
 98 1 2 rough. 2 10 to founde. 44 husbammen, not husbaumen.
 100 1 33 composition. 2 22 step, not stop.
 101 1 46. 2 2 siue. 11 capitata. 12 siues. 13 siue. 31 set them. 33 sectiua. 36 siuet.
 102 1 28 extremitte 103 5 perched. 2 10 thesc. 25 called.
 104 1 3 hath. 35. tysardes. 2 but binding.
 106 1 40 bignes. 43 merrish. 107 1 38 draweth.
 109 2 1 rede bringing, and not bring. 24 red an hole, and not no hole.
 110 2 18 rede gapped not grapped. 4 rede cummed not crommed.
 111 2 2 rede stancheth, and not, and stancheth. 34 for gyue rede gyuing. 37 rede they. 39 red it is
 in the second syde, put out the false latin, and set radix eleonia, radix Syriaca and Armoracia.
 112 1 22 rede twenty. 2 9 rede scour, not stoure 113 1 40 red whit flaw. 46 kingcup.
 114 1 6 Kingcup. 2 12. sort 16 shaddoish. 28 rough. 31 pismyres.
 115 1 28 also siuache. 2 1 put out the figure, for it is false. 26 agnayles.
 116 1 34 fleme. 2 17 roses. 37 springkled.
 117 10 for leaues rede redenes. 13 whils. 22 inbinding. 23 that doth. 27 curled. 43 helpers.
 119 1 2 rede or for aut. 119 ther ar also that hold stifly.
 120 1 7 the hill ida. 14. could not understand.
 121 1 23 caulo. 41 arone. 2 29 acetosa. 40 butchers. 122 2 5 gesen. 7 Zurich.
 123 1 26 pismyres. 2 31 bredeth. 124 1 26 Cinnamum. 2 1 acte. 4 acte.
 125 1 29 suet. 126 2 2 sauge. 8 warne. 127 2 13 rede is thus, for it thus.
 129 1 25 red yeares for yeare. 2 3 rede lyker for lyke, and called of Pline Sicale for called Sicale.
 130 1 22 rede groweth for greweth.
 132 1 2 rede same for lame. 16 red candy for candis. 25 red axfiche for axfiche. 2 rede Sedi tertium ge
 nus for Sedum tertium genus.
 133 1 2 rede iij. for iiij. 4 rede rather for better. 10 rede in Greke because the leaues are grene. for
 in Greke the leaues are grene. 134 1 4 rede meates for heates.
 135 1 42 rede his for this. 2 32 rede ligusticum for ligustrum.
 136 1 6 rede fenegreke for fenelgreke. 137 1 21 rede of the listenes for of lyknes.
 138 1 2 rede fennes for sennes, and put out te figure that is falsly set for siliqua.
 139 2 19 rede scalle for stalke. 140 1 36 rede silaus for silans. 2 red olus atri for olus a tre.
 141 1 12 rede annicula for anicula. 23 rede hote, for heter.
 145 2 4 red torminalis for forminalis. 7 red hawes for haw. 8 red is not pleasant for is uery pleasant
 146 2 20 red Nordenie for Mordenie. 147 2 37 red nerion for merion. 44 spine for spina.
 148 1 33 rede pipridge for piridg. 41 rede to eate is spina alba Columelli.
 149 1 1 rede Rychis gardin for Richardes gardin. 150 2 13. rede Slepe for shepe.
 151 1 28 rede spyder for speder. 31 rede seable for feable.

133 1 3 rede Colchester for Colichester. 9 rede tymbre for tember. 154 1 3 parke for part.
 134 1 9 rede acetable for accepiable. 30 rede steme for stem.
 137 1 13 rede callitrichon for cellitrichon. 160 1 41 rede more for mo.
 141 1 2 rede phlomos for Goblomos.
 142 1 12 rede leaf for leaus. 23 hierobaton for hierobaton. 32 and for an. 21. scaller for stalker.
 143 1 9 rede to her self for her self. 22 rede panos for pinos. rede the manner of making of lime, for
 the manner of lime. 31 rede then for they. 23 rede make for male.
 146 1 22 chaping for chausing. 27 rede wrinkels for winkels.
 147 1 30 rede sderne for them.
 148 1 9 rede the running bushe that groweth, for the running bush groweth. 13 rede if it had rede
 berries that Fuchsin setteth forth, then would I, for if it had red berries, then would I. 21 red fant
 header of lance flous, for fan header of leues. 38 red ampelous for ampilon. 43. rede more for mor.
 233 rede panacis for panicis.
 170 1 1 rede acaliphe for acaliphe. 4. rede les for lesser.
 In this chapter of Busch put out the figure, for it is nothyng agreying with Busch.

The t
ham Tur
ber
is n



Imprinte

The thirde parte of Guil-

liam Turners Herball / wherein are contained the
herbes, trees, rootes and fruytes, whereof
is no mention made of Dioscorides,
Galene, Plinye, and other
olde Authores.

God saue the Queene.



Imprinted at Colleen by Arnold Birckman / In the yeare
of our Lorde M. D. LXVIII.

Cum Gratia & Priuilegio Reg. Maiest.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON
AND THE
SOCIETY OF MEDICINE
AND THE
SOCIETY OF PHYSICIANS
AND THE
SOCIETY OF SURGEONS
AND THE
SOCIETY OF APOTHECARIES
AND THE
SOCIETY OF BARBERS
AND THE
SOCIETY OF CHANDLERS
AND THE
SOCIETY OF COINERS
AND THE
SOCIETY OF MINTERS
AND THE
SOCIETY OF ASSAYERS
AND THE
SOCIETY OF MINTERS
AND THE
SOCIETY OF ASSAYERS

God save the Queen



Printed at the College of Physicians in the year
of our Lord M. D. LXXIII.

Cum Gratia & Privilegio Reg. Majest.



To the right worshipfull Fellowship and Companie
of Surgiones of the citie of London cheefly/ and to all
other that practyse Surgern within Eng-
land/ Willia Turner sendeth gre-
ting in Christ Jesu.

Nfter that I had set furth two partes of my
Herbal/ containing those plantes and herbes whereof
old writers haue written and made mention / because
that I knew both by myne owne experience/ and by o-
ther mennis writinge / that the herbes found after the
old writers tyme/ if they were knowen with their ver-
tues/ should be very necessary for the healing of many di-
seases/ greuous sicknesses/ woundes/ sores/ bruisings/
and breaking as well inward as outward. I thought I should do no small
benefit vnto my countre/ if I wrote of those plantes. whereof I haue ga-
thered as many as I knowe/ or at the least as many as came to my remem-
brance/ leuing the rest that I haue not intreated of/ to be intreated of other
that haue more leasure then I haue. For surely beyng so much vexed with
sickness/ and occuppyed with preaching/ and the study of Diuinitie and exer-
cise of discipline/ I haue had but smal leasure to write Herballles. This smat
booke I geue and dedicate vnto you/ not only because this part for the big-
nes that it hath/ intreateth most largely and plenteously of simples that be-
long vnto Surgern/ but also because beyng amongst you in London all
that I was aquaynted withall/ and namely Maister Wright / late Sur-
gion to the Quenes highnes/ so willing and desyrous to learne and know
such herbes as were not thowly knowen in England at that tyme. If ye
take this my pooze present in good worth/ I thinke that I
haue bestowed my laboures well / and if I can per-
ceyue this / it may be an occasion / that if God
send me health/ leasure and longer life/ that
I take some more paynes for your
profit in some other matter.
The Lorde kepe you.

At Welles 1564. The 24. day of June.



• ii

Of the degrees of herbes and other thinges/ and what a degree is.



Degree is as littell vnderstanded as it is greatly occupied in all mennes mouthes. A degree is in Latin gradus/and it cometh of gradior to go/ & is named in Greke apostasis/ that is a standinge or going away from. The cause of the name is this: There are certeyne herbes that are temperate & is of a mere qualitie or propertie betwene hote and cold/ & are neither notable hote nor cold. And if any herbe departe from the temperate herbes toward heat/ and is sensible felt a littel hote/ it is called hote in the first degree/ and if it be a littel hotter / it is called hote in the second degree/ as though it had made two steppes or departinges from temperate. If an herbe be very hote/ it may be called hote in the third degree/ If it be so hote as it can be/ then it is called hote in the fourth degree/ and so ye maye vnderstand the degrees of cold/ moyst and drye herbes.

¶ Herbes and other thinges that are temperate/ that is neither notable hote nor cold.

Maydens heyre of Italye called *Adiantum*. Maydens heyre of Englad called *Trichomanes*. Sperage called in Latin *Asparagus*. The shell or barke of pome Citron/ called in Latin *cortex citri*. The iuyce of *Licores* called in latin *succus glycyrrhice*. *Lentilles* called in latin *lens*. *Sebesten* call *mixa*. The mosse of trees called in latin *Muscus* / in barbarous latin *muscia*. Swete oyle. *Melilote* called *Lotus sylvestris*. The kernelles of the Pineapple nut. *Brushe cheris* called *Zizipha*.

¶ Herbes and other thinges that are hote in the first degree.

They that are hote in the first degree/ encrease the natural heate whiche cometh after the digestion and other natural workinges if they be taken in. And suche are these that followe: Wormwoode Romaine called *Abinthium Romanum* or *Ponticum*. *Agaricke*. *Moe*. *Marchemalowe* called in Latin *Althea* or *Hibiscus*. Swete almondes. *Greene Dill*. *Bete* called in Latin *Beta*. *Cole* called in Latin *Brassica*/ and of some *Caulis*. *Borage* called in Latin *Buglossum*/ and oure common buglosse is of the same nature. *Chamomyle*. *Chelnutt* called *nucis castanee*. *Dodder* called in Latin *Cassuta*/ and *Cuscuta* of others. *Agrimonye* called *Eupatorium Greorum*. The gum of the bushe called *Leidus*. *Flax sede* or *Lintede*. *Greymyll sede* or *Gromel sede*/ called *Lithospermum*/ that is stone sede. *Greene walnutt*. *Rice* called in Latin *Oriza*. The water of the flowers of *Alpe*. *Suger* called *Saccharum*. *Whey* called *Serum lactis*/ *athoze fuchso*. *Ripe grapes*. *Newe wine*.

¶ Herbes and other thinges hote in the second degree.

They that are hote in the second degree/ are partakers of a fyre heate/ therfore haue power to make suttel or fine/ and to open the stoppings of the poores and other wayes. And suche are these & folowe: *Ambar of grece*. *Bitter*

Of the degrees of herbes.

Bitter almondes/ Dye dill/ Percelye called in Latin Aptium/ Mug-
wurte called in Latin Artemisia/ The right natural Balme/ Capers/
Campher/ Ground pyne called of the Apothecaries Chamepitis/ Saf-
fron called in Latin Crocus/ Fenegreke called in Latin Fenum grecum/
Figges/ Mastiche/ Horehound called in Latin Marrubium/ Honye/
Baume called Helissophillon/ of others Helissa/ Dyed walnuttres/
Putmegges/ Basil/ Harestrange/ Fistick nuttes called Pistacium in la-
tin/ Dye pitche/ Poly called in Latin polium/ A rape otherwyle cal-
led Turnepe/ A Sea bynon called in Latin Scilla/ of the Apothecaries
Squilla/ The rote of Archiboke or greate Thistel/ Salt/ Franken-
cense/ wyne not verye olde/ but not newe/ Setwall of Inde/ and
not it of the garden.

Of the herbes and other medicines that are hote in the third degree.

Those medicines that are hote in the third degree/ if they be take in/ they
cut in peces/ they draw/ they heate verye muche and make a man thirstie.
And of this sorte are these that folowe: Sothernwoode called Abro-
tanium/ The rote of Calamus odoratus/ The rotes of Galingale/ Mar-
gerum/ Agnus castus of Italye/ not Tutlan/ Asarabacca or fold fore
called in Latin Asarum/ Aron or Cokowspinte/ Dittanye of Candye/
Charowayes/ Germander/ Spanish saffron Auctore Fuchsis/ Re-
sing powder and Beresote/ Dodder that groweth byon tyme called Epi-
thimum/ Fenel or fenkel/ Cloues/ Floure deluce rotes and Aris pou-
der/ Juniper berres and the woode/ Enula campane/ Hillope/ Minte/
Horsemint or wild minte/ Huske/ Rigella Romana or git or black cum-
min/ All kindes of Organ or wild Hargerum/ Pepper/ Penyrial/
Raddishe/ Garden rew/ Sauin/ Baume minte/ Old wine.

Of herbes and other medicines that are hote in the fourth degree.

Medicines that are hote in the fourth degree/ rayse by bladders/ burne
and pul of the skin and frete inward. And of this sorte be these that folowe:
Garleke/ Anyones/ The gum called Euphorbium/ English Dittanye/
Garden cresses/ Lekes/ Pilletoxe of Spayne/ Rew of the mountaines
or wilde rewe/ Mustard/ All kind of Spourge and of that kinde that
geue milke/ Celendine.

Of herbes and other medicines that are cold in the first degree that is but a littel cold.

These herbes cole the natural heate and after some maner hinder diges-
tion/ As are these that folowe: Areche called in Latin Atriplex/ Soure
grapes/ The inneate of Citrones/ The fleshe of the Quince/ Grassle/
Barlpe/ Malowes/ Hyle called in Duché Herse/ in Latin Hilum/
Plummes/ Roses/ Violettes.

Of the degrees of herbes.

¶ Of them that are cold in the second degree.

They that are cold in the second degree / make thicke or grosse / & euidentlye make dull or minish the natural heate: As are these that folowe / The gourde / Cucumbers / Gales / Endiue and Suckorve / Duckis meate that groweth vpon standing waters and poudes called Lens Pastus / Tamarindes / Pepones / Melones / Citrilles / Peches / Platayne / Knotgrasse or Swynes grasse / Fleworte called Psillium / Sumach / Petymorell of the garden.

¶ Of those thinges that are cold in the third degree.

They that are cold in the third degree / stoppe and shyte by the inwarde wayes and passages and y pores. They make dull all the wittes or senses: And of this sort be Henbayne / Mandrage / Water rose or water lillie called in Latine Pimphea / Porcelayne / Houselyke.

¶ Of medicines that are cold in the fourth degree.

Medicines that are cold in the fourth degree / frese together or congele / put out or quench the naturall heate / and kill men if they take them in anye great quantitie: As are these that folowe / Cicuta / The iuyce of black poppye called Opium / Black poppye.

¶ Of herbes and other thinges that are moyst in the first degree.

They that are moyst in the first degree / swage and make slipperye / of which sorte be Borage and Buglosse / The inward meat of the Citron / Parietorie / Malowes / Rapes or Turnepes / Sugar / Hares coddes or noble Satyrion.

¶ Of them that are moyst in the second degree.

They that are moyst in the second degree / lose and make the strength of y inward partes more feble / Of this order are Aleeche / Gourdes / Lettice / Duckis meate that swimmeth aboue the water / Melowes / Pepones / Peches / Porcelayne / Damaske prunes / Violettes / Ripe grapes.

¶ Of medicines that are drye in the first degree.

They that are drye in the first degree / make the bodye stronger / & a mannis wittes or senses lustier and fresher: Of this sorte are Cole / Betis / Chestnuttes / Chamomill / Saffron / Fenel / The Myrtel tre / Sumache.

¶ Of them that are drye in the second degree.

They that are drye in the second degree / do sensiblie bind or draw together / they stoppe y passage of humores / Of this sorte be Dill / Mugworte / The floure of Pomgarnettes / Shepherdes purse called Bursa pastoris / Capers / Dodder / Quinces / Lentilles / Mastiche / Mint / wild mint or Horse mint / Hyle or Herse / Nutmegges / Rice / Drye pitche / Fistick nuttes

Of the degrees of herbes.

Plantayne or waybride/ Peares and namely choke peares/
Rosemarie/ Spica nardi.

¶ Of them that do dye in thirde degre.

Wormwode/ Vineger/ Common calamus/ Aloe/ Anise/ Dill/ Per
celie/ Asarabacca or foldfote/ Charaway/ Germander/ Ground pine/
Commint or Calamint/ Cinnamum the right/ Cummin/ Bodder that
groweth vpon Tyme/ Galles/ Cloues/ Hillope/ Juniper/ Mace/
Horehound/ Mosse/ Waterroses/ Wild Hargerum or Dygayne/ Cin
kefolie/ Pepper/ Herbe polie/ Sumach/ Hargerū gentle/ The gum
or iurce called Dracones blood/ in Latin Sanguis Draconis/ Saune/
Salt/ Baume mint.

¶ Of them that do dye in the fourth degre.

Garleke/ Garden cresses/ Wild rewe/ Mustard/ Celendine.

¶ Of medicines that are hote and moyste in the first de
gre out of Serapio the Arabian.

Ciches called in Latin Cicera/ Almondes/ The gum of Almondes/
The oyle of Almondes/ Iulibes/ Hares todde or Satyrion/ and all
herbes lyke vnto it that hath two stones.

¶ Of medicines that are cold and dye in the first degre.

The myrtel tre with al the partes of the same/ Mosse/ Below Myro
balanes/ Chebuli Myrobalanes/ Myrobalanes Emblici/ Myrobalanes
Bellirici/ The rose/ Oyle of roses/ The sedes and the knoppes of roses/
Rose water/ Ceruices and Sorbepeares/ Sozel and Dockes/ Liuer
wurte/ The bramel bushe/ The Mulberry tre/ Blacke berries/ Dom
garnates/ Barlie/ Quinces/ Veniger/ Willow tre/ Horestayle/
Glew.

¶ Of medicines that are cold and moyst in the first degre.

Plummes/ Spinage/ Violettes/ Endiue/ Dandelion/ Succorie/
Water roses/ Cheres/ Arche/ Malowes.

¶ Of medicines that are hote and moyste in the second degre.

Rocket/ The sedes/ The nut of Inde.

¶ Of medicines that are cold and dye in the seconde degre.

Berberes/ Flewurt called in Latin Psillium/ The floures of Dom
garnates/ Gum tragagant/ Plantayne/ Sumach/ Galles/ Night
shade/ Winter cherie/ Gum Arabicke/ Ribes or saint Johns berries.

¶ Of medicines that are cold and moyst in the second degre.

Melones/ Cucumbers/ Citrulles/ Great Melones beyng grene/
Duckis meat that groweth vpon the water and standing poles/ Cour
des/ Garden Lettice/ Peches.

¶ Of medicines that are hote and moyst in the third degre.

Ginger/ Graynes/ Spourge.

¶ Of medicines that are colde and dye in the third degre.

Henbayne/ Dracones blood called sanguis Draconis/ Spodium/
Handrage/ Tamarindes.

¶ Of medicines that are cold and moyst in the third degre.

Porcelayne/ Houselyke/ Thyste/ Todestoles.

¶ Of medicines that are cold and dye in the fourth degre.

Poppye/ The iurce of black poppye/ Horned poppye/ The Methell
nut called Aur methel.

The Table of the names of herbes.

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Of the herbe called Saucealone.
Alliaria.



This worbe is hote & drie

Croftes
gallike



Alliaria is called in English Saucealone/ and Jack of the hedge/ in Duch Lenchel oꝝ Saußkraut/ in frenche Aliayre. Saucealone groweth in hedges and in wild places alone without anye setting/ and it commeth by in the moneth of Aprill with broade leaues like vnto a violet/ but broader and greener/ whiche when they are broken and rubbed/ smell muche lyke vnto Garleke: and therefore it is called Alliaria/ that is Garleke wurt/ The stalke is long/ and in the toppe are whyte floures/ out of the which after growe litle hornes/ which haue in them black sedes like to mustard oꝝ Selendine sede.

The complexion and vertues of this herbe.



This herbe is hote at the lest in the ende of the second degre after the rules of Galene/ who teacheth vs to iudge of the hete & coldnes of herbes/ by the tast of the tong. It is commonly vled both in England and in Germany/ to be put in sauces in the springe of the yeaꝝ/ wherfore the English men call it Sauce alone/ & the Germanes Saußkraut. This is good for the hē that haue a cold sto-

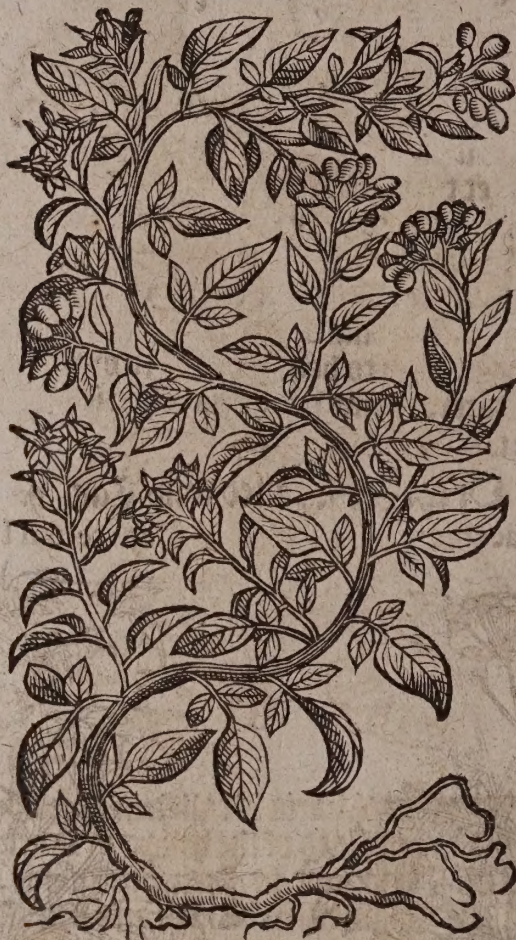
This worbe hath the hote make subtile & a crasse make/ Humores & cult in London lowch & by myght in roots. This seed of this worbe layd to the place condomet with vinegar helpeth & rayseth up weepers that ar furth of the fraigning of the mother. In Summe it can do al that is requyred of the seed of Geßes. although not altogether so strongly

The vertues of Sauealone.

make/and it is good to be minged with other cold herbes to delaye the coldnes thereof. But it is not good for them that are of a cholerike nature/or haue hote blood/or be disposed to the head ake.

Of the herbe called Amara dulcis.

Amara dulcis.



Amara dulcis hath no Englishe name that I knowe/ but for lacke of an other name/ it maye be called Bitter swete. The herbe groweth about ditches and watery places/ and hedges/ and rinneth after the maner of a vyne alonge. The leues are something like Nightshaddes leues/ but longer and rounder/ and besides that they haue two litle eares standing out of eche syde of the leafe toward the setting one of the stalke / as some boore speres and lance staues haue/ and the barke of the stalke when it is tasted of/ is first bitter/ and afterward swete / & therefore it is called in Duche/ Je lenger je lieber. The longer the more louely/ & is/ the more ye taste it/ the more swete it is/ and the more louely. It hath grene berries first/ and when it is ripe red as coral/ and of an vnplesant tast. The

Of the herbe called Amara dulcis.

The floures are somthinge purple with yelow smal thinges like thredes com-
minge out of the reddest of them. Matthiolus taketh this herbe to be vitis
sylvestris in Dioscorides: but I haue sufficiently confuted him in the second
parte of myne herball / intreatinge of vitis sylvestris. Tragus erreth in ma-
king this herbe similar leues in Dioscorides / for the fruyte of similar leues is
litle / black as a lupine / but the fruyte of this herbe / as he him selfe writeth / is
first grene / & after red as coralle / therfore it can not be similar leues.

The vertues of this herbe out of Tragus.

Have knowen by experience & this is the vertue of this
herbe sayth Tragus. Take a pound of the woode of this
herbe / and cut it into smal peeces / and after that you haue
cut it / put it into a newe pot with a pottel of whyte wine /
& let the pot be wel couered / so that no ayre come in / (yet
not withstanding make a litle hole in the middest) & paste
it well about with paste: and seth it vpon a soft cole fyre /
vntil the thirde part be sodden awaye / and then take it
awaye. And then if ye take a smal draught of it in the morning / an houre be-
fore ye rise / and so when ye go to bed. It driueth out the iaunders by the bel-
lye and also by the water. Some geue this when it is sodden against rotten
agues / of which the iaundes is commed.

Of the herbe called wild Tansy.

Tanacetum.

Tanacetum Indicum.



Alas if wild

Of the herbe called wild Tansy.



Wild Tansy is called of Tragus in Latine Anserina / & in Duche Genferich. It maye be called in Latine also Tanacetum sylvestre / some call it Potentillam. This herbe groweth in colde and watery places. The leaues are lyke vnto Agrimonye / but that they are lesse & grene aboue and whyte benethe / it crepeth after the maner of strawberries / and hath no other stalke / but a long thing lyke a packe threde / oute of the whiche growe yelow

floures.

The vertues of wilde Tansye.



Our weomen in Englande and some men that be summe burit / and would be fayre / ether stepe this herbe in white wyne / and washe their faces with the wyne / or ellis with the distilled water of the same. The practitioners of Germanye wyte / that the herbe if it be sodden with wine / and dronken / is good for them that haue any knawing in the bellye / and for them that haue payne in their backs / and for the stoppage of weomens whyte floures. The distilled water as they wyte / is good for them that haue red eyes.

Of the herbe called Angelica.

Angelica satiuua.

Angelica sylvestris.



Of the herbe called Angelica.

5



Angelica hath leues somthinge lyke louage / but not so far tagged in / but it is muche lyke vnto cowe persnepe / which I take for Syphon dylum when it is yonge / but the leues are sharper / smaller and yelowier by reason whereof some haue by error taken Angelica to be syphon dylum. It hath a verie great stalke / smoth & longe / and in the toppe of it sede muche like vnto louage. The roote is bigge and of a stronge smelle with some pleasantnes / & full of a clammy iuyce lyke a gumme / which sauozeth verie stronge / and there growe oute of this bigger rote smale litle other rotes like bzaunches which grow nerte to the ground. It groweth much in Norwape in the high mountaines / and also in Germany not far from friburge / in the wood called nigra sylua / or ellis Swartwalt in Duch / where as is the beginnunge of Hirciniij sylue. It groweth not in England that I know / sauing only in gardines. The rootes are now condited in Danske / for a frende of myne in London / called maister Allene a marchant man / who hath ventered ouer to Danske / sent me a litle vessel of these / well condited with very excellent good hony. Wherefore they that woulde haue anye Angelica / maye speake to the Marchauntes of Danske / who can prouide them inough.

The vertues of Angelica.



Angelica is hote and drye at the lest in the thirde degree. All the later wryters agre in this and experience confirmeth the same: that Angelica is good against poison / pestilent ayres / and the pestilence it selfe. The practitioners of Germany wryte thus of Angelica. If that any man be suddenly taken / ether with any pestilence / or any soden pestilent ague / or with to much soden sweeting / let him drinke of the poudre of the roote of Angelica / halfe a dram / mingled with a dram of triacle / in thre or foure spoundfullis of the water of Angelica distilled out of the rootes / and after go vnto bed / and couer him selfe wel / and at the lest faste thre houres after / which if he do / he shal beginne to sweate / and by the helpe of God he shall be deliuered from his disease. If you haue not triacle at hand / you maye take a whole dram of the roote of Angelica in poudre / with the forenamed quantite of the distilled water / and it will bring the same effecte that the other composition did. The roote of Angelica steped in vinegre / and smelled vpon in the tyme of the pestilence / and the same vinegre beyng sometyme dronke / if you be fasting / saueth a mans bodye from the pestilence. But it were better in my iudgement / to stipe the roote of Angelica in sharpe white vinegre / and after it be sufficiently steped / to put it into a rounde hollowe balle / full of holes / ether of siluer / or of tinne / or of Feniper woode / with some cotten or wolle dipped in the same vinegre / or ellis w some fine cloth / that anye of these maye holde the vinegre the longer: and if a man haue suche a ball / he maye be the moze bolder to venter where the pestilence is / then if he had a great sort of other medicines. The water distilled out of y

Ala a iij rootes

Of the herbe called Angelica.

rotes of Angelica/or the pouder of the same is good for gnawing and payne of the bellye/that commeth with cold/if the body be not bounde withal. To be short/the water distilled/or the pouder of the roote is good for al inwarde diseases: as the pleuresy/ in the beginning before the hete of the inflammation becomed into the bodye: for it dissolueth and scatereth abroad/ such humores as vse to geue matter to the pleuresy. It is good also for the diseases of y^e lunges/ if they come of a cold cause: and for the strangurian of a cold cause/ or of a stoppage. It is good also for a woman that is in trauaile of childe/ and to bringe doune her sicknes. At other tymes when nede requireth/ it is good also to dryue wind awaye that is in the bodye/ and to ease the payne that commeth of the same. The roote maye be sodden ether in water or in wine / as y^e nature of him that is sicke doth require. The iuyce of the roote put into a hollow toth/ taketh awaye the ache/ and so likewise doth the distilled water put in at the eare. Moreouer the iuyce and the water also of Angelica/ quicken y^e eye sight/ and they breake the litle filmes that go ouer the eyes/ wherof darknes doth rise. Of the rotes of Angelica and pitch/ maye be made a good emplaster against the bytinges of mad beastes. The water/ the iuyce/ or the pouder of the roote sprinckled vpon the diseased place/ is a very good remedye against old and depe sores/ for they do scoure it and clense them/ and couer the bones with fleshe. The water of the same in a cold cause/ is good to be layde on places diseased with the goute and sciatica also: for it stancheth the payne and melteth awaye the tough humores that are gathered together. The sede is of lyke vertue with the roote. The wilde Angelica that groweth here in the lowe woodes and by the water sydes/ is not of suche vertue as the other is. Howbeit the surgiones vse to seth y^e rote of it in wine/ to heale grene woundes withal. These properties haue I gathered out of the practitioners of the Germanes/ but I haue not proued them al as yet my selfe/ but diuers of the I haue proued and found to be true.

Of Aquilegia called Columbine.



Aquilegia is called in Englishe Columbin/ and in Duche Ackeley. Columbine groweth onely in gardines in England/ as farre as I know/ but I haue sene it growe wilde in Germanye both it with the whyte floure and eke with y^e blew. The first leues that come out / are lyke vnto great Selendine/ they are iagged round aboute/ and spred vpon the earth. In the moneth of June / it groweth into a rounde and smoth stalke/ higher then a mans cubite/ and in the toppe it hath blew or white floures much lyke vnto the herbe/ which is called in English Larkes clawe/ and in Duche Riders spurge. After that the floures are gone there rise foure corners like vnto Nigella Romana/ which haue sede lyke vnto flees. The roote is whyte and long/ and ful of smale fringes about the ende lyke thredes. The herbe/ the sede / and the roote resemble a certayne sweetenes.

The

Of Aquilegia called Columbine.

7

Aquilegia.



her hork is mountly hork v dry
A hork (diagonal)

The vertues of Columbine.



Tragus writeth that a dram weight of the fede of Colum-
bine brused and with a halfpennye weight of Saffron/
drunken with wine is good for the yelow faundies. This
is knowen by experience if he will go to a warm bedde
after that he hath taken it and prouoke swete. After the
same maner vsed / it openeth the wayes of the lyuer / of
whose stopping arise many diseases. After the same iudge-
mente of the same Tragus the water of the floures right

ly distilled / if it be drunken is good for the same purpose / & it is good against
soundinge. It is good against fumes of fustulas & specially if it be mixed
with wheat brime.

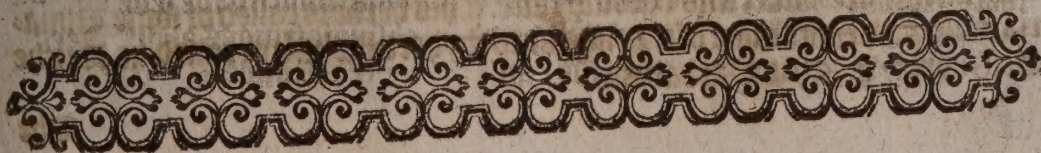
Tragus found.

suppliment
of wine

Soundinge

Uaa iii

Of



Of Medewurt/ or Medow wurt/ or Mede swete/ and
of some named Ulmaria.

Barba capri.



Medewurte is an herbe well knowen vnto all men/ it groweth about water sydes/ moyst places and fennes/ and it hath a leafe like vnto Agrimonie/ indented much. The stalkes are four square/ holow within/ dunne in color/ whiche are somtyme as highe as a man. It hath verie many floures in the toppe which are lyke the floures of Philipendula/ a far of/ but not nere hand/ in colour whyte/ and in saour pleasant. After that the floures are fallen/ ther foloweth a sede like vnto a litle smale wert/ ending into thre sharpe toppes. The roote is longe and full of litle tasselles like thredes/ black withoute/ & within brounyshe/ of a stinking smelle/ of a bitter and binding taste. This herbe is called of some Ulmaria/ and the whole forme of it is like vnto the herbe which is called in Duches Geiszhardt/ which is Barba capri.

The

Of Medewurte.
The vertues of this herbe after the Practitioners
of Germanye.

9

THE roote of this herbe sodden in wine and honye/and
dronken/loseth the bellye and draweth furth choler. It
is good for the bloody fluxe if it be dronken when it is sod
den in read wine. The weomen cookes in the spring time
use to gather this herbe/ and put it in there potages and
mooses with other pot herbes. Beware that the seede of it
be not eaten/ for it maketh the head ake. The same practi
tioners of Germanye do affirme that the herbe bruised &
layd to with mede dryueth awaye swellinges / and draweth furth synners/
and also darteres and arrow heades.

Of Burnet.

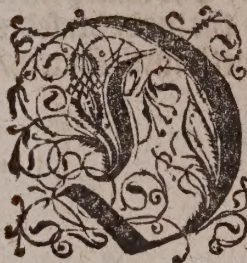
Sanguisorbia.



THE herbe that is named in Englishe Burnet/ is called of some
comon writers Pimpinella/ and of other Pimpinella Italica/
to put a difference betwene it and Pimpinellam Germanicam/
some of the finer sort hold that this herbe ought to be called Bi
pennula or Bipinnula/ because there growe ouer thwart ʒ leave
two

two and two litle leues like vnto the winges of birdes/ standing out as the bird setteth her winges out/ when she intendeth to flye. Some wold it shuld be called Pampinella/ and Fuchsius sayth that it ought to be called Sanguisorba/ & Duchmen call it Hergottes bertlin/ that is Gods litle berde/ because of the coloz that it hath in the toppe. This herbe is so wel knowne in al places of England by the name of Burnet/ that I shoulde but lese my labour/ if I shoulde describe it/ Therfore I wil go to the vertues of it.

The vertues of Burnet.



Iuers of the Practitioners of Germanye do holde & this herbe is good to staunche blood both in the bloody fluxe/ and also in the issue of bloode/ that weomen haue oute of measure/ some holde that the herbe holden alone in ones hand/ is good for the same. The truth is that this herbe is of a binding nature/ and rather cold then hote/ and therefore it is fit for the purposes aboue reherfed/ speciallly the roote and the seede. The leafe is pleasant both in taste and in smelle/ and is good to be put both in wine/ bere and ale/ for them that are disposed muche to anye reume or fluxe in the bodye/ and in my iudgement the vse of it is good both within and without against an hote running goute/ namely the leues.

Of Duch Pimpinell.

is the figure
Sax. fragaria





Here is an other herbe called in Duche Vibernel/and of the Duche Herbaries Pimpinella Germanica, and it is muche lyke in forme of the leaues vnto oure Burnet/ but it is yelowier a great deale/and rougher. It hath a white floure in the toppe. The sede of it is lyke vnto Persely sede. The herbe is hote at the lest in the third degre / both the roote and the sede. Some call this herbe Saxifrage/ because it groweth amongst stones in many places/ and cleueth them/and some call it Saxifrage/ for the propertye that it hath in breakeinge of the stone in a mannis bodye/ and it deserueth much better the name of Saxifrage/ then our English Saxifrage doth. It groweth commonly in Englande in bankes of eche syde of holowe hygh wayes/ and in manye medowes also/and in verye great plentye.

The vertues of this herbe.

The newe writers holde that this herbe is good against y pestilence to be taken in fastinge in the morninge / and as I sayde before/ it is good to breake the stone. The Germanes do holde y the rote of this herbe

Of Duche Pimpinell.

herbe dyed/is so hote that it maye be bled for pepper/which I would not denye if it were so pleasaunt as it is medicinable. The rootes maye be sodden and condited in sugar/to the great profit of them that haue colde stomaches/ and are troubled with tough flemme / the colike and the stone. The roote of Pimpinell any wayes taken in/is good against any kind of poyson/ against gnawinges in the bellye/which come of a colde cause. And it is good for to bringe doune weomen their sicknes. The seede will do al these thinges/ & therefore it were good that comfittes should be made thereof. They saye also that the water of it dronken thre or foure dayes/ in the quantite of thre or foure sponesfulles/is good for the same purposes/ but I geue more credite to y^e roote and the seede/except the water were better stilled/then it is here in England.

Of the herbe called of the later writers Bisforta.



Bisforta is called in some places of England Astrologia/ and in some places Bationes/ but there is no general name for it. It maye be called ether of the name twiseworthen/ or els Docke Bisforte. I know no herbe in all these part of Europa/ where as I haue bene/ that agreeth better with the description & vertues of Britannica then Bisforta doth/ howbeit y^e rote agreeth not wth y^e description of Diosco-

Dioscorides/and therefore I haue set it amongst the herbes of the newe writers. Yet not withstanding I do vehemently suspect/that it is Britannica of Pliny/whereof is made mention in the booke of Pliny de naturali historia, where he writeth that the souldiers of the Romaynes come into freiseland/and that they dranke two yere of one freshe springe / for there were no mo fresh springes/as he saith in all the hole countre/and that had suche a proper- tie that al that dranke of it within two yere/had the disease whiche is called scelotirbe/and stomocace/that is the losing of the knees and the disease of the mouth / for they waxed lame in their knees / and al their teth waxed loose/ which later named parte of the disease many in freiselande haue at this pre- sent houre/and when I was the Erie of Emdens Phisitian / whiche is the Lord of East freiseland/diuers asked me counsell for that disease/and by the helpe of God/I did heale them/and perceiued that it was the verye same di- lease that Pliny spake of/wherefore although I had learned by experience to heale the disease with other herbes/yet because that Pliny wrote that the inhabitores of freiseland taught the Romaynes to heale their disease with an herbe called Britannica / whiche grewe in greate plentye in these partes of freiseland/which were next vnto Britannye/whereof the herbe had the na- me.I soughte with greate payne/and also with some cost by al the sea syde of East freiselande/and I could neuer find anye herbe that answered to the de- scription of Britannica. Then I sayled to an Iland / called Iusse/ and there I found it not/and after that I sayled to an other Iland called Rozdeni/ & sought there also/but I could not find it. And then because I could not finde it in no place by the sea syde/I went to seke it in medowes and woddes/and in a woode I founde Bistorta in such great plentye as I neuer sawe in no gar- dine of England/and therefore seyng that Pliny wrote that it grewe in such great plentye there/and I could find no other herbe but Bistorta/ I iudge & Bistorta is the Britannica that he maketh mention of/ and it is surelye pro- ued by experience/that Bistorta healeth the disease that Pliny writeth that Britannica healed. The roote of twise writhen is blackish red/ & within why- tish red/and tasteth verie bindinge/croked in and out/ whereof some gaue it the name of Bistorta/and some serpentaria: The leaues that growe nexte to the roote/are bigger then the other/ & are lyke vnto a dockes leafe/ but much lesse. The stalke is smal and longe/and hath here and there some litle leaues vpon it: In the toppe of the stalke groweth a litle eare like vnto the eare of Lauander/the floure is whitish with some purple minged there withall.

The vertues of docke Bistorte.



THE practitioners of Germanye write/ that the leaues and roote of Dock Bistort/are good to be taken against the pestilence: and it is knowen by experience/ that the iuyce/pouder / or broth of them/are good for lose teth and rotten gummes/ wherefore they are good for the disease/whiche is called of the low Duche men the scourboke/and of the Northren men at this day & scrubbe ill.

B b b

The

Of the vertues of Dock biforte.

The pouder of the roote also stoppeth both the bloody and other fluxes. The practitioners write also that the pouder is good to be sprinckled vpon y canker of the backe/and also vpon sores that are hard to be healed / if the places be washed with the iuyce of the herbe. The pouder of the roote mixed with allam/and a litle honye/ and put into a holow toth/stayeth the falling downe of the reuome from the head into the same toth.

Of Bursa pastoris.

Bursa pastoris.



Bursa pastoris is called in some places of England shepe-herdes pouche/ of the likenes that the sede vessel hath vnto a shepehardes pouch or shrippe. The herbe groweth in hygh wayes and in gardines/ and in manye other places aboute townes and cities: the leaues are depelye indented in/ and the stalke hath manye braunches vpon it/ and the leaues that are aboue in them are not so farre indented as the other leaues be/ and a great deale lesse/ the stalke is round/ and of the length of a spanne and longer. In the top are white floures/ and when they are gone/ there soloweth as I said before the vessel of the sede like vnto a boyes satchel or litle bagge: the roote is verie small.

The

Of Bursa pastoris.

The Vertues.

Bursa pastoris is cold and drye / and bindinge / and is by manyfold experiences tried to be a verye good and hol- some herbe for manye thinges. wherefore if it be broken and layd to emplaster wyse / it is good for hote inflamma- tions or burninges both of blood and also of choler. It is good sodden with rayn water / Plantaine and Bolus a- gainst the bloodye fire / and against spittinge of bloode. The iuyce of it doth heale grene woundes / and doth stoppe the runninge oute of matter of mennes eares. It is also good to stoppe weo- mens floures withall / if they runne to muche out / if it be eaten. It is good to be menged with emplasters for the healing of the woundes of the head. Bur- sa pastoris beyng dyed and sodden in read wine or in rayne water / wherein burning hote stele hath bene quenched / is not only good for the bloody fire / but also for them that pisse bloode. Some hold that the stilled water / beyng dronken for a certayne tyme / hath the same power. The iuyce put in a linnen clout / and stopped in a mans nose / stoppeth the running out of blood.

Of the herbe Balsamine.

Balsamine prima.

Balsamine altera.



Bbb ij There



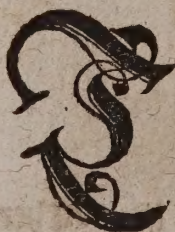
Here is an herbe which is called in Barbarus Latin Balsamina/and of some Viticella/of some Bomordica/and of some Caranza. Thesame maye be called in English Balsamine or vine Balsamine/It groweth much in Italy/ and in some places of England in gardines. Balsamine is a litle herbe and crepeth like a vine with smale braunches/and claspeth about herbes and bulshes that growe next about it after the maner of Bryony/and suche other like crepinge herbes/ but thesame hath leaues much lesse and more depely indented. It hath manye litle clasps/ wherwith it holdeth by it selfe: The clasps come out from the holowe place betwene the stalke and the leaues foote stalke. It hath a floure like a Cucumer/ some what yelowish. It hath a fruyte small at the bottome and bigger aboue. The shell of it is thicke and fleshye. It hath a cremesin coloz when it is ripe. It hath a sede inclosed in like vnto the sede of Languria/ couered with a thicke shell very slippery and red. It hath a verye smale roote / and it is not ripe before the Auguste or September.

The Vertues.



The leaues ioyne together freshe woundes. The fruyte if the sede be taken out/ and set in the sunne long with oyle that is not full ripe/ or if it be stepe in the same oyle/ and put into a vessel which standeth in an other vessel full of hote water/ or if it be set in hote horse dunge/ it wil make an oyle verye profitable to dryue awaye the great heate and inflammations of woundes and of weomens brestes/ and to swage ache. It is also good for weomens mothers/ if they haue theyr skinne of/ and for the ache of the emrodes. The fruyte is good for the same purpose if it be sodden in a double vessel in swete almonde oyle or Lint sede oyle / so that ye put to euery pound of oyle an vnce of the moyste bernishe. The same is verye good for them that are ether burnt with the fyre/ or scalded with hote water. It is good also for sinewes that are pricked and wounded. Some hold that it is good for weomen that are barrayn/ to make them fruytefull. It is good also for burstinge of children if the place be anoynted oft therewith. The powder of the leaues in the quantitie of a spoune full taken with the broth of Plantayne or horse tayle / is good for the woundes of the guttes. And some hold that the same is good against the gna wyng of the bellye.

Of the herbe called Fore gloue.



Here is an herbe that groweth very much in Englande/ & specially in Norfolke about & cony holes in sandy ground/ & in diuers woddess/ which is called in Englishe Fore gloue / and in Duche Fingerkraut. It is named of some in Latine Digitalis/ that is to saye Thimble wurt. It hath a long and metely broad leafe/ almost after the maner of Mullaayne / but longer / blacker and sharper / and indented roundeabout lyke a sawe. It hath

Of the herbe called Foxe gloue.
Digitalis.

17



It hath a longe stalke and in the toppe manye floures hanginge doune like belles or thumbes of diuerse coloures / sometye they are blew, sometye white / sometye yelowish.

The properties of Foxe gloue.

I haue heard one that sayd / that he proued that the hole herbe / stalkes / leues / and floures / brused a litle / and put betwene the horse sadle and his back / is an excellent remedye against the farcy or fallones.

Of Carduus benedictus.



Although diuerse of the later writers haue gone about to make Carduus benedictus a kind of Atractilis / yet for all that the description is found not perfittly to agree vnto it. It is wrytten that Carduus benedictus was sent oute of Inde vnto the Emperour Friderike / as a very precious medicine against many diseases and greses / it is called in English most commonly Cardo benedictus / and in Italian / Herba Turcha.

Bbb iij

The

The vertues of *Garduus benedictus* out of the later writers.

It is verve good for the head ache and the mi-
 grain/ for the vse of the iuyce or pouder of the
 leaues preserueth and kepeth a man from the
 head ache/ and heleth it beyng present. It quic-
 keneth the sighte if the iuyce of it be layd vpon
 the eyes. The pouder stancheth blood that flo-
 weth out of the nose or commeth out of the lon-
 ges. The broth of it taken with wine / maketh
 an appetite. It is good for anye ache in the bo-
 dy. It strenghteneth the members of the hole
 bodye/ and fasteneth loose sinewes and weike.
 It is also good for the dropsey. It breaketh also
 the stone/ and breaketh any imposteme. It preserueth from the pestilence if y
 pouder be taken in water xxiij. houres before a man come into the infected
 place. It is good for the dufines of the head. It helpeth the memozy/ it amen-
 deth thicke hearing. It is good for short wind and the disease of the lunges/
 some write that strenghteneth the teth: Other write that it bringeth doune
 floures/ and prouoketh slepe/ and helpeth the falling sicknes. It is also good
 for falles and brusinges. The leaues prouoke swete/ y pouder is good against
 al poyson.

Of Carduus benedictus.

19

al poyson. The same put into the guttes by a clister, helpeth the colike and o-
ther diseases of the guttes/and the woundes of thesame. They write also
that the water of Cardo benedictus / healeth the rednes and itching of the
eyes/and the iuyce doth the same. The leaues brused/are good for the byting
of serpentis/ for burninges and for carbuncles. There is nothing better for
the cancker and olde rotten and festringe sores/then the leaues/iuyce/ broth
pouder and water of Cardo benedictus. The leaues are good for fomenta-
tiones/and to be sitten ouer beyng sodden in water/that y vapor may come
to the diseased places/against the stone and stoppinge of floures.

Of the herbe called Shernell.

Cerifolium.



Sharnel leaues when they come firste vp/ are almoste lyke
vnto percelly/ but smaller and iagged with many cuttes/
and therefore it semeth to be lyke vnto Homloke. It hath
a whyte roote and smalle/and shorter then all the kindes
of perselye haue. It hath a smoth stalke/ somethinge pur-
ple/ hollow and full of braunches/ and it beareth a floure
like vnto Coriander/and a black sede/ and the sede smel-
leth nothing at all/ when as the herbe hath a verye good

Smell.

B b iij

The

The vertues.



Charuell is of a warme nature/but exceedeth not the first degree. The Germanes do wyte that it is proued by experience/that Charuell doth breake insunder lumpes of blood/gathered together. The iuyce maketh the blood that is growen together by a drye stripe/or by a wound melt and fall insunder. If it be so that the iuyce of Charuell doth not strongly inough by it selfe to dissolue and breake insunder clotted or clustered blood/that is growen together in lumpes: Let the patient put thereto the pouder made of burnt crabbes eyes/and of the coles of Linde tre/and it will worke the effect stronglier a great Deale. They wyte also that this is good for the pleuretye/and against the prickinge of the syde. If that it be eaten in a sallat or in a moose / it is good for the stomache and the head/by reason of the pleasant sinell that it hath. The leaues of Charuell byused and layd to/are as good a remedye agaynst byused places and clustered blood/as scala celi is.

Of Cassia fistula.



Cassia fistula is called in better Latin / Siliqua Egyptiaca, we haue no other name for it in Englishe but Cassia fistula. The tre that the Canes coddes of Cassia fistula groweth on/is a great tre. The woode of the tre is fast / and much knit together within the barke vntil ye come to the hart/it is yelow/ but the pith or hart is black as the hart of Ebenus and Guaiacum is. When it is grene/it stinketh ill/ but not when it is dyed. The leafe is lyke vnto Carobe/or saint Iohannis breadis tre/ which maye be called in English Carob cod tre / but it groweth sharper toward the end. The barke is of an ashye color. The rootes are great lyke the rootes of a Walnut tre. Dute of the bowes hange coddes verpe long/ round and thicke/ when they are ripe and in color black redish. These are full of a black and swete marye/ but it goeth not right oute/as the marye doth in a beane / but one pece is euer sundered or parted from another/by litle thinne thinges like woddish filmes/as ye maye se in hony combes/in certaine partitiones lieth a great sede/as lyke as maye be possible vnto the sede of Carobe/or Carob cod. Cassia fistula is broughte oute of diuerse places/not onlye of Cairo and Alexandria/ but also oute of the weste newe found Ilandes/out of Hispaniola/cuba & paria. The best is that commeth from Caire/ and it hath the longest Canes thinnest barks/ and heaviest in weight/that when it is shaken/ratleth not.

The ber-

Of Cassia fistula.

21

Cassia fistula.

Cassia solitaria.



The vertues of Cassia fistula.



Cassia is a little hote and moyest in þ first degre. It purgeth from the stomacke choler and flemie/gently by soughtning of the belly. It is good for agues that rise from those two humores / and by this meanes it clenseth the blood / and quencheth and dulleth the sharpnes both of blood and coler. It purgeth the belly verve well / and the vertue thereof goeth not beyonde the stomache.

Wherefore it may most safely be geuen in the beginning of agues / & in other hote diseases in the beginning before the letting of blood / because it onlve purgeth the stomake and softeneth the belly. The harme that commeth of Cassia is / that it is euell for slipperye and slumpe and weike guttes. But the remedy against that / is to munge with it Hiobalanes / Rubarbe / Mastick / and Spica nardi. But I knowe in my time two of my patientes to whome Cassia was a poison / for assone as euer they toke it / they were verve soze seke / and eche of them at the least had xl. stooles / the one was a gentle man of Freselad the Jonker of Alders ham / and the other a gentle man of England. Or els I neuer found þ Cassia did disagre with any man. If it be geuen vnto any that are verve hard bound / then it is best to mire with it Almond oyle / or elles the Muscelage of seawurt called Psillium. It is excellently good for them that can not well make water / if it be taken with medicines that sterc a man to make water / as a percelve and Alexander sede / Fenell sede / and suche lyke.

Because

Of Cassia fistula.

Because it worketh verie slowlye/some increase the strength thereof wth hisope or the whaye of goates milke. Cassia purgeth oute choler and flemme without anye hurt at all. It swageth the harrishnes or roughnes of the brest and throte/and dissolueth the inflammations thereof. It delinereth the kidneis from sand and grauel/specially if it be taken with the broth of licores or other thinges that prouoke water. Moreover if it be oft taken/it wil not suffer the stone to growe agayne. Beside al these properties it is good for hote agues. If it be layd to without/it is good for burning heat/called the inflammation of choler or inflammed blood/and for other inflammations that are in the outermost part of the skinne. Manye Physicians neuer geue Cassia/except it be menged with some portion of Hiera picra to be put vnto it/but ether a litle of the syrope of roses solutiue/or the syrop of Cichory with Rubarbe/or some other of lyke vertue. Cassia maye be geuen to childer/weomen with chylde/to verie olde men without anye ieoperdye. The quantite of Cassia is euer an vnce commonlye. It maye be taken in greater and lesse quantite/acordinge vnto the nature of the pacient. The tyme of takinge of it/is two houres before dinner fastinge.

Of Gloues.

Cariophyllata hortensis.



Cariophyllata sylvestris.



Although

Of Cloues.

23



Although there be mention made of cloues of the later Grecians/ yet there is no mention made thereof in Dioscorides and Galene/ wherefore I intreat of cloues amongst the simples/ found out after the tyme of the olde Grecians. The Grecians calle a cloue Cariophyllon/ that is nutleafe/ the barbarous writers name it Clauum/ that is a naye/ whereof commeth the Duche name neglen/ and our Englishe a Cloue or a Clowe.

The vertues of Cloues.



Cloues comfort the stomacke/ liuer and hart. They helpe digestion and stop the bellye. They quicken the eye sight and scoure away the cloudes and hawes of the eyes. They are generallye good against all cold diseases/ and they are almost hote in the thirde degre. The oyle of Cloues is verye good for a cold stomake and for anye other places that had nede of warminge as a colde reumatike brayne and suche other places.

Of oure Ladies mantell.

Alchimilla.

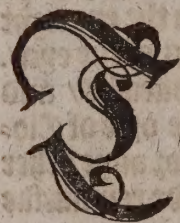


Of oure Ladies mantill.



Machimilla is named in English syndaw/ and oure ladies mantil. Our ladies mantil is an herbe of a grene color / & groweth in moyst medowes / & in some dry medowes. In the night it closeth it selfe together lyke a purse / & in y^e morning it is found ful of dewe. It lokes much like a malow at first sight / & it is tagged rondabout wth eight or ix. inden tinges. The flour is yelow / and the seede is smale / and the roote fyue inches long / and redish in color / in tast binding with a litle bitternes. The herbe is not passing a span long.

The vertues.



The late writers hold y^e syndaw is good for inward burstinges & inward wondes / if it be sodden in wine / & the wine be dronken. The leues therof beyng layd to swellinges & wondes / do swage the payne & take away also hote burninges. The broth of the herbe is good for al kindes of woundes / and a cloth also dipped in the broth therof / helpeth to glewe woundes together again. The broth of it is good also to lay vpon women brestes / that are to lose and hanging doune. It is oft proued that this herbe is good against the inward brekinges and burstinges of children.

Of wood rose or wood rowell.

*This is not the fignra of Wood
rose but garrison. that get it
it much lyke.*



Of wood rose or wood rowel.



Wode rose is called of som in Barbarous Latin Cordi-
lis or Alperula / or Spergula odorata in Duche Hei-
freund and Waltmeister in French Buguet. It is a fl-
herbe of a span long / foursquare and smal / about y^e w^o
growe certayne orders of leaues / certayne spaces go-
betwene / representinge some kindes of rowelles of
res / whereof it hath the name in English / the floutes
whyte and well smellinginge.

The vertues of wood rowell.



They that write of this herbe / geue it greate commendation for m-
king of the herte merry / and for helping of the lyuer.

Of litle Gentian / or dwarse Gentian.



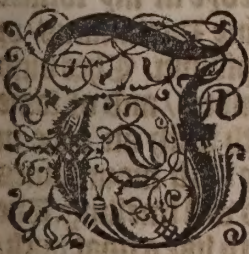
Here is a litle herbe in forme and fassion lyke vnto Gentian / and
it is called of the comon Herbaries Cruciata / of the forme of a
crosse that is sene in the roote. The leaues are long / and stande
wing wise on the stalke whiche is rounde. The floure is blewe
and longe / and the hole herbe is bitter.

The vertues.



Ikewise as it is in my iudgement a kind of Gentian / so it
hath diuerse properties of Gentian. It groweth in Eng-
land both in Dorsetshyre vpon the playne of Salisberrie
and also in Norke shyre in bare places. The Herbaries
write that this herbe is good against the pestilence & poy-
son / and for woundes / and to bring out tough humores of
the breste. If this herbe be brused and layd vnto the belly /
it killeth and driueth furth wormes. Some holde that if
the poulder of the herbe be geuen vnto cattel or beastes that are in ieoperdye
of contagious sicknes / it will preferue them. I thinke and iudge / that if a
man want the great Gentian / that he maye for a nede occuppe this herbe in
the stede of it.

Of Quibibbes.



Haue not sene the tree / nether the leaues / of Quibibbes /
for it groweth not in those places of Europa that I know
of / where I haue bene / and therefore I can not describe
him. I haue sene the berries oft tymes / for the berries are
common in England and in al countreys. They are of the
bignes of pepper / but lighter & somewhat browner id a litle
stalke / as y^e Juy berries haue. They are called in barba-
rous Latin Cubebe. I thinke y^e the old writers knew nothing of this simple.

Of Quibibes.

The vertues of Quibibes.



Thē sede is hote in the beginning of the third degree/ and
 perfittly in the ende of the thirde degree. This berry ma-
 keth stronge the stomake/ that is weike by reason of fle-
 me or of winde/ and they scoure from the breste/ tough &
 grosse humores. They helpe the milke/ and dryue awaye
 winde/ and helpe the cold diseases of the mother. If they
 be chawed longe with mastick/ they drawe fleme from
 the head/ and strengthen the brayne/ and to be short/ they
 good against all cold diseases.

Of whyte Dittanne.



I haue wrytten of two kindes of Dittany alre dye in my former
 booke/ whereof the former is called in Latine Dictamnus/ or
 Dictānus creticus. The second is called Lepidium. This kind
 is called in Barbarous Latin Dictānus albus/ and of some
 wryters Fraxinella/ of the likenes that it hath with an ashe in
 the settinge of the leaues. It groweth in the high mountaines
 in Germanye in plentye. It is a very beutuous herbe/ and wel smelling. The
 floures are purple whytish/ the roote is whyte/ and stinketh like a goat buck/
 and goeth a good lenght in the ground. The taste of the roote is bitter/ the
 sede of it is blacke/ and it groweth in litle smale coddess.

The

The vertues of whyte Dittanye/or Duché Dittanye.

The pouder of it is good to kill wormes. The hole herbe of nature is good against poison and the bitinges of venemous beastes/and also against the pestilence. It is good for them which are diseased in the stomake / and for them that are shortwinded. The water distilled out of the floures/ if it be poured in at the nose/ is good for all diseases of the head that come of a colde cause.

Of Doronike Romane.

Doronicum Romanum.



Doronicum Romanum/otherwise called Carnabadium/ groweth not that I knowe of in England/and that I remember I neuer sawe it growyng but ones/ & that was in Germanye. The leafe of it was shewed me for Doronico Romano/ was muche bigger and broader then a violet leafe/and muche more blackishe grene. The rootes are wel knownen in the Apothecaries shoppes.

ccc ij

The

Of Doronike Romane.
The vertues of Doronike Romane.

The Arabian commendeth this herbe verve muche agaynst the diseases of the herte/ and hold that it is good against poyson and be-
nome.

Of diuerse herbes which haue the name of Eupatorium.

Eupatorium vulgare.



In my firste booke I haue declared sufficientely that Agrimony was the Eupatorium of Dioscorides/ and of other of the Grecians. Nowe because there are two other kindes of Eupatorium/ whereof Mesue maketh mention of the one/ and Auicenna of an other: it shalbe necessarye as farre forth as we can set furth it which is the Eupatorium of Mesue/ and which is the Eupatorium of Auicenna. Matthiolus writeth that the comon Eupatorium of the Apothecaries which I haue named water hempe/ is Eupatorium Auicenne/ and he writeth that the herbe that is called Ageraton in Dioscorides/ is Eupatorium Mesues/ mockinge Fuchsius and Cordus/ who held that Gratiola was Eupatorium Mesue/ as muche

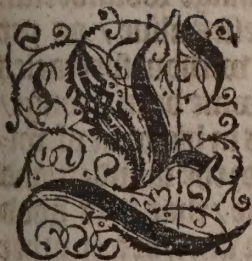
as muche worthy to be mocked of other his owne selfe / for the herbe that he setteth furth for Eupatorio Helues agreeth not with the description of Helue / for the leaues of Helues Eupatorium are smalle like Centorie / his herbe hath broad leaues nothing like Centorie. The floures of Eupatorie of Helue are longe or somthinge longe / as both the translations of Helue witness / for Siluius redeth thus / Floribus est subluteis oblongis, The olde translator hath / Eleuantur super eum flores qui sunt sicut subcitrini, longitudinis parua. Wherfore I meruell oute of whose translation Matthiolus describing Eupatorium Helue / set out these wordes / Floribus aureis in umbellam coherentibus helychrysi modo. Furthermore he proueth not that his Guilia purgeth / and I take that it is the herbe that we call Handleyne. Wherfore his herbe can not be Eupatorium Helues / though it coulde purge as he hath not proued yet. As for Gratiola which Cordus and Fuchsius take for Eupatorio Helues / the extremitie of purginge (which Matthiolus noted well) will not suffer it to be Eupatorium Helue / for two scruples of the pouder of Gratiola (as I haue oft proued) purgeth strongly / when as Eupatorium Helues purgeth very gently / and nothing stronglye. Therefore neither Cordus nor Matthiolus / neither anye of vs all hath found out Eupatorium Helues. And it appereth by Helue that his was not so verie plentuous in his tyme. For in the default of it he teacheth to take halfe as muche of Alarabacca / and so muche wormwoode Romaine. But if good Alarabacca were not at hand / I had leuer take wormwoode Romaine alone / or grene Cassidonia called Stichados / then ether it that Matthiolus or Cordus setteth furth for Eupatorio Helues.

The vertues of water hempe.



Water hempe is verie bitter in taste / and it openeth all stoppings / and cutteth in sunder all tough and clammye humores / and is good for the grene sicknes / the dropsye iaundes / and for the goutte that commeth of grosse flume.

Of Eyebrighte.



Eyebrighte is named in Duche Augen troost / in Latin Euphrasia, and of some in Greke Ophthalmica. The herbe is verie shorte / and commeth not (that I haue sene) to the height of a span / the leaues are for the quantite of the herbe somthinge broad and indented / and in taste bitter / and in smell not pleasant / the floure is of diuerse coloures / but the whyte beareth the chiefe rule.

Of Enebrighte.
Euphrasia.



The vertues of Enebright out of Arnoldus de noua villa.



SHE wine of Enebright is made for the eyes by puttinge the herbe into the must vntill it be at lenght perfit wyne/ whole vse maketh the eyes of old men ware yonge again and taketh awaye the hinderance of them/ and the lacke of sight in anye man of what age soeuer he be of/ chesely if there excede fat and fleme. There was a man that continued blinde a long tyme/ and within a yere he was restored to his sight againe/ for the herbe is hote and drye/ and it hath of a propertie/ if the pouder of it be eaten with the yolke of an egge/ it worketh the same effect/ and the pouder doth the same thinge wondrously receyued in wyne. And there are credit worthy wittneses alieue / as yet that haue tryed this in them selues/ which could not rede without spectacles and afterward red a small text without spectacles. If the wine be to stronge/ tempre it with fenel water or with sugar/ Thus Arnoldus in his booke of wines. Tragus writeth that he hath proued that it is good for the iaundes/ and I gather by the bitternes and heat that it hath measurable / that it is good against all diseases that come of the stopping of the milt or liuer/ or any other parte/ and that it is good to cut in peces tough fleme and other grosse humores.

Of fili.

Of Filipendula.
Oenanthe.

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Filipendula is named in Englishe also Filipendula that is hanging by a threde/for the knobbe rootes hang by small thinges lyke thredes. It is called in Duche Rotten steinbrech. It is somthinge lyke vnto Burnet/ but the leaues are lesse/and it resembleth also the greater kinde of Barrow/ but the leaues are greater/ the rootes are manye litle knobbes like longe nuttes/ hanginge vpon small thinges like thredes. The stalke is longe and smalle/ the floures are whyte and of a pleasant smell / not vnylike vnto the floures of Medowurt.

The vertues of Filipendula.



Filipendula driueth furth water/ and is good for the strangurion/ and for the stone in the kidneis/ and the ache therein. The same as the later writers hold/ driueth awaye the windines of the stomach/ and that it is good for them that are shortwinded/ and for al diseases that rise of cold. Some hold also that the powder of the rotes is good for the falling sicknes.

Ccc iij

Of the

Of the herbe called Galega.



Galega is named in Italian about Ferrara also Regalicum / in other places Ruta capraria. It groweth in great plenty aboute Ferrara about the banke of the noble flood Padus. It groweth high by with leaues like Licoriz.

Galega siue Ruta capraria.



The vertues.



THE newe writers do hold that Galega is good against the pestilence and against all venome and poyson / and bitinge or prickinge of venemous beastes. The iuyce of the herbe hath the same vertue / and it is good to be layde emplasterwyle vpon the same wounded and hurt places. Some write that an vnce and a halfe of it is good to be geuen for them that haue the falling sicknes. I neuer sawe this herbe growinge in anye place but in gardens / sauinge onely in Italye.

Of Gra

Of Gratiola.

Gratiola.

33



Haue not sene Gratiolan growing in England/ sauing
two rootes or thre that I set out of Brabant/ & gaue vnto
maister Riche and maister Morgan Apotecaries of Lon-
don. wherefore I knowe no Englishe name for it. But it
maye be called herbe Gratiolus / or horse werpe/ or werpe
horse/ because when it is eaten of horses/ it fainteth them
and maketh them wery/ for the which cause it is called in
Italiā Stanka cauallo. The herbe groweth in moyst gron-

des/ as about Domes in the close that is hard by the water side beyond the
bridge/ where as my seruantes gathered an hole wallat ful at one tyme. The
herbe is somtyme two spannes longe in Germanye when it groweth by wa-
ter sydes. The leaues are not lyke the leaues of hisope as Matthiolus writ-
teth/ but much bigger and longer/ and of an other coloure that is more why-
tish grene/ and not so blackishe grene as hisope is. About the edges of the lea-
ues stand out litle certaine thinges like teth/ & namely about the endes of the lea-
ues/ the floures grow out of a long fote stalke/ in figure long/ in colour whitish/
with some pece purplish/ & within a litle yelowish. The leaues growe wing-
wise by coples one against an other. The rotes of it that groweth in Germa-
ny/ are not like it that Matthiolus setteth furth/ for they are more creping in
the ground along/ and out of these creping rootes springe out many litle stal-
kes/ ye maye cut the creping roote into manye peces/ and euery one of them
wil growe and bring furth stalkes/ leaues and floures. The hole herbe is ve-
ry bitter.

The

The vertues and complexion of the Diet woode.

This herbe is good for a dropsey/for it purgeth water flemme and choler strongly/ for two scruples will purge a metely strong body. The herbe hysled and layd to a wound as Matthiolus writeth/ healeth it verye quickly and spedely.

Of the wodde called Guiacum.

Guiacum is otherwise called Lignum sanctum, that is holy woode. Some call it the Diet woode/ because they that kepe a Diet for the frenche pore/ or anye other diseale hardly curable/ most commonlye drinke the broth of this woode. It groweth not in Europa but in Inde and in Cayrobana and Iaua/ and in diuerse Ilandes of Inde. The lerned men as Banardus and other of oure tyme/ make thre sortes of the Diet woode. The first kinde is verye bigge/ and in the middes/ in the inmost parte it appereth blacke/ and withoute it is pale or reddishe. The seconde kinde is muche lesse/ and the blacke within muche lesse. The thirde kinde whiche is properlye called the holpe woode/ is lesse then all the other/ and it is white both within and withoute/ and this is more smellinge and bitinge then the other. These thre sortes are not thre diuerse trees in kinde/ but all one kinde of tree/ but they differ in partes and age. The great massy part with so much blacke/ is the bole or bodye of the tre. The seconde kinde are the bigger braunches: the third kind is ether a yong tre/ or the small bonghes of the old tre. The best is it that is al whyte/ so that it be freshe and not iuyceles and wythered. The seconde beneth that in goodnes is it that is lesse/ and hath lesse black then the greatest. The vilest of all thre is that/ which is greatest of al the other/ and hath most black in it. The best barcke is that which is taken of the best woode. Guiacum is set oute of diuerse places/ as oute of Callecute/ Iaua: the learned sorte holde that it is beste that commeth out of East Inde/ because it is hote of subtile partes/ and hath muche rosin in it.

The vertues of Gratiola or herbe Gratius.

Guiacum dryeth vp/ maketh fyne and subtil/ melteth or resoluieth/ scoureth away/ and prouoketh sweate/ and by the reason of his rosin/ withstandeth putrefaction or rottennes of humores in the bodye. It is knowen that the broth of Guiacum is good for the frenche pore/ for the gout that is not depely rooted/ for the diseales of the milt and liuer. It is good for the dropsey when it is sodden in wine. The vse of the broth is good for the iaundes and manye other hardlye curable diseales. There was a frenche man that contented in a litle booke/ that the poulder of the Diet woode/ oughte not and coulde not be sodden in wine/ at the lest in frenche wine.

But I

But I haue gyuen this medicin oft tymes sodden in Rennysh wine / & haue done therewith much good. Matthiolus teacheth howe that muste maye be made with the pouder of the woode / and I haue caused the pouder to be sodden in Berewurt / and it hath bene drinkeable inough. But whether ye seth the pouder of the diet wood in water or wine / or in Berewurt / or Alewurt / ye must take hede that such herbes be sodden therewith / as are good against the mater of the deerease / and comfort most the weikest and most diseased places: which can not be done without good knowledge of simple medicines. There are booke inough to teach the maner of seething and dressinge of the holpe or diet woode: But I aduise all men that wil haue anye profite of this woode / to are counsel of some learned man / for the herbes and the quantite of the same / that shalbe sodden with the woode. There are diuers Latin writers of the diet woode / and howe it should be vsed / but I like none so well that I haue red yet as Alphonsus Ferrus. I must gyue you warninge of two errors that are committed in the drinke and syrop made with the dyet woode. the one is / that some in England gyue the syrope after supper: The other is / that one learned man maketh his common drinke more ful of herbes and medicines / then he doth make his syrope: for when we geue manye medicines / then we intende to alter muche and chaunge the humore. But when we intend to nozise at conuenient and accustomed tyme / then we put fewer medicines to the meat or drinke / least the number and vnpleasantnes of the medicines should hurt both the appetite digestion / and marre the nozishment. Bitter and horrible thinges destroye the appetite / and make the stomake to loth the meate and drinke / and it onely nozisseth that is swete and pleasant. The medicine that is taken before meat / is drawen in first of the liuer / and goeth from thence to the places conuenient. But it that is taken after meat / marreth the meat / and can not for the meat come to the conuenient places whether it should come / and oft goeth by to the heade and troubleth it very sore.

Of the herbe one berrye.



Uchsius taught vs that the herbe that I call one berry / to be Aconitum pardalianches / and then he thought it had ben so / and if he had known a better / he wold haue shewed vs it. But Matthiolus proueth that the herbe whiche Fuchsius setteth furth for Aconito pardalianche / is herba paris of y later writers. The herb that I call One berrye / hath a rounde stalke / which is neuer aboue a span long / and oute of the middes therof commeth oute foure leaues / not unlyke vnto some Plantayne / and in y top of the stalke about a rounde black berrye come oute other foure smal leaues / and there in is sede in coloz white. The roote is full of small thinges / like thredes: This herbe groweth plentiouslye in a woode besyde Morpeth / called Cottinge woode / and in manye other woddess

The

The vertues of One berrye out of Matthiolus.



Of the berrye of the herbe called Paris / the seede is gathered whiche is so far from hurtinge or poysoninge / that some by the drinkeinge of the pouder of that seede / in the quantite of a dram / for the space of twentye dayes / that they that haue bene wasted / and haue bene made halfe doutinge by poyson / haue well recovered agayne.

Of great Pilletoyne of Spayne.



Here are two herbes that are called in English Pilletoyne of Spayne / one whose roote is occupied against tooth ache / and this groweth not in England. But there is another herbe that is called of English men also Pilletoyne of Spayne. But for a difference I call this great Pilletoyne of Spayne. It were best to call it after the Duche Maisterwurt. This Maisterwurt hath diuers Latin names in Italy and in Germany / for the Phisicianes of Italye call it

Of great Pilletoirie of Spayne.

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call it Imperatoriam, and the Duche Phisicianes call it Magistrantiam and Astericum, Ostericum, and Ostricum, The common people of highe Germany call it Heisterwurtz. I neuer hard that it grew wilde in Englande / sauinge aboute Worpeth in the North parke there. The leafe is somthinge like Angelica / but that it is greater / rougher & blacker / the stalke is verie longe / the floures are whytish / the sedes are not broad and flatte like dill / but longe like vnto siler mountaine / as far as I remember / and as Matthiolus describeth his Imperatoriam. It hath blacke rootes withoute and very sharpe / and bytinge in tast / and a litle bitter.

The vertues and Properties of great Pilletoirie of Spayne.

Allitorie of Spayne or Haisterwurt is hote at the leaste in the third degre. Haisterwurt driueth mightely a waye from the stomake / guttes & mother. Wherefore it is good for the colike / and the gnawing of the stomach. It driueth doune floures / and stirreth a man to make water. It is good for the toth ache if the rotes be sodden in tart wine / and bathed therewith. The roote drunken is good for the strangling of the mother. Haisterwurt helpeth barunes of weomen if it come of a colde cause. The rotes chowed in the mouth / bringe much waterish steme from the brayne. The pouder of the roote drunken ofte w wine / is a good remedy against cold diseases. Wherefore it is good for y palsey & the falling sicknes / & for them that are taken with nummes. Some write y halfe a spounful of the pouder of this herbe taken an houre before y fitte wil heale a quartan. It maketh ones bryeth smell wel / & strenghteth al y wittes or senses. It is good for al pestilent diseases that go from one to another / and against al poyson and bitinge or stinginge of venemous beastes. It helpeth them that are shortwinded. It openeth stoppings / and is good for the dropsey / and for them that haue the disease of the milke.

Of the herbe called Kali.

Alias I do remeber hath no name in English / & although it be very plentuous in many places of England / yet I neuer could mete with any man that knewe it. But lest this herbe should be without a name / it maye be called Saltwurt / because it is salt in taste / & Salalkali is made thereof / it maye be called also Glas wede / because the ashes of it serue to make glas with. It maye also be called Sea thurst / because it is like thirst that groweth on the houses / which is a kinde of aye grene / when it commeth firste out of the grounde. I remember nowe that one English man called this herbe Cestrige. It hath a rede stalke / and those thinges that answere / for y leaues are like vnto whete / but manye partes longer and round / in taste saltishe / and in color grene. The stalke of it is ful of ioyntes / and not one far from another. The older that the herbe is / the longer are the leaues / at the lenght growe oute rounde knoppes / wherein are verie smal sedes / whiche the Larkes in East frefelande eat in winter.

DDD The



The vertues of Kaly.

I haue red no vertue that Kaly hath in Philist but they that make glasse
 vse the ashes of it to make glasses of/and of the broth of it is made a salt/
 called Salt a kali.

Of the two kindes of Lauander.



Lauander is not written of / by name in anye old writer/
 but in my iudgement it is a kinde of Stichados/and ther
 fore I maruel muche at fuchsius and Matthiolus/when
 of the one writeth that it is Spica Germanica, and the o
 ther that it is Spica Italica, when as it differeth vtterly in
 likenes from all the kindes of spica/that anye auncient au
 thor maketh mention of. Therefore it shal be better ether
 to call it thinne oz longe Stichas/oz after the commō her
 baries Lauandulam oz Lauendulam, then Spicam Germanicā, Anglicā, Galli
 cam, Scoticam, Hispanicam, oz Danicam, although it grow in al these cōtreys.

Of the two kindes of Lauender.

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Lauendula.

Lauendula minor.



For an herbe hauinge in the toppe like an eare of corne/ called in Latine Spicam, ought not te be called streight waye/ therefore when it groweth in Germanye Spica germanica, nether where it groweth in Italye Spica Italica, nether Spica in anye spece/ because the Barbarus writers cal it Spicam. Ther are two kindes of Lauander/ one kinde onlye called Lauander/ and this is the lesse kinde/ and the greater and fayrer kinde is called Lauander spyke. Learned men do iudge not withoute a cause/ that it was first called Lauēda, Lauanda, or Lauendula, a Lauande/ of washinge/ because wyse men founde by experience that it was good to washe mennis heades with/ which had anye deceases there in/ or weiknes that come of a colde cause. These two kindes of Lauander are so well knownen in all countrees that I haue bene in/ that I thinke that it were but lost labor to describe them that are so well knownen all redy/ therfore I wil procede to the vertues of them.

The vertues of Lauander or Lauander spyke.



Both these kindes of Lauander as some of the Italianes do write/ are hote and drye fully in the seconde degre/ and in the beginninge of the thirde. But I do not iudge by experience and by learninge/ that they are perfittly hote in the thirde degre/ whiche they partely themselues do graunt when they say/ Olio de spigo odoris adeo acerrimi est, vt cetera odoramenta superet. wherfore it

DDD ii

foze it can not be true that the two kindes of Lauander do not differ muche in strength from al the kindes of Spikenard / namely when as beside this / alleged Galene in the eight boke of Simple medicines / graunteth þ Spikenard is hote only in the first degre / and dye in the second fullye. They grant also that these kindes of Lauander are good for al diseases of the brayne that come of a colde cause / also for crampes and palsyes that they strengthen the stomache / and open the liuer that is stopped / and the stopped milt also / & bring doune floures and secondes / whiche properties rather belonge vnto Stechas then vnto anye kinde of Spiknarde / which ye shall wel se if ye nede the properties of Stechas / and of the kindes of Hardus / and compare the both together. Wherefoze it ought not by and by to be receyued as the aunswere of Apollo / whatsoeuer the Italianes and other countrey men do write / except it can be proued by autozite or good reson. The Germanes do write that the floures of Lauander sodden in wine and dronken / do make one auoyde water well. The same (as they write) dronken thre or foure dayes together / bringe doune floures and secondes / they dryue wind away / and are good for the iaundes. The floures of Lauander taken with Cinnamon cloues / Mace graynes / Cubebes / and the leaues of Rosemarye / do not only helpe the aboue named diseases more strongly / but also further helpe the palsey / and the tothe ache. The water of both the Lauanders is good to washe the akinge heade with / if the cause be colde / and so it helpeth the dufines of the head. The broth of the floures of both the kindes / and the water also / are good for membes that are num or taken / if they be oft bathed and washed therewith. I iudge that the floures of Lauander quilted in a cappe and daylye woyn / are good for all diseases of the head that come of a colde cause / and that they comforte the brayne verve well / namely if it haue anye distemperature that commeth of cold an moystenes.

Of Nutmegges and Mace.

The mace groweth aboute the Nutmegge / and is the floure / and at the firste it is sprede abroad like a wild rose wyth fyne leaues / and the nutte appereth in the middes / and afterwarde closeth it selfe round about the Nutmegge. The Nutmegges growe in great plentye in an Iland of Inde / called Badon / The trees haue leaues like peche leaues / but shorter and narrower. The herbe Nutmegge is inclosed in an hard shelle as a hasel nutte is. And the same haue I sene verve well cūdited in sugar / it was condited whille it was grene / as yonge walnottes are condited hole before the shelles waye hard / and they are verve pleasant in eatinge and comfortable for the stomache. The Nutmegge is called in Barbarous Latine Nux muscata, in Latine Nux myristica, and of some in Greke Moscocarydion, or Mescoreyon.

The vertues of Nutmegges and Mace.

The best Nutmegges are rede / fat & heuy / þ worst are light black & drye / The Nutmegges are hote & dry in þ end of þ second degre: but some hold þ they are hote in þ third degre / but not perfity. The Nutmegge stoppeth the bellye / and maketh ones bryeth sauour wel / and taketh awaye fumes of the stomache. It digesteth meat / & dryueth winde awaye and comforteth the stomache and the liuer / and is good for the frekles in the face and þ ringworme. It mini-

It minisheth the greatnes of the milt/ and softenerh the impostumes of the liuer. It is also good for the cold diseases of the mother. The Arabians hold that Nutmegges and Cloues be of one nature/ but I hold that the Cloues are muche hotter and of more subtile partes then the Nutmegge is. Some vse to take freshe Nutmegges/ and to bruse them and heat them in a pan and then to presse them/ and then commeth out a salt oile like waxe/ which some cal oyle of Nutmegges. This oyle is precious/ for it is very good for all cold diseases of the sinewes and ioynte/ and of diuerse other places also/ It is also profitable for cold housbandes that wold fayne haue children/ but not for lecherous bores and bulles. Mace is drye in the first degre/ and it is much bindinge and very spicie. But the Arabians hold/ and namely Auerroes/ that Mace hath nether heat nor colde that can be spied. But if he mean of the Mace that groweth vpon the Nutmegge/ his sayinge is playne false/ for it is hote in the seconde degre at the least/ as a man maye wel iudge by his taste. And I thinke that in propertye it agreeth much to the Nutmegge.

Of the herbe called in English Meccoste or Gosse marie.

Mentagræca.



Of the herbe called in English Alecoste or Coste marie.



Costmarie whiche is called in Englishe Coste/ Alecoste/ or Costmarie/ is called in Barbarous Latine Menta Romana, or Menta Saracenica, or Saliua Romana. The leafe of the herbe is some thinge like Betonye/ but it is more white/ and a great deale bigger/ and it hath a very strong sauoure/ and in taste bitter/ the stalke is sometye almost a cubite longe and longer/ and in the toppe thereof are some yelow knoppes/ not muche vnlike the knoppes of Tansey. It groweth onely in gardines in England/ and in no place ellis as farre as I knowe.

The vertues of Coste marie out of Matthiolus.



The iuyce of the herbe dronken/ killeth both smalle and greate wormes in the bellye. It is good for a colde mother. It strenghteneth the stomache/ whether it be dronken or layd to/ and stayeth vomiting. The herbe of his nature whether it be strawed/ or ellis a perfume be made thereof/ driueth away serpentes/ and is good against their poysones/ and it helpeth stoppings and strenghteneth the head.

Of the herbe called Devils bite.

Morsus diaboli.



Of the herbe called Devils bite.

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De devils bite is called in common Latine Morfus diaboli, & succisa. The superstitious people hath beleeved that the devil knowinge the vertues of this herbe/bite a pece of the roote away/ and therefore call it devils bite. It maye be called also/ of biten/ because a pece of the roote is biten of. The devils bite groweth abroad in untilled places/as in meddowes and plaine felde/ The leaues are somthinge like scabins leaues/ but blacker and without the litle thinges like fine thredes that the leaues of scabins hange on. It is also much like the leaues of that kind of Plantayne/ which is called of some Ribwort/ but the leaues are broader. The stalke is about two cubites hie/ The floure is somthinge purple/ the rotes haue manye tasselles or fringes/ growing out of it/ and one pece of the roote is biten away/ whereof it hath the name.

The vertues of Osbiten.



Some later writers saye that if Osbiten be layd to grene after the manner of an emplaster to a carbuncle or pestilent soze/ will ripe/ and surely heale the same/ or y wine that it is sodden in/ will do the same. The rote bseth to be eaten by it selfe/ and also the broth of it/ if it be sod in wine/ is also good for the payne of the mother/ and to saue a man from the pestilent ayre. It is very bitter in taste/ wherfore a man maye gather that it is hote and of a drye complexion/ some vse now a dayes to breake and dissolue clustered blood that is runne together in lumpes with it. Some vse to geue the powder into the bodye to kill woymes/ and to laye the herbe vnto brused places/ or bitten places/ or to suche places that be hurt by fallinge.

Of the fruytes called Mirobalanes.



Mirobalanus is a Greke worde/ and answereth not iustlye in name vnto these fruytes that I nowe write of/ for Mirobalanus soundeth a spice or wel smellinge ackorne/ when as these fruytes are lyke plumbes and not ackornes. The Arabians make fyue kindes of Mirobalanus as they al do graunt. Mesue writeth that some haue iudged that yelow Mirobalanes and Indianes/ and the Chebuli/ are the fruytes of one tre. But beside that it is not lyke to be true/ because they haue diuerse and differinge qualities/ It is late tried by experience of traueilllers in to Inde/ that they are fruytes of diuerse sundry trees.

DDD iij

The

The election and choyce of the Mirobalanes with certeyne
markes by the waye whereby one maye be
knownen from an other.

INDI.



Sod yelowoe Mirobalanes are knownen by these fine pro-
perties. The yelowoe are of a maruelous great yelowoe co-
loure/turninge somthinge to grene heuy/because they are
great and thicke with mucche fleshe / and when they are
broken/there is gumme found in them. The stone is very
litle. The kebuli are somthinge blacke turninge towarde
rednes/and the greater that they are/the better they be.
They haue mucche fleshe/and therefore are so heauye/that
when they are put in the water/ they sinke for heuynes. The Indianes are
blacke great/and haue mucche fleshe/and are heuye and are without stones.
The Emblikes are best that are great and haue mucche fleshe / heauye / and
haue smal stones. The beste Belerici are greate and haue mucche and thicke
fleshe vpon them and are heuye.

The



THE Mirobalanēs are gentle purging medicines/ for they make not a man weike after their purginge/ but rather strengthen the stomache and other inwarde partes and help them/ yē they are good for the hole bodye in so much that some write that the vse of them kepeth a man yonge and maketh a good coloure/ and make the breth swete/ & maketh thy swete not to be so ranke in smell. They make a man merye and dryue sadnes awaye. They comfort the liuer and are good against the trimbling of the hart. They are good for the emrodes and quench the heat of choler.

The vertues of the Citron or yelow Mirobalanēs.

THIS are the most excellent qualites of yelow Mirobalanēs/ they purge choler/ and are good for thē that are of hote complexions. If they be steped and rubbed in iuice made of grapes or rose water/ or in the iuyce of fenel/ they scoure the eyes and driue away the heat of them. The pouder of thē finely beaten/ stoppeth the dropping out of the water of the eyes/ and fasten louse eyes/ that are weikned with too much moisture. If they be menged with Mastike they will heale sores. These maye be taken in grosse pouder from ij. 3 to v. and in the infuse from v. 3 vnto xx.

The



The vertues of Kebuli.



KEBULI purge flume/increase a mans reason and vnderstandinge/ and helpe the memorye/ and stoppe the reuome/they scoure the stomach and strenghten/it quickeneth the eye sight and other senses/and are good for the dropsey and old agues. The poudre of the Indianes and the Kebuli maye be taken from ij. 3 to iiij. 3/ & the broth of the infusion of them maye be take from iiij. 3 vnto xx. but he that taketh them/ must not take them whiles the North winde bloweth / and must eat no fishe. The sodden broth of these do stoppe more then the infusion/ whiche is onelye pressed out without sethinge.

Of the black Mirobalanes.

THE black Mirobalanes purge oute Melancoly & burnt cholet/they are good for trimbling/sadnes/ & lepre/ & quartaine/ & such other deceases as rise of melancoly. They are also good to make the coloz of the skinne linelye.

The

The hurtes of the Miobalanes and helpe of the same.



ND because all these kindes of Miobalanes do lightly stoppe the waynes and lyuer and other places / & cleue vnto the filmes of the stomach / and guttes / and hurte them with their wringles / they are not to be geuen vnto them that are muche geuen vnto stoppinge / but vnto other they maye be geuen with those medicines or herbes that driue vyne / or they maye be infused in whaye / and so taken / or in the iuyce of fumitorye / or with Rubarbe / or Agarike / or Spiknarde. If they be steped and rubbed in rose oyle / or the oyle of swete Almondes / or violet oyle / or with swete Almondes / or swete rasines / or broken with their streyninge / or hony / or taken with Cassia / Hanna / Tamarindes / or with the conserve of Violettes / or if they be taken with any other softeninge medicine / they soften the stomache and the guttes / that is purge gentlye and slide thorow as sliperye and cleue no more to the guttes / nether make anye wringles there.

The vertues of Emblife Miobalanes.



SHE Emblikes are somthinge colde and drye in the firste degre / they scoure the stomache of rotten steeme / and they strenghten it and the brayne / the sinewes / the hart / the liuer / and other louse partes by binding them together agayne / and therefore they are good for the trimblinge of the harte / they steepe by an appetite / they stoppe vomiting / they steepe and hold doune madnes / they increase or at the least helpe the reasonable pour of the soule. They slake the notable heat of the bowelles and the thirst that cometh thereof. The measure of takinge of them is from one aureo / that is a dram / and the viij. parte of a dram vntill thye / in the infuse they are taken from iij. aureis vntill sixe.

Of bellerick Miobalanes.



Bellerick Miobalanes are cold in the first degre / and drye in the seconde. Their these properties are to comfort and to strenghten. Auerrois writeth that they purge choler. The same quantite is to be taken of these that is taken of Emblife Miobalanes.

Of the Sen shrub or bushe called Gall.



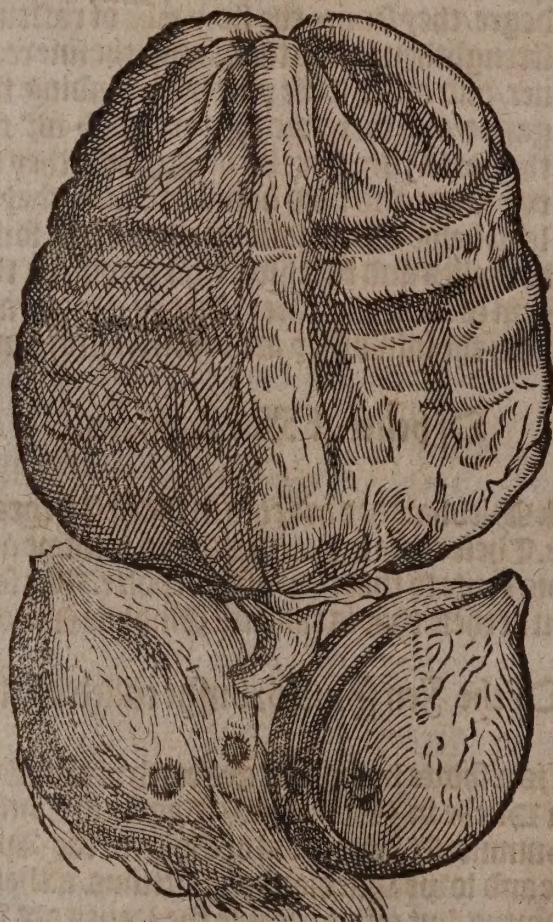
There is a shorte bushe that groweth in the Fenne / whiche is called in Duche in Netherland / Gagel / in Cambridge shyre Gall / in Summer set shyre Goul or Golle / of the Apothecaries in Englande and lowe Duchlande / Virtilus / although it be no kinde of Myrtus / but onelye because the leaues are well smelling and are lyke vnto the leaues of wild Myrtus / sauinge that they are shorter

Of the Sen shrub or bushe called Gall.

shorter and rounder/and blunter at the ende. As far as I can perceyue/ oure Apothecaries haue bled the leaues of this bushe / for the leaues of the righte Myrtus. But they erre/for the properties are not all one. For the gall is hote in the ende of the second degre/and farther it is so very wel smelling and meruelous bitter/and notable astringent or bindinge. But Galene writing of þ right Myrtus/sayth it is made of contrary substances/but the colde erthlye propertye ouercommeth the other. It hath also a subtile propertye þ is hote/ by reason whereof it dryeth. wherfore the one can not be well bled without erroz/for the other although they agre in manye poyntes. The Westfalians vse to put the leaues/buddes and floures of Gall (for it hath no fruyte as the Myrtus hath) into beare/and it maketh it haue both a good taste and a good smell/and for a nede it wil serue in the stede of hoppes. But I woulde aduise that either hoppes should be mixed w it/or els Rosmarie/ Calamint or Chamepitis called Groundpine / or suche other lyke openinge herbes or sedes/as are the sedes of fenel/Caroway/or Anise. It is tried by experience that it is good to be put in beare/both me and by diuerse other in Summerletthyre.

Of the nutte of Inde.

Nux Indica.



The

Of the nut of Inde.

49



THE nutte of Inde is called in Latin Nux Indica / it is so bigge as a good halfe pinte in receyvinge of Licoze / in figure like a Melon / but sharper at the endes / and especial at the one ende. The outer barke is of a rede colour turninge towarde blacke / somthinge harde tough / with a wollise nature within / whiche groweth hard together / and when it is hard rubbed with handes / it is lyke heares / vnder y is a hard shell as hard as horne / thresquare.

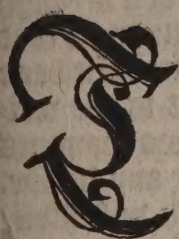
It hath a kernel within it of the bignes of a goole egge / hollow within / the substance thereof is fat of the thicknes of halfe a figge of a swete taste / and like butter. They are most commended that haue much of a Licoz within them like water / for by that it is knowen that they are new and freshe.

The vertues and complexion of the nutte of Inde.



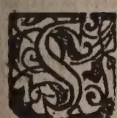
THE nut of Inde is hote in the seconde degre as the Italianes write / and moiste in the firste. But in them that I haue tasted / I haue found no such heat / if it be eaten / although it engendze not an hurtful iuyce / yet they trouble the stomake somthinge. It encreaseth sede / and stereth men to the worke of procreation of childer. The oyle that is pressed out of the Indiane nut / is good for the payne of the emtrodes / specially manged with the oyle of peches. The same is good for the ache of the knees and sciatica / if they be anoynted therewith / and it killeth woymes.

Of the nutte called the vomitinge nutt / and of the nut of Methel.



THE vomitinge nut and the Methel are not in al poyntes vni lyke. But yet is there great difference betwene them. Matthio lus writeth that the flat nuttes like litle cheses which haue ben solde hytherto : for vomitinge nuttes are nuttes methel / and they that haue bene hytherto vled for methel nuttes / are the righte nuces vomicae / that is vomite nuttes. And for his prooffe he alledgeth Serapion / and he maketh this difference / that the right vomike nuttes haue litle knoppes vpon them lyke eyes / and that the methel nuttes haue downye or roughe skin all ouer them.

Dute of the Arabians / and cheselye out of Serapio / and them that he citerh.



Serapio maketh two chapters of Nux Methel / and of Nux Mechil / and a seueral chapter of the fruyte called Nux vomica / where they must be thre seuerall thinges and not one simple: first I wil rehearse what he writeth of the vomike nut.

Eee

Of



Cum alcey or alke is named in Latin Nux vomica. This nut ether alone or with other medicines as salt / maketh a man vomite strongly / for salt furthereth perbreakeinge / and stereth the humores / and maketh them more easely go furth by casting or vomiting. The quantite of them to be taken is two drammes. Take twentye drammes of h dye toppes or leaues of Dill / and seth them in a wine pint of water vntill the halfe be sodden awaye / and put some honye to it / and let the medicine be made of honye / and afterward let it be manged with this sodden water and dronken / and then it maketh a man vomit easely / and it loseth the bellye sometyme. One Abraham in Serapio writeth thus. There is a nut whose color is betwene graysh / blewish / and whitish / greater then a hase l nut / and there are knobbes in it / and if ye take a dram of the poudre of the barke of it that is sifted with two great drammes of the poudre of Dill or fenel sede / and put vnto it a sufficient quantite of honye / and drinke it with warme water / it wil make a man vomite choler and fleme / and it wil make some go to the stole also.

Here in this terte I find nothing that mislyketh me / sauing that this Abraham geueth but one dram / when as other geue two drammes / and that he compareth it vnto a hase l nut / when as there is no lykenes at al betwene an hase l nut and the vomiting nut so far as I haue rede or sene by experience.

Of the nut Methil oute of the 365. Chapter of Serapio
De temperamentis.



Cum Methel / that is nut Methel / is a fruyte lyke vnto the vomiting nut / and the sede of it is lyke vnto the sede of a Citron / Hase writeth in the same chapter that the nut Methel is lyke vnto the vomike nut / and that the sede of it is lyke vnto the sede of Mandragora / & that the barke of it is rough and the tast of it is delectable and fatty or vinctuous / & that it is colde in the fourth degre / and that if one kirat of it be geuen in wine / it maketh a man wonderfully dronken / and a kirat is the weight of foure barley cornes. But if it be gyuen in the quantite of two drammes and two seven partes of a dram / it wil kill a man furth without any Delaye. Rasis beyng alledged in the same chapter sayth / that it maketh vnsensible / and peradventure killeth and stoppeth and stancheth / and make a man vomit / and an other of the Arabians sayth that fyue drammes of the Methel nut make one dronken verie sore / if there be much of it geuen / it killeth. And therefore he that taketh of it / ought to take in hote butter / and to set his outward partes in warme water / & be so ordered that he maye vomit enough / and let him be so cured as he that hath taken Mandragora. Rasis also in his Simples writeth that the Methel maketh num or vnsensible / and bringeth sometyme destruction / and engendreth dronkenness / lothsumnes and vomiting.

Out

Of the vomike Nutte.

fi

Dute of Auicenna.

THE Nux methel is poyson/and maketh num or vnfelable/it is lyke vnto a vomike nut/and the sede of it is like the sede of a Citron/ it maketh vnfelable the head/and maketh forgetfulnes/and is ill for the brayne/ the quantite of a dauich maketh a man dronken/ & the poyson of it killeth in one daye.

Thus muche haue I translated out of the Arabians/ and so muche as I coulde finde in any Arabian/that is translated into Latine/ of al that I can gather of these Arabians/ the nut Methel stereth a man to vomit muche more then Nux vomica doth/and that in lesse quantite/wherfore the working of Nux Methel, Deserueth more the name of the vomitinge nut/ then the commonly called nut vomike doth. But seynge that it is out of all dout/that they are verie perillous/ I will aduise al my frendes to vse nether of both in their bodyes/ but to vse them to catche fishe/ byrdes/ and some litle beastes therewith: and it were best to take out the stomake of suche as are taken streight waye/ and not to suffer them to lyue after they be dosyed or made dronken.

Of the frumte called Anacardium.



Anacardium maye be called in Englishe Hart nut/ of the likenes that it hath with an hart/ for it is lyke a byrdes hart in proportion and in color also. It groweth in Sicilia in the hote hilles/ whiche burne continuallye vnder the ground. This hart nut is hote and drye in the fourth degre/ and is very good for the marring or hurting of the memory and senses/ & is good for al diseases of the brayne that come of colde and moystenes. It is good against losing of synewes/ and it remoueth forgetfulnes and helpeth the memorye/ halfe a dram of it if it be receyued/ is good for the memorye/ and the inward part is best/ but because it is extremely hote/ it is deadly ieperdous for yong men/ and for them that be of a colerike or hote complexion: therefore it ought not to be geuen vnto the/ and it ought onely to be geuen to them that haue the palsey/ or are afraid of the palsey.

Of Adders tonge.



SPhyglosson is called in Latine Lingua serpentina, in English Adders tonge/ of some other Adders grasse/ though vnproperly. Adders tong hath one fat leafe a finger long like water Plantayne/ but much narrower/ for y quantite of it out of the lowest part/ whereof there riseth a litle stalke which hath a longe tonge vpon it/ not vtterly vnlike a serpent's tonge/ whereof it hath the name. It groweth in moyst and medowes in the ende of Aprill/ and in the beginninge of May and shortly saydeth awaye.

See ii

The

Of Adders tonge.

Ophioglosson.

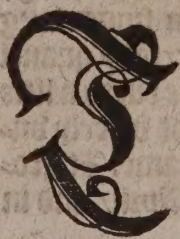


The vertues of Adders tonge.



His is a wounde herbe/and healeth woundes which are almost vncurable/or at the least wonderfully hard to be healed. The nature of it is also to dryue away great swellinges/and to preuent extreme inflammations/ some vse to bruse it with swynes grese/ and so kepe it and laye it vpon swellinges. But I counsell rather to seth it when it is grene with sallet oyle/and to kepe it / and then will it be good both for swellinges and woundes also. This herbe is verry hote and drye.

Of the herbe called Lunarye.



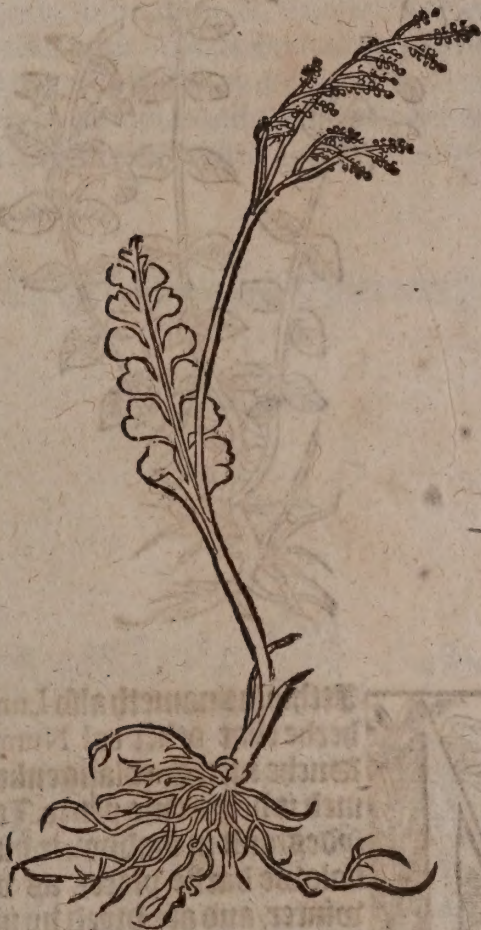
Here are two kindes of herbes which are called Lunaria / the one is called Lunaria maior, whiche is an hye herbe and hath a great floure/ in the which is the figure of a halfe mone/ the lesse is somthinge longe and sharpe at the pointe/ some call this herbe Shawbubbe. But although I haue had it oft in my garden/ I neuer tried anye vertue that it hath.

The lesse

Of the herbe called Lunaria.

The lesse Lunarpe is a very well fauored herbe which hath leaues growin g
one agaynst an other/which are also muche like a halfe mone/ whereof it se-
meth to haue the name / and hath sedes in the toppe like the sedes of oke of
Jerusalem/growinge together after the maner of a cluster of grapes/where-
fore the Duche men about Colon/call it Heydruben. It is found in the ende
of May/and in the moneth of Iune/and sone after saydeth awayne.

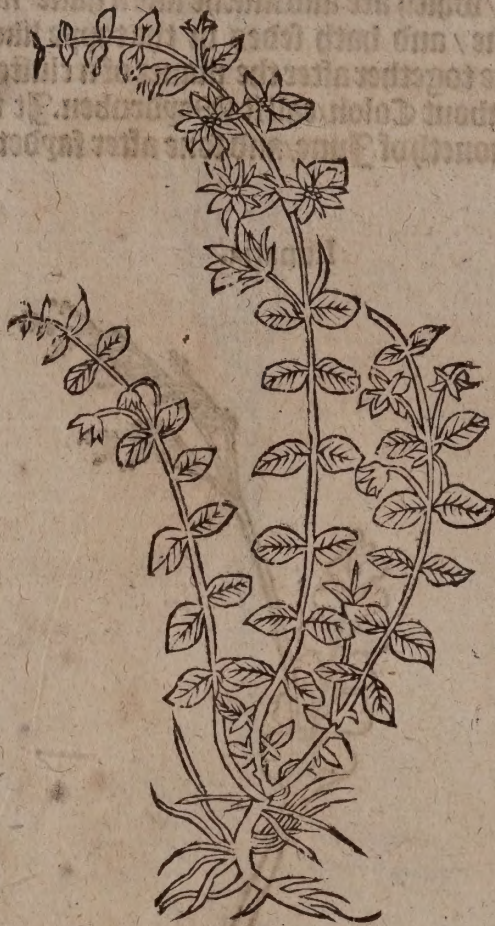
Lunaria.



The vertues of Lunarpe.

THE newe writers saye that the lesse Lunarpe whiche may be called wel
in Englishe Cluster lunarpe / or Cluster Hounwurte/is verpe good for
woundes/ and to stoppe both the red floures of weomen and the whyte
issue also. It is reckened to be of a colde and drye nature. The Italianes
write that it is excellentlye good to heale both outwarde woundes and bur-
stinges and also inward. It is good for bursting of childer/and the pouder is
good for the bloodye fixe/it stoppeth also both the bloodye and white issue of
weomen.

See iij Of the



Atthiolus nameth also Lunariam minorem, the herbe that other cal Nummulariam, and the Duchemen Schlangenkraut/ and I haue named it herbe two pence. It groweth by hedge sydes/ and in shaddowe ditches / and in suche holowe darke places as water hath bene in winter/ and are dyed by in the beginnynge of the Summer. It rinneeth along by the ground with small braunches where one growe small rounde leaues / like pennies/ by coples one against an other/ wherevpon it hath the name. It hath yelow floures in the moneth of May.

The vertues of herbe two pennies.



THE nature of this herbe is to binde and to dnye. This herbe as the later writers saye/ that they haue tried if it be sodden wyth wine and honye/ is good to heale the exulceracion or the soze of the lunges that haue the skin worrne of them. It is also good for the cough and for them that are shortwinded/ and it is good for the cough that yonge childer haue called in right English/ The kindt cough

Of herbe two pence.

15

kindt cough: for kindt is a chyld in Duche / and in frenche / Englishe / The chingcough. Some vse to seth the herbe in water with sugar for the same purpose. The same is good for the bloodye fire / and for ouermuche flowynge of weomens humores. The Germanes holde stedfastlye that this herbe will heale verpe soze woundes / and hard otherwise to be healed. They first will that the herbe shoulde be sodden in wine / and that the wounde should be washed with the wine / and that the herbes shoulde be afterwarde layde to. Some geue the same vertue vnto the distilled water. But I reckon no. The Germanes hold also that it is found by experience / that the serpentes that are wounded / bite this herbe and are healed thereby. And an Apothecary of Germany told me / that if an horse do halt / because he is stricke in the quicke / if the nayle be plucked out / and the iuyce of the herbe / or the herbe chowed in a mans mouth / be put into the hole / will soner then a man can beleue heale the horse houe / so that he shall not be hindered of his iorneye thereby.

Of the herbe called Pulmonaria.

Pulmonaria.



See illij

There

Of the herbe called Pulmonaria.



Here are two kinde of Pulmonaria/ the one is a ragged thick mosse that groweth vpon oke trees/ and hath certayne spottedges vpon it like as some lunges hath/ wherevpon it semeth to haue the name in Latine/ if it be not named in English alreedy Lungwurt/ it maye be named now so/ or rather Lungmosse.

The vertues of Lungwurte.



Lungwurte of the oke drieth and bindeth. It ioyneth together and healeth grene woundes / and speciallye them of the lunges. It is also good for y outragious outflowinge of weomens floures/ and for spittinge of bloode / and against great laxes that endure longe/ and for the bloodye fluxe. This herbe is good for the coughe / shortwindines/ and other diseases of the lunges / ye maye dresse it thus:

Take one Lungwurt halfe an vnce of Anis sede/ of fenel sede / of Licores / of eche two drammes/ one dram of the lunges of a fore/ halfe a dram of Enula campana/ beate them al into fine pouder / and put as muche sugar to them as all the pouders/ manged do wey/ and take euery morninge and eueneninge a poundfull of this pouder. Some that kepe cattell/ geue this herbe in pouder with salt against the shortwindines of beastes. I thinke it were good to geue it also vnto a horse that hath bloodye gere comminge out of his lunges by the nose thylles or mouth. Matthiolus calleth the herbe which I haue iudged most lyke vnto Baccharis of al herbes that euer I saw/ and is called in English Sage of Jerusalem/ Pulmonariam also / as other before him haue done/ by the reason of the whyte spottedges that are in the leaues/ beyng lyke vnto suche as are on the lunges. He sayth that it is excellentlye good for vomitinge out of bloode out of the mouth/ that commeth from the lunges most speciallye.

Seth the floures and leaues in a sufficient quantite of water/ vntill the halfe be sodden awaye / then put sugar to it and drinke it. Ye maye beate the herbe and floures/ and take the iuyce purified with halfe as muche sugar. The same is good for diuers diseases of the lunges/ as the Italianes haue left in their writings.

Of Throw ware.



Here is an herbe with a leafe like a pease and a yelow floure/ and a top afterward full of litle dymishe black sedes/ which is called in Latine Perfoliata, because y stalke goeth thorow euery lese. I haue sene this herbe growing in great plenty in a corne field on the Northsyde of the cytie of Wormes in Germanye/ and in no lesse quantite in in Somersetshire/ betwene Summerton and Harlock. It appereth not with the sede vntill the corne be almoste ripe/ and when it is a cold yere/ muche after the carynge in of corne. I haue not sene it in Italye/ nether haue I heard anye English name of it/ sauing for lack of other I name it Throw ware.

The

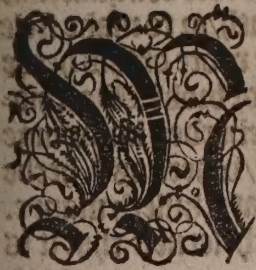
Perfoliata.



The vertues of Throw ware.

Throw ware is a litle bitter and bindinge/wherfore it is a litle warme and drye. The hole herbe is verye mete to heale both inwarde and outwarde woundes/sores and burstinges/ for it ioyneth together. Aboue all other thinges it is moste commended for healinge of burstinges and brokennes of childer. It is also good for the goynge out of the navel and the great gut/ye maye vse both the fede and leaues of this herbe.

Of Mouse eare.



Mouse eare is called of some writers in Latin Pilosella, of other Auricula muris, but yet is it not Myosotis, that is/auricula muris of the old writers/as an English writer hath of late taught in his herbal. It crepeth vpon the grounde with horpe or rough leaues lyke vnto a mouse eare. The floures are yelow/ but the rote is verye small. There is an other kind & groweth by righter with a purple floure/ and

and whyter/and more hoꝝe leaues/and longer then the otger hath. Mat-
thiolus calleth this Pilosellam maiorem, but Fuchsius calleth it Pilosellam
minorem.

Pilosella.



The vertues of Mouse eare out of the later writers.

The kindes of Mouse ear are hote and drye/for they haue a bin-
ding vertue ioyned with som heate. By reason whereof they
are both verve good to clenge and ioyne woundes together/ &
to heale them/for men hold that the pouder of the herbe is exce-
ding good to glewe woundes together. Some vse to geue the
wyce of this common Mouse ear to hinder the cold of a quartane
ague. The same is good to harden yron with/or to make stele
harder. The common Physicioness in Germany gather the roote of this herbe
in Maye/and dye it and geue it to them that are bursten or broke. Matthio-
lus writeth that this herbe is so sore binding/that the shepherdes knowinge
that propertie/ will not suffer there shepe fede longe there/where as y herbe
groweth in plentye. It bindeth the shepes bellies so sore/that it killeth manye.
Wherevpon as the same man writeth the Physicianes hath lerned that it is
good

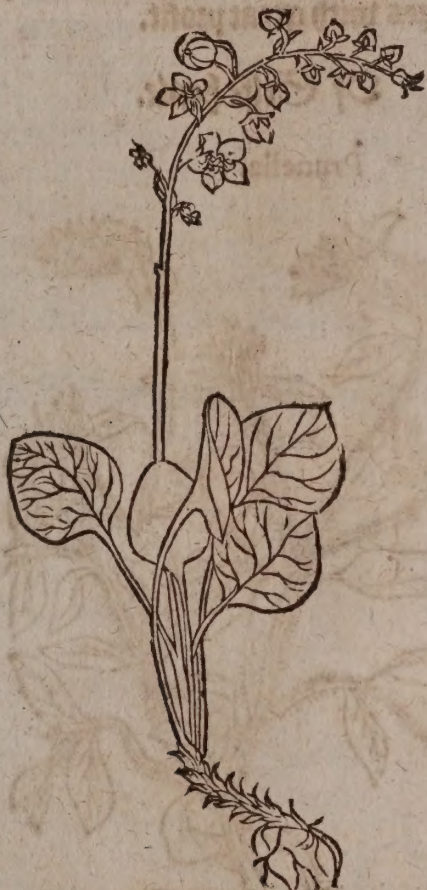
Of Mouseare.

59

good for bloodye fluxes/ the great scouringe of the mother/ for woundes both outward and inwarde for common fluxes/ and vomitinge of choler/ and spit-tinge of blood/ and bursting/ and all kindes of breakinge/ and speciall ye for the breakinge of the brayne panne.

Of Winter grene.

Limonium Fuchsj.



Trola hath the name in Latin of the lykenes that the lese hath with a Pere tre. I haue not sene it in England/ and therefore can geue no English name for it/ but I haue sene it oft in Germany/ wher as it is called winter grene/ because the leaues bide grene al winter/ which name we must vse in England untill we can find one of oure oune. Winter grene hath seuen or eight or mo leaues growing together lyke vnto Pere trees leaues/ whiche leaues are not longer then the Bete leaues are/ and therefore can not be Limonium. The stalke is ionge and smal/ and in the toppe of it are floures growynge/ which are pleasant to loke to/ mucche lyke the floures of Lilium conuallium, & after the floures are gone/ there appeareth read sedes/ which are verpe astrin gent and bindinge. The herbe groweth in moyst places vnder bushes.

The

The vertues of Winter grene.

This herbe is herpe bindinge and drye/ wherefore the stone cutters and other surgions vse it much/ and no merueyle/ for it healeth wonderfullie in short space grene woundes. The surgiones of Germany vse to make a wounde drinke for inward woundes of this herbe La dies mantel/ Agrimonie/ Sanicle/ and herbe two pence/ whiche hath bene tried to haue done good manye tymes for inward woundes. The leaues and the fede both are good for bloodye fluxes. Some take the pouder of this herbe/ and sprinckle it vpon sores with great profit.

Of Elfe heale.

Prunella.



Elfe heale is called of some of the Germanes euelsauoredly Prunella / when as it oughte to be called Brunella / that is Brown-wurt / of the brown coloz that the herbe hath in the toppe after the purple floure be gone / and therefore the vnlearned people of Germany cal it Braunellen & not Prunellen. And that this herbe ought to be named rather Brunella then Prunella / the Ducheryme of Hieronymus Brunswike beareth witnes in these wordes folowing:
Braunel

Of Selse heale.

61

Braunel so bin ich genant / Ein braune blum ist mir bekant. Selse heale hath a sta:ke in the middes full of wrinckles / fat and rough / the leaues are lyke the leaues of Basil grene of coloz / and sharpe toward the endes. It hath toppes lyke eares in the height of the stalkes muche lyke the herbe which we cal Lauander. It hath a small roote ful of litle tasselles like thredes / the eare hath first in it purple floures and afterwarde broune litle leaues where the floures were / and the floures that were purple before whē they sayd / ware done in coloz.

The vertues of Selse heale.



Selse heale is good to heale grene woundes / both suche as are without and also within. The broth of Selse heale / or as some write / the water well distilled in balneo Mariae / is good for both outwarde and inward sores: other holde that the same is good for the head ache that cometh of a colde cause / and to scoure woundes. The same is good for the burning of the throte / for the exulceration or sores of the mouth and iawes / if a man make gargle of it with a litle roset honye. The floures or leaues sodden in wine or honye / are good for aboue named diseale of the mouth and iawes.

Of Arsmert otherwise called Gulerage.

Perficaria.



fff

There

Of Arsmert otherwise called Gulerage.



Here are two kindes of Arsmert or mo/one kinde is that it is take of some to be Piper aquaticum, of others Crateogonum. The other is it whiche hath the black spotte in it/ and some write of an other that is not woorthy to be called Arsmerte / because it is so colde that it can not do the thinge whereof it should haue his name. This herbe is called Persicaria, because it hath leaues like a Pecche tre. It groweth most commonlye in moyst places.

The vertues of the common Arsmerte.



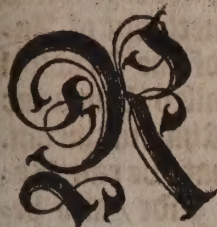
Arsmert is a very hote herbe/and better to be taken without then within/ for it can not be taken within without great ieoperdye. Arsmert beyng broken / or the iuyce that is pressed out/ is verye good for rotten woundes both of man and beast/ if they be washē oft with the iuyce / weomen that would haue there fleshe free from flies and maggottes/ laye it often vpon their fleshe/ for it dryueth flies awaye and hindereth maggottes to brede. This thinge is proued by sure experience/ if ye gather this when it hath dewe vpon it/ and strawe the chamber with it/ and after swepe the dust and the herbe out together/ it killeth flies.

Of the bushe and frunt called Ribes.

Ribes.

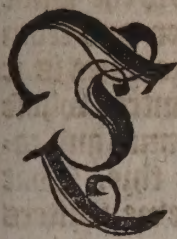


Of the bushe and frunte called Ribes.



Ribes is a litle bushe and hath leaues lyke a byne / and in the toppes of the bushe are red berries in clusters / in taste at the firste somthinge sower / but pleasant inough when they are fully ripe. I haue sene them growynge in gardins in Englande / and also by a waters side at Clouer in Somerset shyre in the possession of maister Horner.

The vertues of the common Ribes.



The iuyce and syrope of Ribes / are good for hote agues and agaynst hote fires and vomitinge of choler. They stoppe laxes / prouoke appetite / and quenche thyrste. He maye two wayes kepe Ribes / ether in there oune iuyce and verges / or ellis dried in the sunne and so kept. Ribes in al poyntes hath the vertue of Barbenes.

Of the noble roote called Rubarbe.

Rabarbarum.



fff ii

Rubarbe



Rubarbe is called of some Rhabarbarum / of others Renbarbarum / and there are thre sortes of Rubarbe / whereof one commeth out of Inde / and it is called Rauetisceni of the Arabical writers / and an other kind is called Raued turcicum or Reuturcicum / or Rha turcicum. The beste Rubarbe is that / that we call Rauetisceni that commeth out of Inde / and because it groweth in Tanguth / that is in Sinarum regione / it is called of the better Latini-stes Rha sinicum, or sinicum, or Rha Indicum. This cometh from Tanguth throw the lande Cataia into the land of the Perses / whereof the Sophia is y ruler / and from thence it is sent to Egypt / and so to Italy. The seconde sorte in goodnes is it that is called in Latin Rhabarbarum / and it commeth of the countre / whose inhabitours are called Troglodytae / that is dwellers in holes dennes and caues / in the hvest places of Ethiopia / and this is the worst of the thre. That sorte that is called Rha turcicum / is thoughte to be of some newe writers Rheon ponticum of Dioscorides and other olde writers. But I can not consent vnto them / for Mesue maketh his kindes or sortes of Rauet to purge. But who can shewe me any kinde of Rheon ponticum / that purgeth? none I trowe / for all that they saye that they haue proued it / therefore it foloweth not that althoughe that Pontus is nowe vnder the Turke / that therefore that Rauet turcicum of Mesue is Rha ponticum of Dioscorides & Galene / for it maye haue the name turcicum of an other cause / then because Pontus is vnder the Turke / for there are other places vnder the Turke / where as Rauet turcicum maye growe besyde Pontus. It shalbe an easy matter to anye man that hath leasure to aunswere Marinus y Italian in this matter / wher he goeth aboute to proue that Rauet turcicum is Rha ponticum. The beste Rubarbe of Inde is it that is freshe / somethinge blacke / and turninge to rednes rare or spoungius yet heauy withal / and if it be broken / it loketh somethinge reddishe / and somethinge blewish / and if it be steped in liquoze / it dieth it yelowwe like Saffron. The inhabitours of the countrey / where as it groweth / vse to stepe it fyue dayes in water / and let the water drye bp / and then make trociskes of the ground thereof / whiche they sell to kinges and princes / and then send Rubarbe vnto vs which hath bene steped / and lost his strenght for true Rubarbe / but Mesue sayth that suche Rubarbe / and it that is so marred / is moze bindinge and faster compact together then the other / and the other dieth not like saffron / or ellis verye litle. We maye knowe what figure and forme the leaues of Rubarbe haue by the figure that is set furth here / the which Andreas Marinus hath firste of all set furth / and if thou wilt knowe anye moze of the description / rede it that Marinus alledgeth of Ioan Baptista / Ramusius vpon Mesue.

The nature and vertues of Rubarbe
out of Mesue.

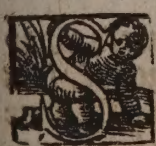
Of Reubarbe.

65



Reubarbe is hote and dry in the second degre/
It hath a duple substance / one waterish / and
erthly geuing vnto it a bindinge substance / and
an other aerishe geuing vnto it the barite or
lousnes of substance / and there is a firishnes in
it making it perfit. The which thinge hath ma-
de it bitter by the workinge of it into the erth-
lynes. But the erthlynes is depe in and the
fyrishnes is in the outward parte. And these
substances may be disseuered or parted by ste-
ping / so that it that is hote and purging / may
be remoued in the licor / and the erthly and bin-
ding property abide behinde. Reubarbe purgeth away choler and sicke / spe-
cially from the stomach and liuer / and it purgeth the bloode / and putteth away
stoppinges / and the deceases that arise there vpon / the iaudes / otherwise
called the guelsoght / that is the yelow sicknes / the dropsey / the swelling of the
milt / it heleth rotten agues and longe the prickinge ache of the midriffe to-
ward the sides. This same stoppeth the spittinge out of blood out of the lun-
ges or of other places / and it heleth places brused by fallinge or by a stripe and
inward brusinges and brekinges / if one dram be taken with two greines of
mummiā / and one greyne and halfe of madder sayth Mesue / but I wold ad-
uise to take at the least half a dram or two scruples / for this mesure is a great
deale to litle / it must be taken with tart or binding wine. The oyle of Ru-
barbe is good for stripes / brusinges / and shynking together of the muscles
and synewes / and for the ache of them. It is also a good medicine against the
bloodye fire / if it be perched or tosted at the fyre / and be taken in with red
wine / or with the iuyce of Plantaine. It is also good for agues that come a-
bout by courses. The infusion of one dram and an halfe / or thre drammes is
sufficient. It may be taken in pouder from one dram to thre as Mesue sayth /
but I would not aduise English men gladly to excede two drammes in pou-
der / and I would geue foure drammes in the infusion rather then two and
halfe in pouder. Reubarbe maye be preserued ether in good hony or in flewort
called Syllium or in Turpentine and ware / or ware alone or in mile / or mil-
let called in Duche Hirsch and in Latin Milium.

Of Salsa perilla.



Salsa perilla is named of some also Sparta perilla. It is so lyke
vnto the roote of Walwurte or Danwurte / that Matthiolus
thought it had bene the verye roote of Danwurt / but he durste
not pronounce / because he had not sene the leaues of the herbe.
The newe writers geue the same vertues vnto Sparta perilla that they
geue vnto Guaico and to the rote chine.

fff iii

Of



Sanicle is muche lyke vnto Cinkefoly or fineleued grasse / or vnto the leafe of a byne / but it is moze depely indented in fyue places / the leafe of it is muche lyke vnto some kinde of kingcuppe / the rote is blacke without and whyte within / full of litle smalle tasselles like thredes comminge oute of them / the stalke is verpe smalle lyke vnto a rishe / sometyme a cubite longe. In the toppe of it growe manye litle floures / they departe awaye and leue behinde them pretye litle knoppes like litle burres. The roote with the rest of the herbe is astringent / and somethinge bitter. It groweth commonlye in colde and shadowish woddess and hedges.

The vertues of Sanicle.

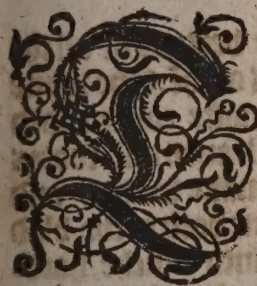
The leues or rote of Sanicle sodden in mede & dronke / scoureth awaye the diseases of y lunges / & if it be sodde in water or wine & dronke / it is good for inward burstinges & wondes: if it be dresled after the same maner / it is good for them that spit blood / for the ache of the backe / for y gnawing of y belly / & it stoppeth both y running out of blood of man or woman / men vse to put this herb comonly w other inward wonde herbes. It is good for al maner of burstinges / layd to after y maner of an emplaster / some hold y it hath such a mightye poze in ioyning fleshe together / y if it be sodden w fleshe it will make the fleshe growe together in the potte whyles it is in sethinge.

Of San



Sanders are kindes of woode/there are thre kin-
des/the whyte/the red/and the yelow/the ye-
lowe is best smellinginge /nexte vnto that is the
whyte/and last of all is the red/and the yelow
in my iudgement is hottest/and nexte vnto him
is the whyte/and of the thirde the red is the col-
dest. I do not agre with the Arabians which
holde that all the Sanders are colde /seyng
that the yelow are at the lest hote in the first de-
gre/and the whyte is temperate/and the red
scarcely can be proued to be fully colde in the se-
cond degre. It is proued by often experience
that all the thre kindes are very good and profitable for mans principal par-
tes/and that the yelow are good for the trimblinge of the harte. Redde san-
ders hinder the flowinge of humores to the partes of the bodye/ and strength-
then the gummes and stomach. All kindes of Sanders are good for the trim-
bling of the hart ioyned with an ague/and the specialle when they are layd
vpon the hart. Redde sanders are good to be minged with colde herbes both
for the goute and for the head ache of an hote cause/and they stoppe humores
that flowe into the eyes. Sanders/ namelye rede/are good to be brused and
put into rose water/and to foment there with any place diseased with heate/
and namelye the liuer. Sanders are good against itchinge / if the place be
bathed with the water that they are sodden in.

Of Saxifrage.



Later writers call manye herbes Saxifrages / and
especialle suche as breke the stone/for so doth this worde
Saxifrage signifie. In Englande there is a wilde kinde
of Daucus with longe smal leaues / whiche groweth
commonlye in ranke medowes/ that oure Countremen
call Saxifrage. Aboute Colon there groweth in sandye
groundes not far from the Rhene syde a kinde of Saxi-
frage/whiche groweth verie thicke and crepeth by the
grounde in fashion and forme lyke vnto Tyme: the Coloners call it Klein
steinbrech/and I name it in English Tyme saxifrage. I haue sene of this
kinde growinge in Ellere by the Sea syde. There is an other in Germanye
called weis Steinbrech. This hath round leaues/and is indented very lit-
tle/ I mighte compare it to Puie/ if it had a sharpe pointe comminge oute of
the middes/ the stalke is small/ and whyte floures growe in the toppes/ the
rote is full of litle knoppes lyke pearles. It groweth verie commonlye in
Germanye and in diuerse places of England to/ Fuchsius maketh the com-
mon Helilote Saxifragiam luteam/that is yelow steinbrech.

Fff iiii

The

Of Saxifrage.
Saxifraga alba.



The vertues of Saxifrage.



THE name of Saxifrage teacheth the vertues of all the kindes thereof, and declare the vertues of the. The white Saxifrage with the indented leafe is moſte commended for the breakinge of the ſtone / for if the leaues and rootes be ſodden in wine / they make a man make water / and purge the kidneis and driue out the ſtone both of the bladder and kidneys / if it be not confirmed into muche hardnes before. The newe writers holde alſo that if the rotes be beaten into pouder / and made after the maner of an electuary and receyued / is good for the ſame purpoſe. Some of them hold alſo / that if in the moneth of May the herbe be diſtilled in a duble veſſel after the maner of alcumiftry / that the water thereof after a man hath ſitten in a warme bath dronken / hath the ſame propertie to breake the ſtone.



Of the herbe called Scabius.

Scabiosa is named in Engliſh Scabius / and there are diuerſe kindes of Scabius / whereof ſome are more & ſome are leſſe / moſt commonly according vnto the nature of the grounde where as they growe: it groweth amongeſt corn / is rareſt of al other.

Of the herbe called Scabius.

69

And this is the token whereby Scabius is knowen from the devils byte/
and diuerse other tyke herbes vnto it / that if ye breake the leafe insunder / ther
will come out small sinewes like smalle heres whiche will not suffer the one
halfe of the leafe to be pulled insunder one from an other to fall awaye to the
ground of a longe tyme. All the leaues of euery kinde of Scabius are inden
ted or iagged / and haue blew floures in the vppermoste of the stalke.

Scabiosa.



The vertues of Scabius.



ued or made ripe.

Scabius which hath the name of Scabbies / is
good against scabbies and breking out of y^e skin /
whether it be take in wth y^e broth wherin it is sod
den in / or if the soze places be anointed with the
iuyce of it / or with an oyntment made of it. It
is good for al the diseases of y^e brest & lunges / for
it purgeth y^e lunges & brest of all filthy matter.
It is very good to be layd vpon pestilent sozes
to ripe the / & to breke them / in so much y^e if ded
ly sozes be anointed & plastered therwith al / in
iij. houres as y^e later writers hold / thesame wil
vanishe and go away / or ellis at the lest be resol

Of the

Sena.



Here hath bene a great errour of late yeares amonges many men/ whiche haue thought that Sene had bene a tre/which groweth in manye places of Englande. But the right Sene is an herbe that groweth in Italy in Petruria and Apulia/and in Alexandria / whiche is sowne in April and in Maye euery yere/and dieth before winter. It hath thicke leaues and somthinge fat like unto licores. The stalke is a cubit high/out of the which growe litle braunches that wil be woude about after the fashion of a withy. The floures are yelow/and in them runne certayne purple vaines. After the floure commeth a sede vessel or a cod in forme hoked or croked in / after the manner of a hooke or a syde. The sedes are in coloure some thinge grenishe in blacke/muche lyke the sedes of grapes. The tre that they call Sene in Englande/is Colutea in Theophrast/and hath coddess much vnylike the coddess of Sene as ye maye se by this description.

The vertues of Sene oute of Mesue.

THE

Of the herbe called Sene.

71



Sene coddages are hote in the beginninge of the second degre/and drye in the first. And the leaues are hote in the firste degre. Sene scoureth awaye and purgeth awaye gentlye melancholye and burnt choier / from the braine / from the sensible partes / from the hart / lunges / liuer and milte / and therefore it is good for diseases that springe of the humozes of those places as are melancholye like and olde agues. And Sene maketh a man to be ioyful and merye / for it taketh awaye the humoze and cause that maketh men sad without a cause / and it maketh the bodye to loke flourishinge and lustye / and openeth al stoppings of the inwarde partes of the bodye. The broth of the leaues of Sene and of Camomill / do strenghten the brayne and sinewes if they be washed therewith. The same bled anye waye that ye will / strenghteneth the sight and the hearinge. Bitinge sharpe thinges as ginger / erth salt / salt of Inde / do further the workinge of Sene / because it is verye weke and slow in workinge. Because it shall not hurt the stomache / there must be minged withall suche medicines as comfort the stomache and hart. Therefore it is ordered that it should be sodden with a good deale of broth / eyther of a cocke or a henne / or wether mutton or bele / or ellis it oughte to be infused in whay with a litle spyke of Inde / and afterwarde when it hath sodden a longe tyme softlye vpon the fyre / then it must be taken / or ellis his powder is to be taken with swete milke. It maye be taken from 3. v. and an halfe to an vnce. It is found by experience after that Mesue wrote / and proued by good reason / that Sene is not so noysum for the stomache as Mesue writeth / and that the leaues purge euen as well as the coddages. Howbeit this I can witnes by experience in me / other weyke personnes that Sene in workinge maketh a greater rumblinge / gnawynge and payne in the bellye / and that in other that be stronge / it maketh no suche busynes. If there be anye man or woman that is sore geuen to sadness and melancholye / and be vexed with diseases arisinge therebpon / it shall be good for him to put to euery gallon of new bere before it be turned halfe an vnce or a litle more or lesse as he can abyde the taste of Sene. And it were better to put it into newe wyne / when it is firste pressed oute of the grapes / in the same quantite as I haue tolde before / in the like quantite of must answeringe to the quantite of bere. Some late writers holde that Sene wil also purge flemme wel / and that it wil clere and clenge the bloode.

Of Spinage.



Spinage or spinech is an herbe lately found & not long in vse / but it is so wel knowen amongst al men in al countrees / that it needeth no description / it is well knowen from other herbes by the indented or cut leaues / pricky sede and waterish taste / I knowe not wherefore it is good / sauinge to fill the belly & louse it a litle.

But

Spinage.



But with those profittes it hurteth the stomach and bredeth winde. It were best that they that woulde vse it / shoulde seth it a litle / and presse oute betwene two trenchers a great parte of his watery iuyce / and so choppe it and eat it with other herbes / somthinge hoter then it is it selfe.

Of Tamarindes.



Amarindus is as muche to saye as a Date of Inde / yet is it moze like a plumethen a Date / and therefore some false theues munge bulleses and other kindes of tarte plumbes with Tamarindes / and so begile vs Christia- nes / but the falshode maye be knowen by the coloure and excedinge sourenes. This fruyte is called of the later Grekes Oxyphænix, that is soure Date.

The

Of Tamarindes

Tamarindus.

molle y. g. g. g. l.

77



The vertues of Tamarindes out of Mesue.

Tamarindes scoure away choler and hold doune the rage of it / and the heat of the blood. They are good for the burninge of p lyuer and stomach. And they are a good medicin against thirst / and for al kindes of burninges / and for the faundes of guellough / they stoppe vomitinge / and helpe hote and hasty agnes p had nede of a purgation. Mesue geueth in Tamarindes from the quantite of two vneces vnto fyue vneces. But the later writers geue but one vnice of the fleshe streyned throw / and it worketh well enough. I haue purged some weike bodyes with an halfe vnice. Because Cassia is very lothsome vnto many / it were good to munge halfe an vnice of fyue drammes of Cassia with an halfe vnice of this / for it wil tempre with his sournes p lothsum swetnes of the Cassia. Because this fruyte is colde and drye in the second degre / and therefore hurteth a colde stomache / the vse is to munge with them a litle spcke of Inde of Mastick of Mace. It wil worke more strongly / if ye put to it the iuyce of yonge hoppers or of fumitory. Mesue sayth also that the noysumnes of Tamarindes is taken awaye by menginge them with the iuyces of Fenel / Percely / Cindrye or wild succorye. The best Tamarindes haue sournes minged with a certayne swete tast / blackish / and are shyninge with certeyne rustes of thrommes / lyke rootes / freshe and not drye.

G g g

Of Tora



Tormentilla is so called in Barbarous Latin/ and in Englishe Tormentil/ of some it is called in Greke Heptaphyllon. It groweth in mores/ hedges and closes in all countres. Tormentill hath seven leaves/ where as Cinkefoly hath but five/ and at the first sighte is herbe like unto Cinkefoly. It hath a smal stalke and herbe yelow flowers/ and hath a short knoppye roote/ which in tast is bindinge.

The verities of Tormentill.

The common herbaries have proued by experience the herbe called Bistorta/ that is Dock bistorte and Tormentill are altogether like in properties and vertues. They write that they are good to heale olde rinninge sores. If one parte of the roote of tormentil be dronken in rayne water/ and an other be brused and layd to the kidneys with vinegre/ it will holde the virth that it fall not before the tyme. Tormentil is good for them that can not hold ther water/ if it be taken with the iuyce of Plantayne. It will stoppe womens floures if they sit in the broth of it vp to the nauell/ the rootes will do the same/ if they be smal broken/ and knudden together with hony and spicke.

Of the herbe Trinite.

75

and spicknard/and layd to the lowest part of the bellye. The ponder of Tormentil sprinckled vpon a wonde/stoppeth the blood that runneth out of it: the pouder mingled with the whyte of an egge and fried vpon a tyle stone / and by and by eaten/stoppeth the vomitinge of choler. The broth of the rootes is a good remedye for al kindes of poyson/ and some hold that if it be stilled in balneo Mariae, it will do thesame/manye vse to put the roote in medicines & are made against the pestilence. The rote of Tormentil is good for the bloode fire/and to heale grene wondes that are withoute and within taken in with drinke.

Of the herbe Trinite.



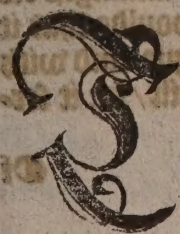
Here is an herbe which I haue sene growynge in the alpes and in some gardines in Germany which is called of some writers Trinitaria, of other Hepatica nobilis, in Duch Edel leberkraut. It hath thre sharpe pointes on euerye lefe. The lefe looketh like vnto a clauer, but that it is hole and not cut to the bottom. The leaues grow vpon longe foote stalkes. The principal stalkes are longe and smalle/ and vpon the toppe of them growe floures/and no where ellis/in white blew. When the floures are gone/there ariseth a knop where- in the sedes ar/in coloz blewish and long/not vnlike vnto the sede of Columbine.

The vertues of herbe Trinite/or noble Liuerwurte.



The later writers hold that this herbe is good for the liuer/ and specially for the liuer of new married yong men/ which are desyrous of childer/and that it is good for the prouokinge of Urine/ and for the diseases of the bladder and kidneis/ and other diseases of the bladder and kidneis/and other diseases of the inwarde partes. The same saye that the water of this herbe is good to dryue fyre burninges from anye place greued therewith.

Of Valeriane.



Here are diuers herbes that are called Valerian/ Phu in Dioscorides is called Valeriana magna of the Apothecaries. There is an herbe that groweth in watery places besides ditches and riuers/which hath leaues growynge vpon braunches lyke vnto Althe leaues/and hath a roote full of smal stringes lyke thredes/ of a smell not vnpleasant. There is an other kinde whiche we call Valerian in Englishe/and it hath a blew floure which is called of some Latine men Valeriana Græca.

Egg ij The

Phu magnum.



Phu vulgare.



The vertues of these herbes.

THE Englishe men vse the Valerian/whiche is called Valeriana Græca, againste cuttes and woundes. And the Duche vse there Valeriana to drinke it or to laye it in whyte wine/and to washe the eyes withal/ for they saye it is tryed by experience/ that it is wounderfull ye good both for the kepinge of the eyes and also for the increase of the eyesight. Some vse to laye the roote amonges clothes/to make them smell swete. But I woulde that it shoulde be menged with other herbes that are good for the plague/ and with suche herbes as are good for the openinge of the lyuer and the milt/ for it serues well for that purpose.



Fluellin is called in Latin Veronica, in Duch Chrepreis/ it creepeth by the ground and hath small litle jagged leaues/ which are not very long nor very broad. They grow in order two and two together/ some of the leaues bowe inward and beare the likenes of a gutter/ one kind which is moſte common creepeth by the ground/ and is founde vpon old mold hilles couered with grasse/ and aboute tre rootes / in the top of the ſtalkeſ are longe eares where in are in whyte blew flowers with a litle ſcattered here and there. When as the flowers are gone/ there ariſe litle ſede veſſels like vnto them of Bursa paſtoris. The ſedes are very ſmal that are contained therein.

The vertues of Fluellin.



Veronica or Fluellin hath a certaine bitterneſſe in it/ and be ryng muche bindinge or aſtriction. It is wonderfully good both for grene woundes and old alſo/ for ſcabes/ ſcurfines and all ſores/ ſome hold that it is good for the common lepre/ which is in dede Clephantia. The newe wyters hold yf it dryueth away ſwellinges/ & namely ſuch as are in the necke. And they ſaye that it is good for the peſtilence and for the ſtopping of the liuer and milke/ and that it is good for lunges that haue the ſkin of.

Of the herbe called Virga aurea.
Virga aurea.



THE herbe that is called of some Virga aurea, is named of other Herba Iudaica, and Solidago Saracenica. It is named in Duche Heydnisch wundkraut / it may be called in English Golden rod / or Hethnisch wountwurte. It hath a stalke somthinge hollowe / two cubites longe / which is rede as the rotes are also / the leaues are longe like a Pech or mylow lese / but al indented about like a saw. There grow yelow flowers in the toppe / which at the length turne into whyte downe. I haue marked two kindes herbe / whereof the better is it with the rede stalkes / branches and rotes / and doth growe in plentye a litle from the cytie of Wylsenburge in high Almanye in the syde of an high mountayne / and in diuerse other mountaynes and wildernesses in that countre. The other kinde hath a grene stalke and grene branches / but it differeth nothinge in fashon and figure from the other kinde / but in color and in the place of growynge / for this groweth in manye places besyde the Rhene.

The vertues of the Golden rod.

THE Surgianes of Germanye make of thys herbe wyth other of lyke nature / as are Sanicle / fluellin / Herbe two pence / and suche other a wounde drinke / whiche they gyue into them that are wounded within / and douteles they do manye great cures there with.

This

Of the roote called Setwall/and of Rosa solis.

79

This herbe is wonderfullye good both for inward and outward woundes. They vse this also for fistulas and false and hollowe woundes / crepinge inward. Arnolde of Newton writeth that this herbe is good to make a man make water / and to breake the stone. This herbe stoppeth laxes both in drinke and in clisters. The broth of it healeth sores and blisters in the mouth / and it fasteneth and strenghteneth the teth. If ye gargle with the broth or iuyce of it / it wil driue away the inflammations or hote burninges of Auula / squinansy and of the iawes. The pouder is good for old sores / for it drieth them by and healeth them quickly. Hierom Bock geneth almoste all the fornamed vertues vnto the distilled water of the herbe / and sayth also that it is good for the stomach and mother / and other partes that haue the skinne of / and brede gnawinges in a mannis body. But I set more by the iuyce / broth / and pouder of the herbes / then I do by their waters.

Of the roote called Setwal / or Zedoaria.



Haue not yet spoken with anye man / nether rede any mannis booke of this age / that hath sene Setwal grene / wherefore we can not describe it. But because we haue the roote / we can iudge somthinge of it both by taste and the workinge of it / and by bookes of elder writers that haue written of it.

The vertues of Setwal out of the Arabians.



Setwal or Zedoaria is of a certein natural propertye and not elemental / maketh a man fat / and withstandeth poison and venome / and therfore it is good against napellu / and many vse to put it into diuerse kindes of triacles. And if a man eat of it after vnyons and garleke / it taketh the smell of them awaye / as it taketh also the smell of wine awaye. It breaketh grosse winde / and healeth the bytinges of venemous beastes / and it stoppeth the belly. It resolueth or melteth awaye grosse empostemes and swellinges / and specialllye them that are in the mother. It stoppeth perbreakeinge / and is good for a windye colyke.

Of Rosa solis.



Rosa solis is a litle small herbe that groweth in mossy groundes and in fennes and watery mores with a brode hozy thinge in the toppe / it groweth not aboue the height of thre or foure fingers height.

The vertues of Rosa solis.



Our English men now adayes set very muche by it / and holde that it is good for consumption and swooning / and faintnes of the harte / but I haue no sure operience of this / nether haue I red of anye olde writer what vertues it hath / wherefore I dare promise nothing of it.

Ggg iiii

Of



Now Coweslippe is named in the Herbaries & Apothecaries Latin herba paralyfis, & there are two kindes of them, & the one is redder yelow then the other, & the other paler, they differ also in smel, for the one smelleth better then the other, the one is called in the west contree of some a Cowislip, & the other an Crislip, & they are both call in Cambridge shyre Hagles. There are some grene Cowislippes & some dubbel/tripel and quadrupel that grow in gardines, but they differ not in kinde from the other, of the same kinde is our primrose, which I neuer saw grow in any place, saving in England & East Friesland is cold countrees, belike it wil not grow in hote countrees, and of al them that hither to hath written of herbes, no man that I do remember hath mention of this kind, neither set out anye figure of it, saving only Rembertus, and a Barnet of Swigerlandt, in the boke called the garden of Germanes, who writeth that it groweth in the toppe of a cold mountayne in his countrey. Ruellius calleth our two kind of Cowislip Verbascum and Phlomides, but Matthiolus bringeth reasones against him that they are not Phlomides, & he saith that our Cowislip is called in Latin Primula veris, which name we geue more iustly to oure primrose, which commeth furth a great while before the Cowislip. The Germanes call the Cowislip Schlüssel blumen, because they haue a great sort of floures like keyes, growing together in the top of the littel stalke.

The vertues of Cowislip out of Tragus, Suchsius, and Matthiolus.
Tragus.

The floures of Cowislip conserued in sugar, and also the stilled water thereof, are very good for them that are weake & very low brought by consumption of long sicknes, also for them that haue the hole palley, and for them that sounde oft, & they saye that this is knowne by experience, it hath a singuler property to comfort the hart. The floures and leaues of Cowislip brused and layde to, are good against the bitings of venemous beastes, & they swage swellings, they heale also woundes, both if the water be poured vpon them, and also if the leafe be brused & laid vpon them. Tragus sayth that the water of Cowislippes layde to a mannis heade, swageth the ache thereof, if it come of a hote cause, & that he saith to be knowne by experience. Some weomen sprinkle the floures of Cowislip wth whyte wine, and after still it and washe their faces wth that water to driue wrinkles away, & to make them fayre in the eyes of the worlde rather then in the eyes of God, whom they are not afrayd to offende with the sluttishnes, filthines, and foulnes of the soule.

Suchsius.

The later writers geue these properties to the two kindes of Cowislip, they are good to be broken & brused, & laid to the ioyntes that ake, the stoppage of the bladder and kidneis is taken away by the vsing of the rootes of these. The iuyce of these herbes is good to be take in, and also to be layd wth out vpon broken bones, and them that are out of ioynt, they bind very littel, and they are bitter, and a littel byting in taste, by which properties they can not fully bringe to passe that the practitioners saye they can do without the helpe of other herbes, in heling of bonie and displaced membres, yet they may wel inough dye by and scoure away, which properties Galen geueth vnto his Verbasculis. The Herbaries of oure time saye that they are hote and dry, and the

and the weomen that would be fayre/and labor to encrease their be'wtie/wa-
she their faces with the iuyce of the floures of them.

Matthiolus.

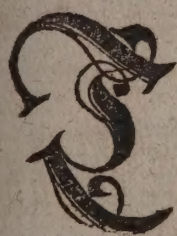
TH E later writers holde that this herbe hath the bertue to swage the
ache of the iointes/they do also commend the broth of the rotes to be good for
the stone of the kidney & also of the bladder/They saye also þ the iuyce of them
both dronken inwardly/& layd to without/is good for broken bones & suche
as are out of ioynt/they say also that if they be sodde with sage & mergerum/
their broth is good against þ cold diseases of the sinewes & the brayne/ wher-
fore they are very good to be geuen to be dronken vnto them þ haue þ palsey/
or any num or tremble member. The water of the floures of Cowislippes is
good to be dronken of them þ sound/when as the body is very feble & weke/
for as the experimentozes do saye they comfort the hart wonderfully/ the flou-
res are good to be layd to the stricken of scorpiones & feldspiders/ for they ease-
lye scatter awaye the swellinges & dissolue them. The leues or the floures bru-
sed/will heale woundes/the stilled water that is out/if þ hole herbe is good
for þ heade ache/& Matthiolus confirmeth it þ Tragus and Fuchsius wrote
befoze/concerning the propertie that Cowlip water hath to make faire faces.

Of the Holye tre.



TH E tre which is called commonly in England Holy / & in some
places Holme/and in other places Huluer/is iudged to be Aquifolium in Latin or Agrifolium, & of Theophrastus to be named
Crateagonon, and of some Paliurus, whatsoeuer men iudge it to
be / it is not certenelye known as yet what it is/ but because it
hath one good propertie in Phisicke/ I will not passe ouer it w-
out making of some mention of it.

The vertues.



TH E broth of the barks of the roote are very good to be sodden
for them that haue had their iointes or members out of ioynte/
and haue wared hard thereafter. for it softneth and resolueth/
and driueth awaye swellinges/ & sodozeth together broken bo-
nes. Other properties that this tre hath/ I know none/ sauing
that the barke is good to make byrd lime of/ and the bowes are
good to swepe kynyes withal/ and the stades are good baytes
to entyse feldefares to come to lymeroddes/ when as all other berries are ea-
ten by in the woode/ this tre is called in Duche wald distelen / and Stech
palmen. If any be desyrus to make byrd lime of the barks/ they may lerne
it of me which haue made it oft tymes after this manner: About Midsummer
I pill of the barks/ and strayt way seth them a good while/ and then I pull
of the outtermost rind/ and lay them in a moyst corner/ or digge them in the
earth or a dunghill/ and within eight or ten dayes/ I take them out agayne/
and bray them or bete them in a moztar as smal as is possible/ and then I wa-
she them in a running streame/ or if I can not come by that in other cold wa-
ter vntill the vbeaten peces of the barks be fallen awaye/ and the reste be
come lyme.

FINIS.

Faultes to be amended in the thirde part.

In the Preface.

for (London all) read London I found all.

In the treatise of the degrees of Herbes.

In the first side.

for (temperate) read temperate.
for (mere) read meane.
for (glycyrrhice) read glycyrrhize.
for (call mixa) read called mixa.
for (bryll cherries) read bryll cherries.

In the second side.

for (foldfote) read foolfote.
After these wordes (Autore Fuchio) there wanteth Calamint or Coriander, especially bryll Cummin Cummine, autore Fuchio.

In the thirde side.

for (pouder) read pouder.
for (them in in) read them in alone in.
for (melowes) read melones.
for (pumes) read pumes.

In the fourth side.

for (foldfote) read foolfote.

In the first leaf.

for (lenchel or saushkrant) read lenchel or saushkrant.

last for (saushkrant) read saushkrant.

for (leues) read leues, and so in the 7. & 8. line.

for (little blacke) read little and blacke.

Nota, that there wanteth the figure of Wyde Causey.

for (knauing) read gnawing.

Close this sentence, which I take for sphondelium, within two halfe circles.

for (hircing silue) read hircum silue.

for (stipe) read stepe.

for (riders spurge) read ritterspurn.

for (after the same iudgement) read after the iudgement.

Nota, that the figure of barba capri is not the figure of Hedewurt, but it is something like it.

for (scannes) read scines.

Nota, that the first figure is no kinde of Dimpnel, but white saxifrage, & belongeth not to that place. That figure is quite false, and belongeth not to that place.

for (of the name) read of the Latin name.

for (these part) read these partes.

for (come into Fricelande) read came into Friceland.

for (in these) read in those.

for (hyppie) read scrip.

for (and a great) read and are a great.

for (before the august) read before August.

for (chumbles) read chymbles.

for (grefes) read grefes.

for (atractilis aspera) read carduus benedictus. For the figure that is there, is the figure of carduus benedictus, and not of atractilis, although some call carduus benedictus, atractilis aspera.

for (wike) read weke, and so afterwards.

for (that strenghteneth) read & it strenghteneth.

for (cerisolum) read chercolum.

for (canes coddex) read canes or coddex.

for (groweth) read grow.

for (ashie) read ashie.

for (bean) read bone.

21 5 for (toughtning) read softning.

21 14 for (and spica) read or spica.

21 15 for (I know) reade knew.

21 16 for (was a popson) read was as popson.

21 last for (as a Dercelis) read as are Dercelie.

22 12 After these wordes (hiera picra) there wanteth. But if it be to be giuen in hore diseases I wyl not suffer any hiera picra.

22 In steade of Cariohylli arboris that is to say the Cloue tree, there are set the figures of Quens which belong to an other place.

23 3 After this word (Grecians) there wanteth. And Dime.

23 7 for (nutleafe) read nutleafe.

24 7 for (at first sight) read as the first sight.

24 18 for (women) read woemens.

24 21 for (wod rose) read wood rose, and so in other places.

24 Nota, that the figure that is set for woodrose is not the figure of woodrose, but of Gallon, but yet it is somewhat like it.

25 8 for (houres) read houres.

25 13 for (dwarle gentian) read dwarle gentian.

26 3 for (and perfectly) read and drie perfectly.

26 Nota, that the figure that is set for white Dittanie is it not, but English Dittanie, which is nothing like to frapinella.

27 Nota, that the figure that is set for Dozomium Romanum is it not, but it is aconium tertium Martholi.

27 15 for (it was) read it that was.

28 Nota, that the figure that is set for eupatoziff bulgare is it not, as it may well appere if you loke backe to the chapter of eupatozium Dioscoridis, that is, Agrimonie, where ye shall finde the right eupatoziff bulgare, otherwise called eupatoziff Quicenne.

31 2 for (oemathe) read slipenousa.

31 19 for (and that it is) read and is.

33 4 for (I set) read I set.

34 2 for (the vertues and complexion of the dird wood) read, the vertues and complexion of Graciola or herbe Gratus.

34 28 for (is set out) read is set out.

34 31 for (the vertue of graciola or herbe gratus) read the vertues of the dird wood.

35 13 After these wordes (Latine writers) there wanteth, that have written.

35 31 for (to be) read was.

36 Nota, because the vertues of one herbe out of Marthiolus are somewhat harde to be understoode, In the steade of it that is translated already, read it that followeth. Out of the herbe of the herbe called Daria, the seede is gathered, which is not only not venemous, but also a present remedy against popson: for I have knowne diuers, whereof some have bene by long diseases, and other by poisons, made half docting, restored to their former helth againe by the only vse of the seede of this herb drunken in powder for the space of xx. dayes in the quantitie of a dram.

37 25 for (strenghteth) read strenghteneth.

37 28 for (thrift because it is like thrift) read thrift because it is like thrift.

37 31 for (and those things that aunswere, for the leaues are like unto wheat) read, and those that aunswere for the leaues, are like wheate.

39 3 Reade the fowze lines following thus.

for an herbe having the toppe like an eare of corne, which is called in Latine spica, ought not for that cause streightwaie to be called when it groweth in Germanie, spica Germanica, neyther when it groweth in Italie, spica Italica, neyther spica in anye speech, because the barbarous writers call it spicam.

39 10 for (a lauande) read a lauande.

39 19 for (I do not indge) read I do indge.

39 21 for (oleo de spigo) read oleum de spica.

40 10 for (uede) read, rede.

40 20 (But also further helpe) blot out further.

Faultes escaped.

- 40 28 For (an moystnest) read and moystnesse.
40 36 For (the herbe nutmege) read the hole nutmege.
40 37 For (cundited) read condited.
40 39 For (way hard) read ware hard.
40 41 For (molcozion) read molcocarion.
41 9 For (toput) read topnts.
42 4 For (salua) read salua.
43 8 For (like scabins) read like scabins.
43 17 For (foze will) read foze it will.
43 27 For (mirobalanes, read myrobalanes, and so in other places.
44 6 For (fine) read fuis.
45 After the figure of myrobalanis citrini, there wanteth this title. The vertues of all myrobalanes.
45 9 For (thy swete) read the swete.
45 14 For (this) read these.
46 7 For (and strengthen, it quickeneth) read and strengthen it, and quicken.
48 5 For (in the end of the second degree, and farther it is so very well smelling) read, in the ende of the second degree and farther. It is also verpe well smelling.
48 17 For (both me) read both by me.
49 7 For (wollife) read wollish.
49 38 For (where) read wherefoze.
50 34 For (forthwithout) read forthwith without.
50 42 For (the methell makerh) reads the methell nut maketh.
51 39 For (but much narrower, for the quantite of it out of the lowest part, wherof there riseth a little stalke) read, but much narrower for the quantitis of it, out of the lowest part wherof, there riseth a little stalke.
51 43 For (in moyst and medowes) read in moyst medowes.
54 19 For (wozme) read wozne.
55 2 For (french English) read frenchenglish.
56 15 For (take one lungwure) read, take oke lungwurt.
56 40 For (marlocke) read martocke.
57 6 For (it toyneth together) reade it toyneth these together.
58 2 For (oeger) read other.
58 17 For (there shepe fede) read their shepe to fede.
58 last For (hath) read haue.
59 17 For (long) read long.
59 19 For (appeareth) reade appeare.
60 12 For (pinnella) reade pinnella.
61 18 For (make gargie) read make a gargie.
61 19 For (for abouneamed) reade for the abouneamed.
62 2 For (is that it is) read, is it that is.
63 14 For (barbenes) read barbaries.
64 21 For (his kindes) read his three kindes.
64 38 For (such rubarbe and it that) read such barbe that.
65 5 For (harite) read rartie.
67 7 For (of the thirde) read of the thre.
71 4 For (scoureth away and) read scoureth and
71 13 For (from 3. b.) read from fine drams.
71 27 For (in me other) read in me and other.
71 32 For (turned) read tunned.
73 last For (tastes) read tastes.
76 Note, that in the steade of the figure of *magnum*, should haue bene set the figure of our English *valerian*, which is called the *herbaria leriana greca*, and call the next herbe *adhi bulg Germanozum*, that is the common *valerian* of Germanes.
77 10 For (wherein are in white and blew flower with a little scattered here and there) reade where are white flowers which haue a little blew scatter in them here and there.
77 19 For (elephantia) read elephantia.
78 Note, that the figure set out for *virga aurea* is not so well made as it should be, for it want indented leaues.
78 10 For (two kindes herbe) reade two kindes this herbe.
79 8 For (of unula) read of the bunla.
79 35 For (a bzode hozy thing) read a bzode red lie thing.
79 40 For (operiens) read experience.
80 7 For (call) read called.
80 13 For (hath mention) read hath made mention.
80 15 For (swigerland) read swicherland.
80 17 For (verbascum) read verbascula.
80 10 For (pinrose) read primerose.
80 18 For (experience it hath) read experience it hath.
80 47 For (bone) read bones.
81 15 For (striken) read striking.
81 17 For (that is out of the whole herbe) read it is filled out of the whole herbe.
81 32 For (a sobereth) read and sobereth.
81 35 For (hypnys) read chymnys.
81 35 For (the stobes) read the seedes.

6382(11)
A Booke of the natures and

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thes in Germanye and Italie- very necessarye
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lately ouersene and enlarged by
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in Physick.

God saue the Quene.



Imprinted at Colen by Arnold Birckman/ In the yeare
of our Lorde M. D. LXVIII.

Cum Gratia & Priuilegio Reg. Maiest.

Book of the nature and

properties of all the plants in England as of other
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God save the Queen



Printed at Wells by Thomas Pritchard in the year
of our Lord M. D. LXXIII.

Ann. Gratia & Privilegio Reg. Majest.

2

The Preface of the Authoz vnto his welbeloued neigh-
bours of bath Bristow, Wellis, Winsam
and Charde.

THē most part of al flocking birdes/ of the whiche nombre are Lin-
nettes/ Goldfinches/ Sparrowes and Twyes/ if they chance vpo
any good plenty of meat/ they cease not locking and calling/ if they
heare any of their kindes/ be it neuer so far of/ vntil they haue brought the
vnto that meate which they haue founde/ beyng taught of their nature/
whiche almighty God grafted in them/ when he shope them and made the
to do so. Then how unkind were I beyng a reasonable creature/ & hauing
the lesson taught me as wel as byrdes/ both by the lawe of nature/ and by
the witten law of God in his holy Bible/ that whensoever I get any plen-
ty of any good thing/ that I should dele or at y leste offer vnto other of my
felowes some part thereof/ if that after that I had trauailed thorow Ita-
ly and Germany/ and had found there many thinges for you verie good &
necessary/ if I should not at the lest offer vnto you suche good thinges as I
haue founde: whille I studied Physick in these forsayde countres/ I sawe
manye very holsum bathes there/ the vertues & properties whereof in hea-
ling of manye soze and otherwyle incurable sic knesses/ I haue learned par-
tely by experience/ partely by reding of good wryters/ and partely by confer-
ring with the best learned men that I could find there. The names there-
foze of these bathes/ the places and the vertues of the same / leste I shoulde
seme unkinde/ haue I now declared vnto you in this litle booke/ whereby
after a maner/ I lock and call all you that haue any disease that can not be
healed without the helpe of a natural bath. I haue also wrytten so wel as I
can of the bath of Baeth in England/ to allure thither as manye as haue
nede of such helpe as almighty God hath graunted it to gyue: wherof that
I wote of no man hath wrytten one word y euer I could rede. wherfore if
that I wryte not so persitly of it/ as som persit idle overseers would that I
should haue done: I truste that all honeste men will pardon me/ because I
had no helpe of anye wryters that wrote of it befoze me. And because it chan-
seth oft tymes that diuers men goyng about to heale a curable disease / for
lack of knowledg howe to vse their medicines/ and by vsinge of euell diet/
make thesame ether incurable/ or ellis stere by an other muche worse then
the former was: for the auoyding of suche mischances / I haue wrytten at
large what diet all men shall kepe in the bathes/ & how they shall prepare
themselues vnto them / and ordze themselues after that they are cummed
out of the same agayne. Furthermore because in the tyme of bathing in cer-
tayn men/ certayn grefes and diseases arise ether by the reason of their co-
plexion/ or of the nature of the bath/ for their sakes that haue not alwayes
money to hyre a Physicion/ I haue wrytten remedies against such diseases
and grefes/ as commonlye vse to bere men in the tyme of their bathinge. If
that I shall perceyue y ye do thankfully receyue these my laboure / ye shall
haue shortly (God willing) an other booke of the natures of all waters / &
certayn rules how that euerye man maye make artificiall bathes at home/
whereby he may both kepe and deliuer him selfe from manye soze and gre-
uous diseases. Fare well.

From Basil the X. Martij/ In the yeare of
our Lorde 1557.

An addition vnto the Booke of Bathes.

Here as I wrote before in the booke of Bathes/ the vertues & commodi-
ties only of that bath of Baeth/ which is in the strete besyde S. Johns
hospitale/ because I had no full tryall by my owne experience with what
minerall bodie the other two were minged and mixed withal/ but onlye
learned by experience of my frendes/ who had by their labour and trauayl
tryed out/ that there is some alum mixed with some bymstone in the kin-
ges bath/ and some saltpeter mixed w bymstone in the crosse bath. I thinke
it best to communicate to my countre men it that I haue lerned of my fren-
des/ as I haue communicated before it that I haue learned before by my
owne experience and sure knowlege.

The mind of Archigenes concerninge naturall bathes/ taken
out of his workes by Aetius the noble Greke Physicion.

If naturall bathes some haue saltpeter in them as cheise minerall & pre-
dominate oz saltpeter by it selfe alone/ some salt/ some alum/ some bym-
stone/ some yron/ some copper/ and some haue erthpitche called Bitumen.
Some of these bathes are mixed with two of these thinges/ but the com-
mon vertue of them all is to drye bp. Some of them do both drye and heat
verye muche. Some besyde that they do drye/ bind and drawe together as
bathes of alum where it is cheise ruler in the bath: and so do also for some
parte saltishe bathes/ and they that haue y propertie of copper. And they
are good & profitable for all bodie which are moyst and colde against na-
ture/ and for such diseases as haue longe continued/ wherfore they are good
for all kindes of diseases in the ioyntes/ the goute in the fote/ palseyes/ the di-
seases of the kidnes/ shorte winded men/ for breakinges oz burstinges that
had nede to haue a hard pce of fleshe to growe ouer them/ for runninge so-
res/ for longe inflammationes/ and at length growen hard.

Of bathes of saltpeter and salt.

Bathes that haue saltpeter and salt oz salt in them/ either in the hole oz
for the most parte/ are good for the head and for him that is vexed with
the rume/ falling into his breste/ and for him that haue the dropsey/ and all
kind of swellinges.

Of Alum bathes.

Bathes that haue alum in them/ that is/ either onlye alum oz alum for y
most part/ are good for them that spite oz vomite blood/ for the stomach
that is much disposed for to vomite/ and for them y are greued with to much
flowinge of the emrodde/ and for weome that haue their natural sicknes
out of dew order and tyme/ oz are purged that way to muche/ and for suche
weomen/ as oft tymes bring furth their byrth before their tyme/ no open oz
manifest cause known thereof. They are good for them also that swete to
muche/ and digest verye sloulye/ and for swellinges of the legges. They are
good for great beynes that are swelled to an vntreasonable bignes.

If it be trew that was reported vnto me of these two bathes/ ye maye
know by it that I haue written now/ for what diseases they serue most spe-
ciallye/ but if anye man dout whether they haue these minerales in them oz
no/ they maye cause them to be stilled and tryed out accoordinge to the lea-
ninge of Philosophye.

I sawe that there is some saltpeter in the crosse bath by a tryal y my frende
shewed me/ but y profe y was shewed me for the tryal of y presence of alum
in the

Of the nature of the Bathes.

in the Kinges bath/liked me not so well as the other did. wherfore it were well and honorablie done of some worshipful or honorable man to cause these bathes to be more fullye tryed by learned men & can skill in suche matters/& thereby men knowyng the trueth/euery diseased Person may more boldely go into that bath which he knoweth to be most fit for the healinge of his disease.

And if any man or woman be so pooze or sicke & they be not able to go to the bathes of Baeth/it shalbe wisdom to cause an artificial bath to be made at home by the aduise of some learned & expert Physitian/who maye put into his artificial bath/brimstone/alum/salt peter/salt or copper accordinge vnto the nature of the disease of his patient. As for an example: If the patient haue to hard sinewes/and his necke be either stiffe or stand a wey/or be pulled backward/or if his skin be defyled with scabbes/scurfe or anye other filthie matter/or be greued with humozes falling into & pointes/or with a hard milt/or haue any hardenes in the liuer or mother/or haue the palsey in any parte/or the sciatica/or be greued wth the itche/he may put brimstone into & bath/wth herbes appropriate or properlye pertyning to the healinge of the same diseases/and they & haue their health indifferently & riches/to bear their cost/may go to the bath that hath most brimstone in it. But if the patient haue the head ache or be vexed with the rume falling into his breste/or haue a moyste and waterish stomache/or the dropsy or any kind of swelling/let him put salt peter & salt into & bath with herbes good for that disease. It shalbe good also to make their bath of sea water/sodden with herbes conuenient for the same purpose. And if the patient be diseased with spitting or vomiting of blood/or be much disposed to vomite/or be to much greued wth the flowing of the emroddees/or if women haue their natural sicknes out of deu order & tyme/or are purged & way to much/or oft times bring furth their byrth before their time/no manifest knowen thereof/or swete to much/or digest stoulye/or are troubled with swellinges in the legges/or haue their beynes/swelled to an vnreasonable bignes/let & Physicion put into the sicke mannys bath alum/and such herbes as are good for that purpose. And let them that are riche and haue strength to go to the natural bathes/enter into it that hath most alum in it.

But these artificial bathes will do no good/ neither the other natural bathes/ if that men or weomen/ more nyce then wyse/ will only be bathed v. or vi. dayes/ for they must be bathed iij. weekes or a moneth/ euery day ones at the least/ a good dyet obserued in the meane tyme/ and the body beyng purged before the enterance into the bath. And they that vse such artificial bathes/had nede to swete in the bathes and in their beddes afterwarde well

warmed/and kepe them selues from cold/they must also go into

the bath fasting/ & neither eat nor drinke in the bath.

It were nedeful also that they purged their bo

dye before they enter into the bath/eue

ry daye either naturallye or

ellis by some supposi

torie or clister.

¶

THE

The names of the learned men/which
wrote that the bathes haue the ver-
tues & properties/which here-
after in this booke I giue
vnto them.

Aetius a Grecian.
Aleardus an Italian.
Antonius Fumanellus an Italian.
Antonius Guainerius an Italian.
Auenenna an Arabian.
Bartholomeus de Mōtignana an Ital.
Bartholomeus a Clinol an Italian.
Bauerius an Italian.
Conradus Gesnerus a Germane.
Galenus a Greciane.
Gentilis de Fulgineo an Italian.
Georgius Agricola a Germane.
Ioannes de Dondis an Italiane.
Ioannes Driander a Germane.
Ioannes Folzius a Germane.
Leonardus Fuchsius a Germane.
Mengus an Italian.
Michael Caunozella an Italian.
Nicolaus Massa an Italian.
Paulus Egineta a Greciane.
Petrus de Cussignano an Italian.
Sebastianus Munsterus a Germane.
Theophrastus Paracelsus a Germane.
Vgo Senensis an Italian.
Vgulinus an Italian.

The names of the bathes and places
where they be/whereof is men-
tion made in this booke.

Of the bath of Baeth in the countre of
Summersetshyre.
Of Embs bath in Germany in the bis-
shoprick of Trier.
Of Wisbath in the counte of the Earle
of Nassow in Germany.
Of the bath of Baden in the Marcus-
dom of Baden in high Germany.
Of the wilde bath in the Dukedom of
Wirttemberg.
Of the soure bath in the Dukedome of
Wirttemberg.

Of the bath called Baden in Switzer-
land.

Of Peppers bath in Aethia in the bis-
shoprick of Cur.

Of the Apion bath in Italy.

Of the Chalderan bath in Italy in the
Lordship of Verona.

Of the Porret bath in Italy in the lord-
ship of Bonony.

The names of the sicknesses/which
may be healed by these
bathes.

The casting of children out/ before the
dewe tyme appoynted by nature.

The stoppage of the longes and short-
nes of breth when a man can not take
breth/except he sit right vp.

The hardnes and binding of the bellye/
when as a man can not go to the stoole
without Physick.

The palsey when as a man is quite num
all the partes of his body/and hath ne-
ther mouing nor healing.

Impossibles and gatheringes of humors
together with swellinge.

The rinning gout which rinneth frō one
ioynnte to an other.

The defenes or dulnes of hearing.

The windines or singing or tinginge of
the eares.

The bruising that cummeth by falling or
beating.

The stone in the kidnes.

The stone in the bladder.

Hard lumpes and swellinges.

The Cancre.

The headache of a cold cause.

The head ache of an hote cause.

The Neum or Pose or Catar.

The stopping of the brayne with euell
humores.

Scarres and foule markes of sores or
woundes.

The Colike.

The fallinge sicknes.

Exam

Crampes and drawinges together bra-
wnes and synewes or stretching furth
to muche of the same.

The trimbling of the hart.

The foulness of the skin and scurruines.

The puffinge vp of the legges with
wind.

The hardnes of any place in the body.

The often and to much making of wa-
ter called Diabetes.

The leannes of the hole bodye.

Agues after the mater is made rype
and digested.

Tertian agues. Quartane agues.

Fistules or hollow or false vnder cre-
pinge sores.

All kinds of issues or fires.

The stickinge of yron in a bone or in
the fleshe.

Breaking or bursting of bones.

Members that are made num with
colde.

The knobbes and hard lūpes that are
made by the french pox.

The lousnes and watering of the gum-
mes.

The emrodes and pytes.

The mygram or headache in the one
halfe of the head.

The diseases of the liuer.

Bursting or breaking.

The bottel dropsey in the stomach.

The general dropsey throw all the bo-
dy/rinninge betwene the fell and the
fleshe.

The iaundes or guelsought.

The coldnes and stopping of the liuer.

The sciatica or hanchreul.

The lepre vpon the skin.

The hardnes of the milt / or the cake
in the left syde.

Wormes in the bellye.

Members that are num and fele not.

The madnes called melancholia.

The hurting of the memoire or for-
getfulness.

The stopping of weomens floutes.

The morphew both whyte and black.

The diseases of the nose thrilles.

The stiffness of the synewes.

The to much moistnes of the sinewes.

The shrinking of the sinewes.

The diseases of the eyes.

The burning of the eyes.

The watering of the eyes.

The dulnes in smelling.

The palsey.

The tisek or consumption in the lōges.

The gout.

The diseases of the breste.

The gathering together or rinninge
together of blood.

Scabbes and mangenes.

The issue of a mānis nature or seide.

The gushing out of bloode.

The crampe.

Barunnes of man or woman.

To much sweating.

The diseases of the milt.

Numnes of any parte.

The crampe in the neck.

The wayne appetite of goyng to stoo-
le/when a man can do nothing when
he cummeth there.

The trimbling of anye membre/when
a man can not hold it still.

Greene or new woundes.

Old woundes falsely healed.

The weiknes of the stomack.

The dulnes of the eyesight.

The dusenes or gydenes in the head.

Sores/byles/and blisters.

The strangling of the mother.

The falling of the mother.

The coldnes of the mother.

The rawnes & scabbines in the bladder.

For these diseases and many mo / not
mentioned in this Table/are shewed
remedies in this booke folowinge in
diuerse places.

When I was in the
 the gladdest
 there: I
 be any in
 the better
 mis that
 state labor
 we owe be
 made to go
 thine at
 The bath of
 led in La
 his city of
 of Siffo
 hope we
 adgement
 when a
 I went
 place next
 bones to
 maye in
 mace in
 hope by t
 to thyme / a
 munerfett
 ons that
 be not tall
 there be a
 made not
 maynes
 in litle ye
 ed by no so
 not. Ther
 e the top
 I oure ba
 wupie et
 Almes ye
 are o may
 ze. Th
 man hath
 that he co
 tempe

Of the bathe of Baeth in Englande.

Although there be a very excellent and holsome bath wythin the Realm of Englande/ yet for all that/ I reken that there are manye in the North and Northwest partes of Englande/ and some in the East partes/ whyche beyng diseased wyth soze diseases woulde gladye come to the bath of Baeth: if they knewe that there were anye there/ whereby they mighte be holpen/ and yet knowe not whether there be anye in the Realme or no. Wherefore saynge that I intende to write of the vertues and properties of diuerse bathes that are in far countrees/ I thynke that it were mete before I wyrite of anye foren bath/ for sparing of greate labour and sauinge of much money/ to shewe fyrste the vertues of oure oune bathes. For if they be able to helpe meninis diseases: what shall men nede to go into farre countrees to seke that remedy there/ whyche they maye haue at home?

The bath of England is in the West countre in Summersteshire in a cite called in Latin Bathonia/ and Baeth in Englishe of the bathes/ y are in it. This cite of Baeth is xv. miles from Welles/ and xv. miles fro the noble cite of Bristow. The chese matter whereof these bathes in this cite haue theyr chese vertue and streingth/ after my iudgement is brimstone. And of my iudgemente are diuerse other/ whyche haue examined them as I haue done. When as I was at these bathes wyth a certayn man diseased in the goute/ I went in to them my selfe wyth my patiente/ and broughte furth of the place nexte vnto the spring/ and out of the bottom/ syne/ mudde/ bones and stones/ whyche alltogether smelled euidentlye of brimstone. If that a man maye iudge the mater of the effect/ maye gather that brimstone is the only mater in these bathes/ or ellis the chese that beareth ruel in them. For they dye by wounderfullye/ and heale the goute excellentlye/ and that in a shorte tyme/ as wyth diuerse other one myles somtyme/ one of my Lorde of Summerettes players can beare witnes: whyche thynges are no lyghte tokens/ that brimstone beareth the chese rule/ saynge that nether by smelinge nor tastinge a man can fele no other mater or miner to reigne there. If there be anye thyng lightly mended wyth the brimstone/ whych thinge I coude not perceyue/ it muste be copper. For whyle I walked aboute the mountaynes/ out of the whyche the bathes do springe/ I founde here and there litle peces of marquesites and stones/ mended wyth copper/ but I could by no sense or wit perceyue/ that the bathes had anye notable qualite thereof. Then saynge that there can not be found any other miner or mater to be the chese ruler in these bathes then brimstone/ we maye gather that these oure bathes are good for all those diseases/ whych all learned Phisicianes wyrite/ that all other bathes/ whose chese ruler is brimstone/ are good for.

Aetius writing of naturall bathes/ wherein brimstone is ether the only miner or mater of them/ or chese mater therof/ sayeth thus as foloweth hereafter. The bathes of brimstone soften the synewes/ swage the payn that a man hath in despyng to goo ofte vnto the stoole/ and when he commeth thether/ he can ether do litle or nothyng. They scoure and clenge the skinn. Wherefore they are good for the whyte morphewe and black/ for the lepre/

Of the bathe of Baeth in Englande.

and for all scabbes and scurfes/for olde sores and botches/for the fallinge of humores into the ioyntes/for an hardened milt or the cake in the lefte hyde/for an hardened liuer/for an hardened mother/for all kindes of palseis/for the sciatica/and for all kindes of itche or iukinge. But the bathes of brimstone hurte the stomack and mar it. Thus far writeth Aetius.

Agricola in his booke of those thinges whyche flowe oute of the earth/ writeth thus of bathes of brimstone. The bathes of brimstone soften the synewes/and do heate. They are good therfore for palseyes/for places ether pulled in to muche or stretched to farr furth. For the shaking and trumbling of anye membze/and they swage ache. They drawe oute swellinges of the lymmes/and dryue and scatter them awaye. They are good therfore for the goute in the handes/for the goute in the fete/and for the sciatica/and all other diseases of the ioyntes. They swage also the payne of the liuer and milte/and dryue awaye the swelling of them both. They scoure awaye freckels/and heale morfewes and scabbes. But they vndo and ouerthrowe the stomack. Then seying as I sayd before oure bathes of Baeth haue their vertue of brimstone/they that are diseased in any of the aboue named diseases/may go thether/and by the help of almighty God be healed there.

When these bathes haue ben of long tyme knowen/euen aboue a thousand yeaeres/ether the vnlearnednes or the enuiousnes of the Physicioness/which haue ben in times past/is greatly to be rebuked/because ether for lak of learning knew not the vertues of these bathes/or els for enuiousnes wold not send the sik folk/whom they could no other wyse hele vnto these bathes. For as all men can tell veryc fewe in times paste haue bene by the aduise of Physicioness sent vnto these bathes. But now in this our lightye and learned tyme/after that so many learned Physicioness haue so greatly commended these bathes/I doute whether the negardishe illiberalite/or the vnnatural vnkindnes of the riche menne of Englande is moze to be dysprayed/which receiuing so many good turnes of almighty God/nowe after y they know that the bathes are so profitable/will not bestowe one half penny for Gods sake vpon the bettering and amending of them/that the pore sik & diseased people y resorte thither/might be better & soner holpen when as they are there. There is money inough spent vpon cockfichtinges/tenesplayes/parkes/bankettinges/pageantes & playes seruing only for a shorte tyme y pleasure oft tymes/but of priuat personess/which haue no nede of them. But I haue not hearde tell that anye riche man hath spent vpon these noble bathes/beinge so profitable for the hole comon welth of Englande/one grote yere twintye yeaeres.

He that had ben in Italye and Germany/and had sene howe costly and wellfauezedly the bathes are trimmed and appoynted there in diuers and sundrye places/woulde be ashamed that anye straunger/whyche had sene the bathes in fozen landes/shoulde looke vpon oure bathes. For he woulde thynke that the straunger woulde accuse vs English men of thre thinges/of grosnes/& brutish ignorance/because we can not trim our bathes no better of vnkindnes/because we do so lightly regard so hygh & excellent gifts of almighty God/of bestly filthines/because we make no partition between y men and the weomen/whille they are in bathing/but suffer them contrary both

Of the bath at Baeth in England.

2

both vnto the lawe of God and man/to go together lyke vnrasonable beastes to the destruction of both body and soul of very manye.

If there be anye liberall Duke/ Earle/ Lord/ Knight/ Squyer/ or other gentle or no gentle honest man/ y wil bestow any cost vpon y bettering & amending of these bathes/ I wil for my part/ because I haue no store of other riches help y matter as far forward as I can w my counsell which is thys.

First & before all other thynges my counsell is/ y euery bath haue an hole in the bottome/ by the whych the stophole taken out y bath should be clēged and scoured euery xxiij. houres at y lest ones/ & y I would aduise to be done at viij. of y clock at after noune/ y agaynst y morning it might be full of fresh and holsome water agaynst the tyme that the sieke folke come to it in the morninge. And so should they be a great deale soner healed of theyr old diseases/ and in lesse ieperdy in takinge of newe/ whych maye easely come vnto a man/ if he go into a bathe wherein a sieke man / namelye if he be sieke in a smitting or infectiue disease/ hath contynued.

But if that by the vnfitnes of the place this can not be conuenientlye brought to passe/ I would that no man should be suffered to bath hym selfe in the fyrst bathe/ wher as the water doth fyrst spring (although it be more vertuous then all y other/ for the further of y y bathing place is from y place where the water gusheth out/ the lesse vertue it hath) but in other whyche are deriued & drawen out of the principall bath. For I thynke it were necessary/ that there shoulde be drawen out by prety canales or condites a good nombre of bathes or cisternes/ whych I would should be euerye one seuerallye deuided from an other. But in any wyse I counsell that these seconde bathes brought oute from the principall / haue suche an hole as I spake of before/ that ones in xxiij. houres at the leaste the foule water maye be let oute / and freshe maye come into them agaynst the morninge/ when the syke folke shall go into them.

It were also mete that euery bathe had a coueringe aboue it/ or at the lest it should be so bylded / that in the tyme of foul wether it mighte be couered. Notwithstanding I would that such places would be open/ y the vapores myght go oute/ lest they that haue euell heades/ be hurte with the vapores whych are to muche holden in. I thynke also that it were necessarye / that certayn loftes shoulde be bylded ryght ouer som parte of y fyrst or principall bath/ that honest weomen & other which would not gladly be sene in y bathes/ might euer haue as oft as they nede freshe water drawen vnto them thoroow an hole/ wherewith they maye bathe the selues in vesselles of wod made for that purpose prouided wyth all forsyghte / that not one drop of the water/ whych they in the loftes haue occupped/ fall not in agayn to the principall bath/ but be conueyed out by som other conuenient waye.

For the bringing of this mater surely to passe/ it were beste that y loftes should be so bylded/ that only a bucket mighte go doune into the bathe/ the reste of them beyng quyte wythoute the compasse of the bathe / sauinge that litle portyon / whereby water maye be drawen by thoroowe/ to serue them that are in them. And suche one place myght be deuised to drawe water by thoroow that it might serue for half a dosen chābres aboue or mo. This were also necessary y in one of the bathes shoulde be bylded ouer the hottest

Of the bath at Baeth in England.

place that there is/a litle house after the maner of a scatholde/very nere by to the water/after such maner that the hote vapores myght strike hote vpon certayn places of mannis body. For thys maner of receyuing of the hote vapores is muche better for som kindes of dropsees and goutes/ then the water it selfe is. Therfore this thing ought not to be forgotten. This were also necessary/that not only certayn seuerall bathing places should be appoynted for weomen alone/ but also that other should be appoynted for such persones seuerally/as are like in smitting infectuous or horrible diseases.

Furthermore because almighty God hath shapen & made herbes / stones / grunes / metalles & medicines of diuerse other thinges / principally for mā / it is to be thought & his will is & & same should som tyme serue such creatures of his / as man can not wel want. Wherfore as it is wel done & herbes & medicines made of diuerse other thinges / should be geuen vnto & beastes & serue vs / so I thinke & it were not amisse / if & we made & bathes after they haue serued man / for whom they were principally made / serue also to help hoxses. For performing wherof I would wishe & one or ij. hathes in som conuenient place might be drawen out from one or two of the hottest bathes / and the wold I haue so deuised / that the hoxses that haue diseases in the legges and ioyntes / might stand in the bath almoste vnto the belly / and that other that haue other diseases / might stand hygher in the water / whych thyng maye easelye be brought to passe / it that two holes be made wyth stopholes / the one hygher / and the other lower / that a man maye set the hoxse as depe or shalowe as he list / the water increasyng or decreasyng accordyng to the holdinge in or lettynge out of the water.

I thinke verely that the bath of brimstone within the space of a moneth wil heale splentes / spauines / and all knobbes / hard lumpes and swellinges / if they be not verye olde / frettishyng or founderinge facies or fashones / and al such like disease that are without / if the hoxses by the aduise of a cunning horsleche haue geuen them conueniente drinckes them before they come to the bath / and orden for them such emplasters and pouders as are mete for them to vse in the bathyng tyme / but whylse they stande restinge them selues oute of the bathe. And my aduise is that they that haue not muche money to bestowe vpon hoxse / hes / that they laye in good quantite the slyme and groundes of the bathe vpon the sore places of the hoxses all that tyme that they are oute of the bathe / restinge them in the stable betwene one bathyng tyme and an other. But I woulde not that anye man shoulde vnderstande me here that I woulde not that the hoxse shoulde be exercised in theyr bathyng tyme / for that is not my meaninge / for I would that a hoxse shoulde be as well exercised as a man / and so muche more as he is stronger then a man / excepte the diseases be in his sete / and then are they more measurablye to be exercised. As for the diet whych men shoulde kepe at thys bath of Baeth / it shall be taught amongst other generall ruelles in the end of thys boke.

Of the Embs bath besyde Confluence in the diocese of Trier / otherwise called Trier.

In the diocese of Triuer about four English miles from Confluēce vpon the other syde of the Rēne/amongest a greate sorte of hyghe hylles in a valley by a litle riuer syde/ is a fayre and well fauored bath called Embs bath. There are as I do remembre thre springes/and of euery one/maketh a bathyng place/whyche is very well couered aboue. And there are chambres inough wyth beddes in them nere the bathes/where in men maye quickly go into/after that they be bathed.

The miner or mater that thys water rynneth thorow/where of it hath hys vertue/is Brimstone/ alum/and as Dyander writeth salt. But when as I was there in serching for the chese miner/that shoulde geue the chese streingth vnto the water / I perceyued that there was muche alum/som brimstone/and as far as I could gather som mixture of yron/rather then of salt:for I could perceyue by no wit that I had/anye token of salt there.

The vertues and properties of these Bathes.

These bathes are good to heat and to drye the cold and moyst ioyntes/and to scoure them from flemme:wherfore they are for the wild or rinning goute/for the vnfelinge and slepyng memmbres.

They are good for the palley/for the colick/for the flire/ and for the stone in the kidnees.

They warne a womannis mother / wherfore they will make women fruytfull/if they be let blood in the mother beyn before/and be wel purged of suche humores/as are the hinderance of conception.

They are good for old & cold sores/ for al kindes of scabbes & scuruines.

These bathes are wyth lesse then two dayes iorney of the noble and famous citye of Colon/where as a man y is disposed to come to Embs bath/maye prouide himselfe there of all thinges necessary/both concerning medicines/and also concerning good biere/if any man can no drinke in the bathyng tyme anye wine. There may also a man haue good counsell of learned phisicioners:where of ye shall fynde no store/after ones that ye are passed from Colon. Therefore it were wisdom to prouide you of all these forsayde thinges before ye go out of Colon/for although Confluence be a good citye/ yet ye maye misse of all the forsayd thynges/when as ye haue moste nede of them/if ye brynge them not wyth you.

*Of the Bath called in Duche VVeissbaden, that
is the whyte Bath.*

In the diocese of Mentz wythin the Lordshippe of the Earle of Nassow are bathes/ whych were ones called *Thermæ mattiacæ* in Latin/and now in Duche Weissbaden. They are thre litle English miles from Mentz vpon y other syde of the Rēne. The mater or miner that geueth these bathes they chese streingth / is brimstone w a litle alum and salpeter. One of these bathes is so hote that a man maye scald hennes and pigges/and seth egges in it. Therefore it is verpe euel for them that are cholerik and of an hote complexion.

Of the Bathes of Baden in hygh Germany.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heate muche membes that are foundre or fretished wyth colde/ and bringe them to theyr naturall heate agayne.

They heale wounderfullye scabbes and olde sores/ and wythin a shorte tyme dnye by such humores as fall vpon the ioyntes.

Of the bathes in the Markisdome of Baden in hygh Germany.

The bathes of Baden in high Germany are in the Markisdome of Baden betwene the famous flode the Rhen/ and the black or mar-
tian wode. The toun and hole countre haue theyr names of these bathes. These bathes are so hote that they will seth egges harde/ & scalde swyne and heynes/ so that the here and fethers will lightly come of. And yet for all that/ as certayne wyters beare witnes/ a man can not get the hole profit or fruyte of these bathes in lesse space then sixe or seuen weekes. Because the brimstone beareth so mall ruel. These bathes haue muche salpeter and alum/ and som brimstone in them. But I coulede marke no token at all of brimstone/ when I was there/ and I coulede perceyue no great lyke tyhod of any alum there.

The vertues of these Bathes.

These bathes are good for them that are shortwinded and are stopped in theyr brestes and longes/ and can not take thyr bryth/ excepte they sit or stand right by. They are good for all the diseases of the ioyntes/ as for the hand euell/ for the foote euell/ and for the sciatica/ or the payne whych is in the huckel bones/ if the diseases come of a colde cause.

It is good for the dropsey/ and namelye for the fyrste two kindes/ that is for the hole dropsey that runneth ouer the hole bodye/ and the bottel dropsey whych is about the stomack. And I iudge that the vapoure/ smoke or bryth of it is also good for the thyrde kinde/ called the tympane. And so is the mudde or claye that is in the bottome of it/ layd vpon the swelled place and dyled by ether in the hote sonne or ellis agaynst a warme fyre.

It is good for the cold diseases of the mother/ and for them that are be-
red wyth the whyte floures.

They are good for bareyne women that can not conceyue/ as it hath bene oft tymes knowen by experience.

It is good for all old sores and all diseases of the skynne/ as for scabbes/ scurf/ and maungines/ and suche lyke diseases.

It is good for them that haue anye tremblinge membe/ and for suche membes as are num or slepe as som calleth them.

It is good for the crampe and for all colde diseases and moyste of the synewes.

It is good for them that are oft combred wyth the synginge in theyr eares.

It is

Of the wilde Bathes.

It is good for them that haue a colde and moyst stomack/and therefore haue euill digestion.

It is good for them that are diseased in the milt or leuer/if the siknes come of a cold cause and a moyst.

It is good for the that are diseased with the stone/and for suche as haue any knoppes or hard swellinges vpon any membre.

It is good for them that haue theyr legges blowen or puffed vp wyth wynde.

It is good also for old seares and markikes or foul spottes/ whych haue commed ether by strypes or of woundes or sores or byles.

And although thys bath be very good for all these forenamed diseases/ yet it is most commended for healing of the goute in the fete.

This bath is not farr from Argentine/ otherwyse called Strasburge/ where as both good counsell maye be hadd of learned Physicianes / and also good stoor of all good medicines/ necessarye for all maner curable diseases.

Of the wilde Bathes.

In the Dukedome of Wirtemberg/ not farre from a towne called Chalb/ is a bath called wild Bathes/ of a great wild wodde called in Duche Schwartzwalde/ in Latin Sylua martiana/ and the same is the hygher part of the great wildernes/ called of the old writers Hyrcinia Sylua. These waters haue theyr strenght of brimstone/ salte and alum. Som do thynke that there is som copper myngeld with the forsayd matters. Golden finger one that hath wryten of this bath/ sayth that it is warme and not hote/ because they haue but littel brimstone and salpeter naturall. Yet for all that/ by this reason they seame to haue muche brimstone/ because they will dispatche a man in xiiij. dayes of suche diseases as they are ordeined of God to heale. Ioannes Folsius one that wrote also of thys bath/ sayeth: That a man shoulde sitt in this bathe at the fyrst but a shorte whyle/ and that by littell and littel/ so maye increase y houres of sittinge in it/ and that a man maye sit in it ten houres. But I thynke ten houres are a great deale to manye/ excepte a man haue a verpe stronge nature.

The vertues of this Bath.

This bath is good for all diseases of the heade.

Ii It is good for the crampe/ for the palley/ and for the nummes of anye membre.

iii It is good for the singinge in the eares.

iiii It is good agaynst the stoppage of the milt and liuer.

v It is good for the dropley and for the iaundes or guellsought.

vi It is good for the stone both in the kidnees and also in the bladder.

vii It is good for them that haue losse theyr appetite/ and haue ether none at all/ or small desyre to eate.

B **iiii**

viii **It**

Of the Soure bathe.

liij It is good for the brayne to scoure it of all suche humores as brede diseases in it.

But thys bathe as the learned phisicioness that dwell not farre from it/ haue experience of the properties of it/ holde that it is more mete and hol- some for men/ then for weomen.

Of the Soure bathe.

In the Dukedom of Wirtenberge in Swaberland at Goppingen/ there is a bathe/ whyche is called in Duche Saur brunn/ that is in Englishe Sour brun/ because the water of the bathe is soure. Fuchsius sayeth/ that there is som brimstone in it/ but nether he nether anye other wypter that I can rede of/ sheweth anye other miner or matter whyche gyueth thys soure taste in to the water. As yet I haue not ben there to trye what matter is mixed wpyth the brimstone/ wherfore I can not vndoutedlye tell what matter it is. But I reken in my mind it is Alum/ whych in other bathes/ where it is much/ geueth such a tast vnto them.

The vertues of the baths.

- i This bath is good for membez out of ioynte.
- ii It comforteth and strengtheneth the stomack.
- iii It is good for the dropley/ and for the iaundes and for corrupte and rotten humores.
- iiii It is good for the troublesome colik.
- v The water of this bath dronken/ kylleth wormes.
- vi Some writers holde that this bathe is good for a tertian Ageue/ and that it maketh a man haue a good appetite.
- vii The water of this bathe dronken in great quantite/ hurteth no man/ as the report is/ and therfore manye that dwell aboute it/ carpe great tum fulls of it awaye/ and drinke it in theyr houses.

*Of the bath called Baden in Schwicherlande out of
Sebastian Munster.*

Baden is a toune in Schwicherlande by the ryuer called Lymagus/ so nere vnto Zurich the head toune of Schwicherlande/ that a man maye go from the bath to it in the space of foure houres. Beneth the whyche toune of Baden springe by diuerse and manye welles and springes/ whyche are so goodlye and pleasant/ that I neuer sawe in anye place more pleasaunte and more inhaunted then they be. Thys place was knowen in the tyme of Cornelius Tacitus/ and before his tyme/ for he maketh mention of it after this maner. It is a goodly pleasant place/ and hath hollesome waters/ and a wondrous stronge castell besyde the riuer that renneth by. Note well springes gush oute both on this syde/ and on the farther syde of the floude/ and in the floude. The heat in y spring is so great/ that if thou be naked/ thou canst not abyde it.

Dute

Out of Henrichus Gulden finger, who wrote also of this bathe.

The toune of Baden standeth by the floude Lindemacus in a pleasant place/and in an holsome ayer/and there is plenty inough of al thinges. The streingth of brimstone doth beare chefe rule in the bathes/that are aboute thys toune/and I thynke there is a small deale of alume menged with the brimstone. They are holsonnest in Maye and in Iune. They are not chaunged or altered wyth any changes of tempestes of the ayer/be they neuer so great. Yet are they hotter in winter then in somer. In the Springe and in Autume or in the later heruest they scat- ter muche brimstone abrode. It that swimmeth aboue/whyther it come ple- tuoulye/or after the maner of final mootes/or of ashes if it be gathered and caste into the fyre/it will burne.

The vertues of these Bathes.

These bathes are good for the brayne/if the nape of the necke and y^e hin- der parte of the head be bathed and dipped in them.

- ii They are good for y^e eye syght/ & they take away y^e diseases of y^e eyes.
- iii They remedy hard hearinge/and dyue awaye the styngkinge of the nofethylles.
- iiii They restore agayne the smellinge that is losse/ and heale all the syks- nesses of the heade.
- v They heale reumes and catharres/and waste awaye humores that cleue toughlye and fast vpon the tonge/in the palate of the mouthe / and in the weland.
- vi They deliuer the stomack from lothsomnes/and help digestion.
- vii They open the stoppings of the bowels and in ward parties.
- viii They take awaye the paynes & werpsunnes of y^e kidnees & y^e loynes.
- ix They drye the fleshe and heat it much aboue it that it had wont to be.
- x They teine or empye out euil humores/and namelye suche as go be- twene the fell and the fleshe.
- xi They clesse all scabbes/scurffe and iche.
- xii They lighten them that are burdened wth flegmatik humores.
- xiii They helpe also them y^e haue y^e falling siknes/or the rinning out or the handgout or fotegout/of the sciatica/if they be commed of a colde cause.
- xiiii They are euell for all kind of faundise/and them that haue anye kind of goute that commeth of an hote cause. In all diseases that these bathes heal/they are better for weomen then for men.
- xv They helpe wounderfully weomen to conceyue chyldzen.
- xvi They are good for the strangling/ stopping & fallinge of the mother.
- xvii They heal all kinde of woundes and brulinges / whether they come by falling or by stripes.
- xviii They are good for y^e bursting of sinewes & the shrinkinge of the same.
- xix They dyue away scarres and blew marks of woundes.
- xx They heale the morphew and preferue a man from the leprosy y^e is li- ke to come/but if it be come allredy/it maketh it worse. xxi Other writers say y^e these bathes are good for y^e strangurie/ for y^e colde cough/for the whyte floures

Of the bathe called Baden in Schwicherland.

floures of weomen/for olde agues that come of flemme and melancholye/and
for the flowynge of an humoz from the head to the shulder.

What Diet is to be kept in these bathes out of Gulden finger.

Ye must not vse these bathes excepte your bodye be fyrste purged in a
fayr wether and an holosome. If that mennis bellis that bathe them/
be drawen in toward the back/then is there good hope/but if they be pus-
fed by and botome or be greued wth gnawynge/that is an euell token.
He muste continue in thys bathe euerye daye seuen houres/foure houres
before diner/and thre after diner / so that a conueniente tyme maye go be-
twene the seconde bathynge and the diner tyme/that the bellye in the mea-
ne tyme maye be well refreshed and stretched oute. Whyles ye are in the
bathes/ye must nether eate nor drinke/ nor slepe.

I counsell leane and weake men/ that they abyde not longe in the ba-
thes. They that are lustye as I sayd before/maye tarpe foure houres before
diner/and thre houres after diner. And weomen that are colde of comple-
xion and not thirstye/maye tarpe in the bathe viij. or ix. houres euerye daye.
After thys maner of taryng in the bathe/thou shalt nede no tary no lenger
then xv. dayes at the moste. But if any will tarpe lenger tyme as twintye
dayes or mo / then muste he tarpe in the bathe fewer houres/then I haue
spoken of.

Banish all heuines/pensyuenes/and sadnes away/ and refreshe your
selfe wth honest myrthe.

After that ye haue taken a sober diner/ye must walke in some pleasaunt
place/whylse the meate go doune to the botome of the stomack.

The broth of stewed hennes/seasoned wth spices/is good meat in au-
tunne or in the later haruest.

All kindes of pulse as beanes / peasen / phaselles and ciches/are to be
eschewed/but the broth of them maye be partelye alowed/and namelye of
ciches and husked peasen:the brothes of the other if nede do not require/ I
would not haue greatly vled. He must forbear from fruytes and chesc / ex-
cept ye vse any of them at a tyme for a medicine.

Your wyne must be cleare and well belayd/accordeinge vnto the tyme
of the ycare/and the streingth and wekenes of the wyne.

He must forbear from cleare water vnmenged wth wyne.

He must washe nether your head/ nor anye other parte of your bodye
wth anye other water then that whych is drawen out of the bathes.

After that ye haue departed from the bathes/ye must not within ix. da-
yes go into any sweating or bath stoue.

*Of the incommodities and commodities of this bath out of
Conrade Gesner, a man well learned and
borne very nere vnto it.*

That these bathes do hurte diuers/ that chaunseth ether by the reason of
there diseases/whereunto the bath is not naturally geuen to heale / or
if it be

Of the bathe called Baden in Schwieberland.

If it be fit for the diseases/ it cometh by euell & wanton diet/ which is muche more hurtful then at home. For both their poures and strength are resolued awaye in the bath/ & rawe humores are caried hastelye into the veynes of to muche meat and drinke/ or els of such as is taken out of season / and euill humores gathered ether of euill diet/ or of meates of euill substance are the more spedelye caried into the harte/ and other principall meembres by the heat of the bath made to flowe/ or els are melted into them.

The most parte hauing no regard nether vnto the time nor vnto mesure gluttonously eat both in the bath and out of it/ and for their pleasure drinke daylye diuerse kindes of wines/ and drinke wyth theyr cōpanyons for their pleasure excessiuelye wyne/ and that vnmenged/ but also milke/ whaye/ and colde water/ flowing out of the well or riuer/ or warme oute of the bathes. Some eat fruyte both good and badde/ and all that euer cometh to hand. Many not accustomed to wyne at home/ or els very litle/ beyng well exercised/ when they come to the bathes/ drinke it plentiuouslye wythout exercise/ and so are sodenly filled. Some other for nygardnes/ or for pouertye when they come to the bathes/ eat euell and vnholysome meates/ because they are good cheape/ and then beyng vnexercised as they hadde wont to be/ make much euill humores and euill blood/ whych thyng maketh many fall into worse diseases at the bath/ then they broughte wyth them thither. Some there be whych lyke vnto duckes/ continue day and night in the bath/ ether no tyme or very small goynge betwene theyr meat taking and theyr goynge in to the bath agayne.

Wherefore it is no wounder that many euen at the bathes/ or not longe after they be commed home/ fall into colikes/ eye sores/ and agues / and diuerse suche like diseases. I heare saye that in diuers circles or goynges aboute of yeaeres / the nature of the bathes is sharper. When I was in these bathes/ I marked that manye mennis eyes were hurte/ and broughte to greate heate/ and the reporte was that the nyynth yeaere before that the same thinge chaunced. But the moste parte were shortlye healed / euen beyng yet at the bathes.

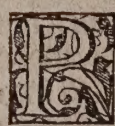
The custome of this oure tyme is/ that the commune sorte of men shulde tarye in these bathes a moneth/ and that riche folke abyde longer/ and to sit manye houres in the bath. And they are not content to haue their bypper skynne to be broughte of ones/ to be healed agayne/ but twyse or thysse they will haue so. My counsell is that accordinge to the diuersite of the sicknes/ agues / strength / and other circumstances/ that some shoulde abyde but fewe dayes in the bath/ other many dayes/ some to haue there skynne blistered ones/ and other twyse or ofter/ but that some be not ones. As touchinge the drynkinge of the water of the bath/ I woulde allowe but fewe to drinke it/ except it be dronken/ scarcely to quench thurst/ which thing the hote water that commeth out of the pipes will do. Perchaunce it might be good for the diseases of the breste / but it weakeneth both the ouerparte and netherparte of the stomack/ and enlargeth to much som mennis kidnees and bellies/ that somtyme they put furth grosse matter/ and somtyme bloode. Some drinke the water to make them go to stole/ but they must drinke it in greate plentie/ and walke after it.

Tho

Of the Pepper bathe.

The opinion of the common people is foolish/whyche holdeth that all diseases that are taken in the bathe/maye be holpen by the bath agayne. For all though it maye chaunce that the bath bewraye and brynge oute some diseases/whyche before lurked and were hyd in the bodye/and afterwarde maye waste by the matter of the same diseases/euen as the falling sicknes is both bewrayed and also healed by the same medicines/yet for all that manye diseases may arise in the batinge tyme by yll Diet/whyche the bath can neuer heale. The commune people holdeth that men haue vsed this bath longe inough/when as a litle water is put vpon the holow parte of their handes/is strapte waye dyed by. But if any entring into the bath euen at the fyrst entringe thynke for a space that he is burned or bitten/and a litle whyle after wareth colde/it is thought wylsome for him to leaue of bathynge: because he ether hath bath inough/or els to muche.

Of the Pepper bathe.



Pepper bath is called of the hyghe Almaynes *Pfefferbad* / and of some Latin writers *Therme fabarie*. This bath is in the lande of Rhetia/in the diocese of Cure / about ten miles from the fyrste byspringinge of the Rhene. This bath doth not springe all the yeare thorow / but at certayne tymes/for they springe oute wyth the herbes/as *Munster* in his *Cosmography* writeth/and departe awaye agayn into the earth wyth the same. And *Fuchsius* sayeth that this bath beginneth to springe euery yeare the thyrde daye of May/and goeth into the earth agayn the fourth daye of September. The miner and matter that this water rinneith ouer and thorow/whereof it taketh his strenght and vertue is gold/ bymestone/and naturall salpeter.

This bathe is in comparison of other bathes milke warme/and of suche metely warmenesse/that they that bath in it/nether are cold/nor yet sweat for heate. Wherefore it is not vnlike to be true that *Guldenfinger* and *Fortzius* do write/that it is good both for colde and hote complexions / and for all agues. Some are dispatched of their diseases here in sixe dayes/ some in ten/ som in twelff/and other in longer tyme/accordeinge vnto the diuersities of mennes natures/brynginge by/and diet kepte there/and after the nature of the diseases that men come to be heales of. For some disease require a longer tyme then other do.

The vertues of this Bathe.

- i It is wondrously good for the head ache.
- ii It strengtheneth the memoxye.
- iii It sharpeneth both a mannis hearinge and seyng/ and maketh them much better.
- iiii It taketh quite awaye the stoppage of the synewes and brayne.
- v It is good for the leping goute/that rinneith from one ioynite to another/and for the handeuell and fote euell.
- vi It is also very good for bones that are broken to comforte them/and to strein-

to strengthen them/ and to minish suche ache as cometh of them.

ii Guldenfinger wyterh also that it is good agaynst the wanton lust of the body/ because it swageth it wonderfullye.

iii It is good for scarrs and blewes markes/ and for clumpered blood that is runne together.

iv It is good for them that haue ache in their bones/ and iointes/ and other places/ by the reason of falling or bea'ing or brusyng/ as some old soldyars and ho'semen haue.

v It is good for woundes that are depe in ether made with arrowes or gunnes/ or for woundes that are to lone or wrong falsely healed/ and are under the fleshe partly unhealed/ for it maketh such breake out agayn/ and maketh them ready to be healed agayne perfectlye.

vi It is good for the trembling or shakinge of any part of a mans body.

vii It is good for the crampe.

viii It is good for old agewes/ and namely for an old quartane.

ix It is good for the palleye and the falling sicknes.

x It is good for the fire to the chamber pot/ called of the beste Physicians Diabetes/ that is when a man maketh water oft and much/ even almost of the same coloure/ that the drinke is that he hath receyved/ and hath therewith an vnquenchable thirst.

xi It is good for the stone in the kidnes/ and for diuerse other diseases both in the kidnes and bladder also.

xii It is good for old sores that are on the legges.

xiii It is good for scabbes/ scurffe/ and all kindes of maungines.

xiv It is good for false woundes and fistules/ and for Cankers.

xv It is good for inflammations/ burninges & impostumes of y pappes.

xvi It is good for such sores as are made wpyth the frenche pockes.

xvii It is good for membes that are out of ioynte.

xviii It is good for al partes of the body that are fretished/ soundered/ and made numme wpyth colde.

xix It is also good for digestion.

hitherto haue I wyten of the bathes that are in England and in Germany. But now because there are certayne bathes in Italye/ whiche haue the nature and power to heale certayne diseases/ that ether none in England nor Germanye is able to do/ or els can in shorther tyme or more surely helpe/ then they of England and of Germanye are able to do. I will also for the loue that I beare vnto my contrey men/ write of the most famous and holisomest bathes/ for hea'inge of straunge diseases and hard to heal/ that are in all Italye.

Of the Bath called Aponus or Ebanus out of
Michael Sauonarola.



The bath of Apon or Eban is Italian miles from the city of Paduwaye/ in the costes of the land therby/ called Ebanum. That land was once great and mightye placed betwixte hills/ in whose play-

Of the bath called Aponus or Ebanus

nes there is an hillock or littel hill standinge by wyth no great heigth / out of which spring diuers littel brokes or burnes / whych make manye bathes / for the water of the fyrst spring in goyng doune / so abateth his heate / that men may bath them selues in it. But that place is farre from valleyes / and compassed round about with fruytfull grounde / and is fre on euery syde / saving that towarde the west it is a littel couered with S. Daniels mountayne. Howbeit that is but an hillock of small heigth. Doubtlesse it is a place and dwellinge agreyng wyth mans helth / and very delitefull / which thing had not nede to be unlocked to of them that shoulde entre into anye bathes. Yet is the place windye / wherefore when the bathers are bathed / and go furth of the bath / let them stande well couered / and close from the wind / lest the ayer entre in and hurte them / whyle they poores are as yet open. But the water running from that spring and bathes hyther and thither / and in some places holden in hooles / doth alter and changeth the ayer / which thing is oft the cause / that some running to the bathes / and kepe no good ruell / faleske thereby / of whych thyng I shall speake more hereafter.

*Of the Miner or Min matter that beareth the cheserule
in this bath out of the same author.*

Aristotell in hys booke of the propertie of the Elementes amongst othe bath marked two thinges / wherby the miner or metall / or hayne of bath may be knowne / that is to wete / by the coloure and by the tast. Als for the knowyng by stilling that shall be spoken of her after. The water of this bath is knowen to be salte and aluminish / and haue some part of brimston a may by sight be well percepued som deale of ashes. For as it runnes down by the stony canales and littel riuers / that are brought out from his dregg parte / the most part is found aluminish and salt / and a small part brimstonish. For although a saffronish coloure appere brimstonish wythout in these places / as these diuerse coloures are sene / so are in y raynbow sene thre colours / one saffronish / another rede / and the thyrde grene. If ther were much brimstone / the brimstone should haue much clammines / and should haue more of the yelow colour / then any other minerall / whiche we set not to be so. As also of all other minoraillis brimstone hath the strongeste sauour / if ther were any such / we should to our smelling smell it / which thinge we can not do. For in suche bathes wherein brimstone beareth the rule / these two thinges are percepued there / a yelow colour / and the smell of brimstone / as a man may plainly find in the bath of Petriol and Crilia / & such other like. Wherefore I wil not say that these haue brimstone / bearing y cheseruel / but alumin & that there is more salt in them / then brimstone. The best tyme of goyng in to these bathes / is from the beginninge of May / vntill the middell of June. The constitution of which tymes he that will be bathed / must marke / that it be not to hote / nor to colde / nor to windye / nether to raynye. Whiche thinges do not only alter and chaunge the water of the bathes / but also the man wherby it chaungeth oft tymes / for lacke of regarde vnto these / many fall oft tymes sick / and many tymes dye. And it is also good tyme to vse these bathes / from the middell of August / vnto the ende of September.

And

And such a bath is mosse to be comended/whyche lieth open to y ayer/
whose vapores blowe abroad/and are purged wpth the heate of the sunne/
and so made good/where as mens heades ache not by the meanes of pei-
ned or closed in vapours/are hurte.

And if it be an vn sufferable raynye / windye or colde wether / then it
shall be good to rarye of the water of the bath into a chamber / and there to
bath you in a tonne / and if nede require to make a good fyze there. And this
rule is not only to be kepte in this bath when nede requireth / but also in all
other suche lyke.

I hold also that the water of any bath caried in tonnes far of / ether bath
littel or no strenght in comparison of it. that is in his naturall place.

Thys is also my counsell / that men ryne not to the blyng of bathes
for euerye light cause / but only for suche diseases as almoste the Phisicion
dispaire of.

The vertues of this Bathe.

The nature of thys bath is very hote and drye / wherefore it is good to
take the water of it / and to poure it downe vpon the mouldes of y hea-
des of them that haue a moyst and a colde catar.

ii It is good for them also that haue their hestles full of moysture and
hurte wpth colde.

iii It is good for them that haue a moyst stomak / and the dropsey & win-
dines or bybloynge in the bellye.

iiii It is good for swellinge of the milke to take it quite awaye.

v It is good for old frettinges gnawyn wold / and running sores / for tet-
ters and ringwormes / for scabbes and scurfines / and all kindes of maung-
nes / as we haue learned oft by experience.

vi It is good for the ache of the ioyntes / and for the goute whyche com-
meth of a cold and moyst cause.

vii This bath is good for them that haue anye bone broken and growen
together agayne / for it sterkerth and strengtheneth verye muche the broken
place / and setteth the ioyntinge faster together.

viii The water of this bath looseth the belly / and bringeth fourth tough
humours. And the commune measure is from one pounce vnto thre. How-
beit halfe a pound will purge as it hath ben proued : when it is drunken / it
troubleth the stomack much / and maketh men vomit. wherefore it were bet-
ter to take thys water in by a clister.

ix This bath is also verye good to stoppe the whyte floures / and for the
mother that is to muche moyste wpth manye louse humours / whereby is
hindered conception. And thys bath wpth hys vapours and smoke alone
receyued accordingly into the mother / doth rectifye it / and disposeth it / and
prepareth it to conception. In the tyme of Cermysen / a certayn woman be-
yng baren twelfe yeres / by the counsell of him came and vsed this bathe /
and shortlye after conceived.

Hether to I haue written of these bathes after the minde of Sannoz-
la who doth not deny / but y all y bathes about Padway are of one nature.

Of the Miner or Min matter.

Then when as the excellent learned man Joannes de Dondis/ whom also Sauinorolla doth hyghly commend/writeth thus as I shall here after declare of all the bathes of Badwaye in general/he geueth also the properties folowynge vnto the bathes of Alpon. His wordes are these.

The bathes of Badwaye therfore are good for al cold and moyst diseases of the heade/as are the dryse euill/the great forgetfulness and catharres coming of colde causes.

They are good for the palsey/for the setting of the mouth awaye/for the moyst craimpe/for the necke that is stretched to far one way with the craipe/ or is made stiffe therewith. For nummes of membyes/and for membyes that for cold haue almost lost all felinge.

They are good for all moyste and waterye diseases of the eyes and the eares/wherefore they are good for watering eyes/ and for the dymnes of syghte/that commeth of to muche water fallen into the eyes. For the swelling of the eares/and for dulnes of hearinge that commeth of flegmaticke and moyste and colde humores.

They are also good for them that can not perfectly smell.

They are good for the toth ach/for y teth that are on edged/for the colde and chyllinge of the teth/for the rustines of the teth/for the softnes of the gummes/for the wastynge by of the colde and moyste humoures that falleth vnto them.

They are good for the swellinge of the labores/of the throte and of the hyula.

They are good for the diseases of the longes and winde pipe or throyppel/ and for all cold and moyst diseases of the brest/and especially for the catar or rume/for hoarsenes/and shortwindines comming of colde causes.

They are good for fearfulness of the hart/and for the much panting and trembling of it/if they come of cold and moyste causes.

They are good for the lousines and to muche softnes of the pappes/for their vnreasonable bignes/for to muche plentye of milke/and they are good against the waterishnes/and to muche synenes of the same.

They are good for the lousines & flashnes of y stomach/for the weaknes of y same/for an euill appetite/for an euill digestion/and the slipperines of y stomach whych maketh that it can not well holde any meat.

They are good for the weakenes of the guttes and the to much slipperines of them/for the fixe/slipperry fixe/and for colde and windye diseases of the guttes.

They are good for the fallinge down of the guttes and for the Emrodies that come of moysture.

They are good for cold men and meomen that by the reason of to much coldnes and moysture can haue no childer.

They are good also for the bursling y cometh of to much moylines.

They are good for them that are to fatt and fleshye/for it will make the leaner/if they vse it in dewe tyme/wyth good diet according vnto the order of Physick.

The water of thys bath is good to be dronken/to scoure the stomach and the guttes/and to minish the greatnes of the milke and the liuer/and to deliuer them from stoppynge.

If anye

Of the Calderane bathz.

9

xxvii If anye man be disposed to drinke of these waters/lette hym vse thys manner. Let hym drinke the water fastinge in the morninge warne / and so warne as he can take it for hurtinge of hym selfe wth the heate of it. And lette hym beginne at the fyrste wth a litle/and so go forward by degrees untill he maye receyue a iust or sufficient quantite.

xxviii They that woulde vse the smooke or vapour of this water/they must let a litle celle or litle chambie be made aboue the hottest part of the bath/that the vapoure and smoke maye styke right by/ vpon suche places as had neede of them. Thys kinde of perfuminge and receyuinge of the ayer of the bathes prouoketh sweate mightelye / and bringeth furth in plentye waterish humours/ whych are in the body/and it is of moze might then is the batinge it selfe in the water/and worketh moze easelye. Doubtlesse thys kinde of perfuminge is a singuler remedye to melte and dryue awaye the waterishnes of the Dropsey/for all vocaketye diseases of the ioyntes/and for to make them lenet that are to fat and to grosse.

Of the Calderane bathes besyde Verona.

The Calderane bathe is in a billage/ called Ganderinum/as Pico-
laus Passa sayeth in the land or felde of Verona/ almoste ten miles from the cytie towarde the East/at the skirtes or bottomes of certayn hillokes/whych are pleasant and lusty to loke vnto. And there are two places out of the whych the waters that make the bathes do spring. The one is lyke a Theatre/compassed round about with a wal/and hath certayn greeles to go doune by. The other is open and not defended aboute wth anye wall or other defence/into the whiche they go that will bath them selues. The one is but a good stone caste from the other. The ground of these bathes is sandye/and the sande is rusty to a mans syghte. The water floweth not continuallye / neither in one place colde/but rather blood warne. It is exceeding clere/and doth not excede in any taste/for it is neither swete nor bitter. Yet it semeth to shewe a litle saltines. If there be anye thynge besyde/it maye be layde to the smell and qualitie of brimstone. Therefore thys minorall water is cleare (and not manifestlye hoot) & springeth out of sande/whose taste is neither muche saltish/ nor swete nor bitter/ but in a meane with some menginge with mixture of brimstone. It hath a muddye taste in a mannis mouth. But wthout all doute the cheate miner or matter that thys water goeth ouer/ or thoro we/ as all the learned men that haue wrytten/ beare witnes/ is yron. Bolderius one borne in Verone wryteth that these bathes when as they are deuided into ten partes / haue viij. and a halfe of yron/ one parte of naturall salpeter/and halfe a parte of brimstone.

The properties of this bathes.

This bath doth measurablye coole/and notably drye/and is good for all olde diseases that come of to muche heate/ and for suche also that come of to muche moysture not well ruled/wth feable heat/and for such as cometh

Of the Calderane bathe.

meth of a colericke and saltishe humoꝝ menged together. wherefore it is good for all kinde of scabbes and itches / and for all spotted in anye parte of the bodye / for scalde heades and plukes in the heade. For Leprous in the skynne / and the disease nowe called Lepre / but Elephantiasis of olde writers / if the sykenes be in the beginninge / and have not taken deperotes.

ij It is good for a weake stomake if the cause be to much moistnes.

iii This bathe is good for to muche heate of the liuer and kidneys / and it prepareth the moisture agaynste nature whiche is in them / and bringeth it furth of the bodye / both by goynge to stooles / and also by makinge of water.

iiii It is good for the sores and blistering of the bladder / and kidnes / and oft tymes healeth them. It healeth also the scabbes of the bladder / and the softning of the same.

v It swageth also the sharpnes of the bladder and the burninge of it / & oft tymes healeth it.

vi It helpeth also the strangurye / or makinge of water littell and littell at ones / as it were by droppes / and the goynge oute of the water when a man feleth it not.

vii It stoppeth also the issue or flowing out of mannis fede or nature.

viii It stoppeth also the bloode that is in the mother / and the renninge of the Emoroides.

ix And so lyke wise it holdeth and drieth by ouerflowinge humoꝝ in any parte of the bodye / if it be taken in measure as it should be.

x It healeth fretting / gnawing / wasting and creping sores.

xi It helpeth the headach / and taketh away roumes and catarrhes.

xii It stoppeth and drieth by the watering of the eyes.

xiii It drieth by the superfluous moisture of the gummes and teth.

xiiii It is good for them that are shortwinded & are stoppied in their brestes.

xv It is good for them that are fallen into a consumption / and spit blood out of their brestes.

xvi It healeth also the hichecock or yiskinge / and stoppeth vomitinge or perbreakeinge.

xvii It healeth and taketh away the heat of the liuer / and helpeth the weakness of the same / it heales also the old flux of the liuer.

xviii It is also somtyme a good remedye against the grene sickness and the dropley comming by the fault of the liuer.

xix It openeth all kindes of stoppings both of the milke and liuer.

xx It drieth furth sand and grauell / lumps of bloode and other grosse matters and segments / and it defendeth afore hand and preserueth the bladder from breadinge of the stone.

xxi It is also good for weake men / that would gladly haue chyldren and haue none.

xxii It is also good for women that wold gladly haue chyldre / & can haue none by the reason of to much moistnes conterned in the mother.

xxiii It is good also for the to much bowenes and smertines in the guttes.

xxiiii It is good for women that are vexed with the whete sores.

xxx If ye take the water of this bath in by a glister/ it is a singular good remedy agaynst woymes.

For all and every one of these foresayd diseases is the water of this bath good/ yf it be dronken/ & afterwarde if the sicknes requyre by bathinge of youre membres in it.

The water of this bath in no wyse will helpe them that are sicke in the frenche pockes whether they drinke the water or bath themselves in it.

If any man will be deliuered from anye of these aboue named diseases by the drinke of this water. fyste before he drinke it/ or if he will entre into the bath/ before he go into it: it is mete that he purge himselfe before wth some light medicine/ and to tene of empyre out the ouerflowynge moisture that is in the bellye. As for an example/ if the disease be in the breste kidneys or bladder/ or in the liuer: let the sicke purge him selfe with cassia fistula or suche lyke wise lenitive or gentell purger.

If the milke be diseased/ let the patient be purged with electuarie lenitive or dia sene/ or som other like conuenient for the milke.

But if the stomacke be diseased/ then maye a man take Diacatholicon or Hierapica Galeni.

If anye man be scabbye/ or haue anye other defilinge of the skinne/ lette him be purged after the same maner/ that is/ ether wth Cassia/ with Electuario lenitivo/ and suche lyke medicines as serue for the drinke out of humours/ that are menged wth colox and fume or salte water/ whereunto maye be put Rebarbe/ specially if there be anye flowynge or issue of bloode/ ether oute of the beynes of the fundamente/ whyche is called the Emerodes/ or oute of the mother. whyche purgation taken/ then let the syke begynne to drinke of the springe that is closed aboute wth the wall and not of the other springe/ whers as beastes drinke/ or scabby folke bath themselves in.

The mozte mete tyme of yere to bath in these bathes/ and to drinke the water of them/ is from the middes of Iune/ to the middes of Auguste or to the ende of August.

Moreouer this water oughte to be dronken immediatlye oute of the springe/ and not in places far from the springe/ for if it be caried farre of/ as into other landes a greates waye of/ other it hath no strength at all/ or ellis very litle.

The best tyme of day to take this water/ is as sone as the Sonne is by after that ye haue ben at stooles/ whyche ether commeth of nature/ or by som suppository or clister.

If that ye be disposed to bath in the water/ it is best that ye bathe in the Springe of it selfe. But if for any great cause ye can not come to the spring it selfe/ drinke it warme in youre inne or house/ & so lyke wyse bath youre selfe in it at home in your house or inne. And se that ye use this water ether when ye drinke it/ or bath youre selfe in it/ in the fyste fourte after the daye springeth.

Furthermore he that will take thys water/ muste take hede that he haue no ague/ nether be in all voyntes scable and weake in hys body/ & that he haue not wekenes in the synewes/ for suche can nether take thys water

Of the Calderane bathe.

into theyr bodies/ nor bath themselves in it without great superfluyte.

As touching the quantite of this water that a man shall take in / it ought to be according to the complexion of the sicke/ and after the suffrance or tholling of the stomack. For they that haue an euill stomack/ muste take the lesse of it. But they that are stronge/ maye beginne to drinke in the fyrst dayes. h. vi. or vii. cuppes full of the waight of viii. or ix. unces. And as they are in drynkinge of the water/ if it can be/ they must walke softlye/ that theyr naturall heate be stirred by/ that it maye go the quicker home from the mawe to the guttes.

Som by and by after they haue dronken it/ ether pisse much or go much to the scoole/ som do both at ones. Some haue one after an other/ and some haue theyr scouring after certayne houres.

But howsoeuer it be/ it is most wysdom to walk foure houres after the taking of y^e water softlye/ so that by that walking he nether prouoke sweat/ nether make himselfe faynte or feable.

After that he hath walked then/ let him go to meate/ and after it also let him reste him selfe. But vpon the daye tyme it shall not be conueniente for him to sleepe/ but he must playe and talke wyth his merve frendes/ and rede those thinges whych maye make him merve/ or let him playe vpon som musycall instrumentes/ or heare som musick or pleasaunte singinge/ if he can not playe him selfe.

Let the takinge of this water increase dayly with putting to of one cup or ii. or iii. according as the sicke is able to abide it/ and as the nature of the disease doth requyre.

Yet for all this a man may not vnadvisedly and without deliberation go forward in increasing the numbre of his cuppes of water/ but let al thinges be waighed and ruled after reason. For ther are some/ that ether by the meanes of the weaknes of their stomack/ or for some other unknowen cause/ in no wise can abawe wyth the drynking of this water. As though they drinke but a littel/ and kepe as good rule and diet as is possible.

And some there be that can nether auoide the water that they haue receyued oute agayne/ nether by pissinge nor by goynge to the scoole/ whiche persones if they shoulde go forwarde in drynkinge of this water/ they shuld shortly fall into some disease lyke a dropsey/ or into the dropsey it selfe.

Wherefore let suche absteyne and forbear from the drynkinge of this water.

But if the nature of the patient be stronge inough/ Wha woulde that he shoulde procede/ vntill he come to the numbre of x. cuppes and not passe that numbre.

If it chaunce that within five or seven dayes that the patientes stomack loth the water/ and beginne to faynte/ let him forbear from it/ for the space of one daye or two/ and when his stomack is comforted agayne/ he may returne to his old measure agayne/ or to so much as his stomack shall be able conueniently to beare.

Let no man drinke shorter tyme of this water then twintye dayes/ for when as it worketh faintly by littel and littell/ it can not finish perfectly his working in a fewe dayes/ for he must both become or emptye out the ouerflowinge

expunge humores/and alter and change into an other disposition the greued & diseased members/that they may be restored agayn vnto ther old soundnes. Wherfore *Malla* conseleth if a mans stomack can endure the takinge of y^e water/that he should continue an hole moneth in the drinking of it.

Let all them that haue nede to drinke of thys water & also to be bathed in it/for the space of certayne dayes / drinke fyrste of the water onlze/before they enter into the bath/untill they know that they be well scoured withyn/ and also strenghtned. Whych thyng they shall know by this signe/that is/ if both by the fundament/ & thorow the water vessels the water come furth cleere and brennged about the same quantitie that it was receyued.

But this chaunserh not at any certayn one tyme/for somtyme thys worke is finished sooner/and somtyme latter/ but mooste commenlye it chaunserh aboute the xiiii. or xx. daye.

Before that by these signes a man knowe perfectlye that he is well scoured withyn: in no case anye man oughte to goo into the bathe/to bathe or washe him.

Thys also must be well kepte/ that no man shall go into the bath the same daye that he drinketh of the water/and that he drinke not that daye of the water after that he hath bene in the bath.

The mooste parte of it that I haue written hytherto of thys bathe: I haue translated it oute of *Nicolaus Malla*. But because some will not beleue one man alone/be he neuer so honest/or well learned / excepte he haue some to beare witnes wyth him. I will bring furth the iudgemente of two Physicians of *Verona*/in whose Dominion thys noble bath is/concerninge the properties and vertues of thys bath.

Aleardus Physician of Verona.

The calderan bathes are good for all diseases whych come of inopsture as are the diseases of the wyntes comminge of a waterye cause.

They are good for all the diseases of the kidneis.

They helpe all colde and moyst goute.

They are good for the bursinge of the priuie members.

They are good for impostumes and olde sores.

They are good for a moyst or waterish stomack/for they strenghten it.

They are good for hardnes of the milke called of some the cake in y^e syde.

They are good for the breast/for they enlarge the longes/ and make more room for the breath.

They are good for the head ache.

They are good both for the waterye and windye dropsey.

They are good for the synnwes in taking awaye crampes/and the aches that commeth of them.

They cleanse the skynne from all kinde of scabbes/ scuruiues/maungines/whottes/ markes and frekels/and from both the whyte moophew and the black.

They waite awaye the vnprofitable ouerfloving humores that fall into the milke and liuer/and ingender diseases ther.

They

Of the Calderane bathes besyde Verona.

They are good for fallinge doune of to much moisture into the mother/ and helpeth to make women fructfull.

They are good for paynes in the small guttes.

They are good ether to be dronken or bathed in for them that haue false or priue increpinge woundes called fistule.

The water of the bath is good so purge the bellye both taken in at the mouth or beneth in a clister.

The bathes are good for them that pisse blood.

They are good for the hardnes of the paypes.

They are good to be dronken for such woemen as cast their children be fore the due tyme/ and if they will swyme in the bathes/ they shall haue the lyke helpe as they haue of drynkinge of the water.

The water is good to be dronken in the beginninge of a reume.

They kepe a man yonge like and lustye that drynketh euerye yeare xv. dayes at the lesse of these bathes.

They are good for the burtinge/ for the dysynes in the head/ for the gloryng or sounde of the eares/ for pockes/ and for the illew of nature.

Although they be euill for the payne of the wyntes of them that haue the french pockes/ yet for all that it is knowen by experience/ that they are good for the outbroken sores of it/ if a man bath hym selfe in them.

Let men vse these bathes from the myddest of Iulye vnto the ende of Auguste.

*Of the maner of vsinge the same Calderan bath
out of Aleardus.*



he maner of vsinge of this bathe/ is ether to go doune into the water/ or to drynke it/ or haue it poured vpon a man/ or by prouoking sweate by the vapores of it.

But as for the sweatinge that can not be/ because the water wanteth heat to prouoke sweat wythall/ because the yron beareth such rule ouer the salpeter and brimstone.

Pouringe of water vpon any membre or bathyng of it wyth sponges or warme clothes/ may be well done if a man will heate the water/ and make it so warme as is meate for that purpose. He maye bath the like parte wyth warme clothes a good while/ and afterwarde take a sponge dipped in som thyng hote water/ and let it lye a good while vpon y place vntill ye thinke that the water beginneth to be colde/ then dippe it in warme water agayn/ and this maye ye do iij. or iiij. tymes/ or oftter as nede shall require. And when ye leaue of bathyng/ drye the sycke place well and laye a warme cloth vpon it.

The seconde daye or thyrde that a man is commed to the bath and rested well there/ he maye at thye of the clock (after the Italian tellinge of houres) enter into the bath/ and there tarpe an houre or a littel more or lesse/ accordinge vnto the strengthe of the patient/ and the nature of the disease/ eue vntill the sicke man perceyue the endes of his fingers to be kurlled or toxi-
lied.

And then let him go out/and be dyed wyth a metelye warme cloth/ and after that let him reſte in hys bed the ſpace of an houre/and then let him dine. And ſo like wyſe two houres beſore ſupper he maye go into the bath and do like wyſe/and go to ſupper/and at beſwe tyme after go to bed.

The next day after ye haue ben in the bath/then may ye drink at diuers tymes ii. poundes/ but not to one heth or ii. as ſome be to do. But ye muſte take it in by litle and litle/and walke and exerciſe your ſelfe in the taking of it/and after iiij. houres ye may go to a ſeable diner/ ather eat of good meates/and eaſye of digeſtion. And theſame maye ye do beſore ſupper/a beſwe tyme goynge betwene.

The next day after that ye may go into the bath agayn/as ye dyd beſore ſo by parting of tymes and courſes/ after this maner ye may continue xv. dayes or more/or at the moſt xx. daies. But it is better to continue xv. dayes or more. But becauſe thys water hauinge but littel ſalpeter and leſſe brimſtone/it purgeth not much/ yet ſeyng that it is ſomthing louſing/ it is better to go forward in the bathing/then in the drinking of the water. But both the wayes are good for the afore named diſeaſes.

If that ye will continue in the drinking of the water/ye muſt drinke ſo long/ until the water come out/ be as clere as it is receyued in.

If that it chaunce ſ the patient be not holpen of his diſeaſe ſ firſt tyme/ let him come the next yere agayn/ a he ſhall ſe maruelous working.

When as ye returne homeward from this bath/ whether ye go or ryde/ ye muſt take eaſye iourneys/ and eat at beſwe tyme good meat and eaſye of digeſtion/ and chaſue your meate well/ for that helpeth muche to digeſtion. Ye muſt eſchewe ſlepe vpon the daye tyme.

Let your wine be whit/ but not ſweete/ a for a certayn dayes let it not be minged with water/ I mean about viij. dayes. But if it be to ſumuli/ the lay for a certayne time a yere of bread in ſ wine/ a it will delay ſ fumes a heat of it. For bread is the hyddell a chayne of wine. And when as theſe viij. dayes are paſſed/ then maye ye be your old accuſtomed wyne agayne.

The pookes of freſhe egges/ are good and hoſſome meate for you at that tyme.

After your meat ye muſt reſt you a good whyle/ and beſore meat agayn/ ye muſt walke in an even grounde until ye be full ye werye.

Your ſupper muſt be but light of boyled chickens.

After that xv. dayes be paſſed/ then may ye eat beal and wethers fleſhe/ ſodden rather then roſted/ and ſuch other good fleſhe.

Ye may uſe both at dinner and ſupper the broth of a chicken wyth ſuyes put in it.

Waſhe your handes for thys tyme wyth whyte wine/ and betwene that ye touch no colde water.

Beware that for the ſpace of a month/ ye eat any other meate then theſe afore named.

Forbeare from all fruytes/ from all pulles/ as beanes/ peasen/ and ſuche lyke/ from onyones/ leakes/ garleke/ from all ſharpe ſpices and from viſcagres.

Forbeate alſo from cooles/ figges/ and all baken meates/ and eſpeciall ye from

*The properties of all bathes wherein Iron is the chiefe ruler.
from the cruistes of pyes and pastyes/and tartes and such like.*

*For the same space ye muste kepe youre selfe from the compaignie of all
weemen.*

*The properties of all bathes where in Iron is the chiefe ruler,
and especially of the Calderan bath, out of Anthonijs
Fumanellus a Physician of Verona nere
vnto the Calderan Bathes.*



he bathes where as yron beareth the chiefe rule a stroke
are good for the falling of the heare/for the runninge so-
res of the heade/for the scabbes/for the lepre/and for all
the foulness of the skinne.

They are good for all moysture that is aboute the
skinne/for the euill smell of the bodye/for windye swell-
inges/for bladders in the skinne/for impostumes woth
fores or botches/for small wheales/for yitch/and for Clinckinge and moyle
botches.

They are good for the hardnes and bysolutyng of the milke.

They are good for all the diseases of the ioyntes/for the softeninge of the
synewes/for crampes that come of moilnes/for nummes and the unclen-
ges or sleeping of membris.

They are good for the moystnes of the heade/for the dusynes of y head/
for mattery and running eares/for loule teth/for to much spitting/and moist-
nes of the mouth.

They are good for a moyst and watery mother/for the falling of the mo-
ther/and for the ouermuch dootyng of the floures.

They are good agaynst perbreakeing/against lothsumnes of the stomak/
agaynst the flux/agaynst the falling of the fundament.

They are good for them that are weake in dorynge the office of encrea-
singe of mankind/and for them that can not make water well.

They are good for the kidnes that are much weakened and are to wide/
for the pissinge of blood/for the softeninge of the bladder/for the scab of the
bladder/for the strangurye/and the burninge of the water/for the ofte ma-
kinge of water to muche/alled Diabete/for the issue of mans nature/for
the Emorodes.

They are also good for to strengthen a place that hath ben broken/and
to make it growe faster together then it dyd before.

They are good for them that are shyrtwinded/and for them that haue
gnawynge/and payne in the bellye.

Some after that I haue brought thre sufficient witnessses to proue that
the Calderan bath hath the properties aboue written/supposinge that no
man will doute anye more of it that hath bene alledged. I will tell you the
properties of one other notable bathe in Italye not farre from the vniuersi-
tye of Bononye.

Of the bath Porret.

The

Of the bath Porret.

The bath of Porret is in the countie of Bononye/which is the Dopes toun/and a famous vniuersitie. The bath is about xi. Italian miles from this cite/ in a wilde place nere vnto the Pistorian alpes or high mountaynes. By reason whereof the place is so colde / men must vse it not befoze the xv. of Iulye. nor latter then the first of Septembre. The mine or vayne that this bath runneth thow to or ouer/ is alume wyth some brimstone/ and not without salt and salpeter. Gentilis also sayth that this bath is aluminishe / but he maketh no mention neether of brimstone/ nor of anye kinde of salt. Saucubola by repute telleth that the chiefe rule is alume/ and that it is not without brimstone and salte and salpeter. Magalius writing of this bath/ sayth/ that he will not holde that this bath is aluminishe as others do affirme and write/ but because he sheweth no sufficient reason of his dissention from other/ beyng moze in numbze and better learned then he/ I dissent from him. Plinius & auentinus rekeneth that alume beareth the chiefe rule/ and that next vnto hym brimstone.

The properties of this bath.

This bath is good agaynst y bmeasurable running out of y Emrodes.

It is good for the whyte floures and the read to stop them.

It is good agaynst vomiting and lothsumnes of the stomack.

It is a good remedy for them that are cumbered off wyth to much swea tyng.

It is good agaynst all diseases of the synewes/ comming of to much fyl ling or stopping wyth to many humores.

It is good for moyst mothers/ and Gentilis sayth that he hath good ex perience/ that it is verie excellently good for women that are baren to ma ke them shortlye after to conceiue.

It is good for the stoppage of the liuer and the milke/ and of any heyne in the hole bodye.

It is good for the stone/ and the paynes of the loynes / the reumaticke matter scoured off awaye.

Other writers geue a great deale moe of properties vnto this bath then I haue reherfed/ but because diuers learned physicians do speake agaynst the great numbze of vertues/ that the Bononians geue vnto these bathes/ I will reherse no moze then such as all learned men do agre that it hath.

The maner of vsinge of this bath.



This order must ye kepe if ye will go into the bath of Porret. After that ye are commed to the bath of Porret/ ye must rest you well an hole daye / and do nothyng con cerninge Physicke all that tyme.

Vpon the second daye about the risinge of the Sun ne/ go to the bath and drinke vij. clathes of water/ which shall conueyne two small pottes. A clath as Agricola sa yeth/ yeldeth after moyste measure/ an vnce and an halfe. When ye haue

Of the bath Porret.

Dronken out your foulned measure/then go home to yourre Tyme agayne/ and walke hyther and thither/ & so do ye for the space of an houre. In the meane tyme ye shall auoyde the water that ye haue receyued or els a great parte of it. When the houre is passed, then come to the bath agayne/ & drinke iiii. ciathes and an halfe/ then stand or rest after that the space of iij. houres/ and then go to dyner. viij. houres after diner take a light supper/ & an houre and halfe after supper go to bedde.

Alpon the next day folowyn/ which is the thyrde daye after the Sun be risen/ ye shall drinke two pottes of water conteyning ii. vneces by water measure/ and from that tyme for the space of an houre/ ye shall stande/ and afterwarde shall ye enter into the bath/ if it be not colde/ and in it shall ye stande one houre. And when ye come out/ ye shall go to bed/ and couer your metelye well woth clothes/ but ye maye not slepe/ and ye shall se whether nature will assaye to sweate or no. If that ye do sweate/ make yourre bodye be dyed woth warme clothys/ and an houre after that/ let thys clister be ministred vnto you.

Take of the water of the bath one pound and an halfe/ two vneces of honye. Thye vneces of saillet oyle/ of salt two drammes. Put all these together/ and put them into yourre bodye.

After that ye haue auoydeth out the clister/ then go to dinner/ and at convenient time go to supper/ and let your supper then be longer then it is byon that daye that ye drinke so much water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witte/ to drinke byon one daye at iij. tymes ii. pottes of water/ and the other daye ye must drinke two/ and go in to the bath if it be not colde. For I saye if it be colde/ as most communlye it is/ ye shall let it alone/ and take the foresayd clister. And se in no wyse that ye leaue the blinge of the clister/ for doubtles it doth more good/ then the drinke of the water doth.

And this order must ye holde for the space of ii. dayes.

After that ye haue dronken iij. dayes of the water/ caule this ointment folowyn to be made for you/ of some learned potecarpe.

R. Olei de Absinthio

Olei de Spica

Olei Mastichini

Gallie muscate

Sarrophyllopan

Malis

Salange

Carri

Ameos

Coralli rubri

Coriandri preparati

Cetz albe. q. s. fiat unguentum molle.

} an. 3 s

} an. 3 s

} an. 3 s

Anoynt your stomack woth this ointment an houre before supper/ and let it be layd on woth a warme hande.

End

Generall rules to be obserued in all these bathes.

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And because your stomak shall be oft in great daunger/at diuerse tymes ye shall by myne aduise sprinkle this pouder vpon your meate/and put it in to youre sauce which ye shall vse.

Take of good and chosen cynamome two drammes.

Of Ginger two scrupels.

Of cloues/of clary seade/of fenel seade/of eche one scrupel.

Of read sanders one dram.

Of saffran halffe a dram.

Beate all these into fyne pouder/and cast it vpon your meat/and at some tymes take a littell comfectes of anise seade before meat/and coriandre comfites after meat.

Let youre drinke be small whyte wyne.

Let your meat be chickens/kiddes flesh/or wethers fleshe.

Let your bread be one daye or two dayes olde.

Ye must eate no other meat then I haue spoken of/sauing if ye wil eate a softe egge or a potched egge.

Beware of rawe herbes/fruytes and fishes/butter milke and chese/and from pies and pasticrustes and all vnleuened breade.

The most of all this that I haue reherfed of this bath/I haue taken out of Bauertus. It that soloweth is taken out of Hugo Senencis.

The mine or bayne of Porretta/belonging vnto the lordship of Bonony/that is best knowen/is salpeter naturall/for the tast of it is saltishe and a littel binding/it hath also some bzinstone.

The cheafe help that a man can get of this water/is most openlye perceyued in healinge of flegmatique diseases/and in amendinge of tough and grosse humores.

Because it is surely knowen by experience that this water shortly after that it is dronken/entreteth into the veynes/some rules had nede to be kepte at suche tyme as it is dronken.

Where as salte peter by it selfe is not able to purge stronglye/ther muste be muche of this water taken before it will purge. But ye must whillist ye drinke of this water/forbeare from al other commune water/ because it hurtheth the digestion of the other/from salte beafe/from pastye crustes/and al other baken meates.

There was one of Bononye/named Thura/whyche wrote that so much of this water ought to be dronken before meat/vntill it come furth clere agayne as it was receyued ether by the water vessels/or by the fundament/or ellis by perbreakinge/ but that oughte not to be done that he counselled. But so much of the water is to be take as wil purge a man of sufficiēt helth and complexion bi. or vij. tymes. Let them that are weaker take accordinge vnto their nature so much as shall be inough for them.

If this water be taken in a sufficient quatite/and purge them/it is wel/ but if it purge not/then make clisters of the same water to purge them.

Aboute thre houres after that ye haue auoyded oute the clister/ye maye take a sober diner. But if the water worke wythout a clister/if ye be not verye weake/go into the bath that the parte of the water / whyche is entred

D u into

Generall rules to be obserued in all these bathes.

into the baynes maye be melted and dissolued awaye.

Continue halfe an houre in a warme bed after that ye haue bene in bath/ & ther be well wyped and dyed woth warme clothes/ and after an halfe houre put on your clothes and go to diner. After diner if that ye thinke that your legges be heauye by the reason of the abiding of the water ther in: enter into the bath agayne thesame day before supper. And ij. houres after supper go to bed & slepe if ye can/ the space of vij. houres. And if ye sweat/ wpye it well of/ and in any case beware of colde.

If that ye made weake with your purgation/ then reeste you two or thre dayes. After that begin of fresh to take your water/ earlye in the morninge as ye did before. And let the foresayd rules be kepte. And vpon those dayes wherein ye take not the water/ go euery day in the morning in to the bath/ and continue there for the space of halfe an houre/ and afterwarde go into a warme bedde/ and wpye and dye youre selfe well/ and afterwarde eate and drinke as ye were taught before. If the water when it is taken do not worke/ nether by the stole nor makinge of water/ wpythin the space of thre dayes/ then take a clister/ and after that go into the bathe/ and tarpe in it halfe an houre/ then go into your warme bed and dye your selfe wel. And after thre dayes/ take the water agayn/ and kepe thesame order that ye kept before.

Ye muste tarpe so longe in the bath of Poxret vntill ye haue dronken of the water vij. or vij. tymes.

Let your meates be easye of digestion as chickens/ and mutton of weathers/ and suche lyke holsome meates.

All the tyme that ye are in this bath/ ye must take hede that ye touch no commun water/ because your baynes are not yet well ryd of the water of the bath.

*Certain generall rules to be obserued of all them
that will entre into anye bath or drinke
the water of anye bath.*

The councel of wise and learned Physicions is/ that ye should not at any tyme go into any bath to seke remedye their for any sicknes/ excepte it be such one / that almoste the learned Physicians dispayre of the healinge of it. If God hath smitten you any disease/ before ye go to any bath/ for y^e healing of it/ call to youre remembraunce/ how oft and wher in ye haue displeased God. And if any notable synne come to youre remembraunce/ occuppe y^e same no more/ but be earnestlye sorre for it/ and aske God mercy for it/ intending and promising by hys mercye and grace / neuer to fall into that synne agayne. This counsell is agreynge woth that which is wrytten in y^e xxxviij. chapter of Ecclesiasticus in this maner. My sonne in the tyme of thy sickness saye not/ but that thou praye to almighty God/ for he wil helpe the leaue of all thy synninge/ and shewe out thy streight handes/ and clenge thyne herte from al synne and deal almoys/ and then geue place to the Physicion/ and let hym come vnto the as one that God hath sent vnto the/ etc.

And

And a littel after he doth playnly declare/ & sicknes commeth for the punish-
ment of sinne/ wher he sayth: He & will sinne agaynst his maker/ vseth to fall
into the handes of the Physicion. As Christ in y. v. of John doth also meane
when he sayeth vnto the blinde man whom he had healed: Go and sinne no
more/ lest worse thinges yet chaunce vnto the. Howbeit we maye not iudge
a man to be a greater sinner then other/ because he is oftter sicke then y. com-
mun forte be. For God sendeth vnto good men oft times sicknes/ not for the
synnes that they haue done more then other men: but to kepe them in good
orde & the fleshe rebell not agaynst the spirit. For if that manye infirmities
had ben a sure token/ that a man were a great sinner/ then should Timothe
which had manye infirmities and sicknesses as Paule writeth/ ben a verye
great sinner. But he was not so/ Therefore that argument is not true.

But whether sicknes come for to punish the sinne/ or to hold a man in good
nurture and obedience/ all sicknesses commeth of God. Wherfore/ for what
soeuer cause it cometh of/ before ye aske any helpe of any worldly Physician
ye must make your prayers to allmightye God/ as the good kinge Ezechias
dyd/ and if it be mete for you to be healed/ ye shall be healed as he was.

Then after that ye haue confessed your selfe vnto allmightye God / and
to such as ye haue offended/ in the name of God are counsell of som learned
Physicion who is sent of God/ & not of some selfe made Idol/ who is onely
sent of hym selfe. If he vsinge all the lawfull meanes commenlye wont to
heale such diseases as ye are sicke in/ & yet ye feale your selfe no better / then
shall it be high tyme to go to the bathes as to the shot ancre.

But before ye go to the bathes/ in any wyse ye must go vnto some lear-
ned Physician & learne of him by the helpe of youre telling/ what cōplexion
ye be of/ and what humer/ or other thinge is the cause of your disease/ and by
his aduice maye ye go vnto suche bathes/ as he shall thyncke moste mete for
poure disease/ and there after his counsell vse suche diet/ as shall be most fitt
for your complexion and sicknes.

Let no man enter into any bath before his bodye be purged or clenged
ones or twyse after the aduice of a learned Physician. For if any man go vn-
prepared and unpurged to the bath / he maye fortune neuer come home a-
gayne/ or if he come home/ he commeth home most commenly with a worse
disease then he brought to the bath wyth him.

Ye maye not go into the bath the first day that ye are commed to it/ but
ye must rest you a daye or ij. and then go into the bath.

Ther is no tyme of yeaere that is more fitt to go into the most part of all
bathes/ then are the moneths of Maye and Septembre. But the spring ty-
me is better then any other tyme is.

The best tyme of daye is an houre after the arising of the Sunne/ or half
an houre. But before ye go into the bath/ if youre disease will suffer you / ye
muste walke an houre / or at the leaste halfe an houre before ye go into the
bath.

But ye must at no tyme go into the bath/ except ye haue ben at the stole
ether by nature or by crafte. Ye maye take a suppositoꝝe or a clister / and
for a greate nede Sauonozola suffreth pilles. But he will not suffre that he
that is so purged/ entre into the bath for the space of xiiij. houres after. The

Generall rules to be obserued in all these bathes.

same also would at the leste euerye bather shoulde haue a stole ones in the dayes. Wherefore if that anye man be harde of nature/and can not well abyde supposytories and clisters/he pardoneth the patiente/ if he be ones purged or go to the stole ones in the dayes: whyche thinge scarselye any other wyter that I haue red/will do: nether woulde I counsell to differ the going to stole so longe/ if there be anye meanes possible/ to make a man go to the stole wythout his great payne.

If that ye be counselled to go twyse on a daye into the bath / ye must see that ye go not into it before vij. houres be past after youre dinner / and tarye not so longe in it after nothe as ye did before.

The commune tyme of taryinge in the bath / is commonly allowed to be the space of an houre / or more or lesse / according vnto the nature of the bath and patient.

Let no man tary so long in the bath till he be faynte or weyke / but let him come oute before that tyme.

Ye muste alwayes go into the bath wyth an emptye stomack / and as longe as ye are in it / ye must nether eat nor drinke / sauinge that for a great nede require the contrarye. Then some graunte that weake persons maye eat a littell bread steeped in the iuyce of Pomegranates / Berberies / or Ribes / or in the syropes made of the same. Some Physicians suffer a man that can not abyde hunger so longe / to take or he go in / ether two spounfulls of Rasynes / well washed often tymes / wyth two partes of water / one of wine / or so muche of delayed or watered wyne as muche as can he holden in a spoune / or a fewe prunes sodden or steeped in water / or two spounfulls of crumes of bread / washed oft tyme wyth water and wyne / tempered as I told before / or a toost put in to suche water. But let no man drinke in the bath / excepte he swoome in the bath / or be in daunger of swooyng or els ye muste all the tyme that ye be in the bath / absteyne from all meate and drinke.

As long as ye are in the bath / ye must couer your head wel that ye take no colde / for it is very perillous to take cold on the heade in the bath / as diuers reasons may be made to proue the same.

When ye come oute of youre bath / so that ye couer your selfe very well that ye take no colde / and drye of the water of youre bodye wyth warme clothes / and go by and by into a warme bedde / and sweate there if ye can / and wype of the sweate diligently / and afterwarde ye maye slepe : but ye must not drinke anye thinge vntill dyner tyme / excepte ye be very faynte. Then maye ye take a littell sugar Candye / or a fewe Rasynes / or anye suche lyke thyng in a small quantitie that will slake thyrste. For Galene in the fourtenth de methodo medendi / commaundeth that a man shall not eat nor drinke by and by after the bath vntill he hath slepte after hys bathinge.

After that ye haue sweate and slepte inough / and be clerelye deliuered from the heate that ye had before in the bath / and afterwardes in the bed / then maye you rest and walke a littell / and then go to dinner / for by measure of walkinge the vapours and windynes that is caughte in the bath / is dryuen awaye.

If the

If the patiente can not walcke/then lette him be rubbed lightly / and if he can suffice no rubbinge / then at some tymes were it good to take a suppositorye ether of the roote of a beate wyth a littel salte vpon it / or a suppositorye of honye/or a suppositorye of floure delice/or of salte bacon / or whyte sope.

After all these thynges/then shall ye go to dinner/but ye must nether eate very much good meate/nor any euell meate at all / wherefore ye muste ryse from the table wyth some appetite/so that ye coulde eat moze if ye woulde/ and yet ye must not eat to littell.

The meates that are commenly of all Physicians allowed that wyte of diet that belongeth vnto bathers/are bread of one dayes baking or ij. at the most/well leauened and thorowly baked/smial byrdes and other byrdes of the feldes & mountaynes that are of easy digestion. But waterhaunters must ye not touche/kid flesh/veal/and mutton of a lamb of an yere old new layd egges/phesaunts/pertriges/capons/chykens/and yong coese.

The meates that are forbidden/are salt beafe and bacon/pigeons/ quales pies and pasties/and such like meates/chyries/and all such lyke frutes/garleke/onions/& al hote spicies/& all cold meates as are the most parte of fishes/howbeit diuers maye be well allowed if they be well dresed.

Milke is not to be allowed much/but if the patient be so greadye of it/ & in a maner he longe for it/then let him take it ij.houres or thereabout/ before he take any other meat/and he must not drinke after it.

Whyte wyne & is small/is allowable/or wine being delayed to the third or fourth part of sodde water according vnto the complexion of the patient. Some vse to stepe bread in strong wyne/when as they can get none other wine.

Beware that in no wyse ye drink any water/and especially cold water. And so should ye forbear from all thinges that are presently colde/ namely when ye beginne first to eat or drinke. Let therfore your both meat & drinke be in such temper/that they be not cold but warme/least when as ye are hote wythin by your bathinge and sweatinge/the colde stricke sodenly in to som principall membe and hurte it.

They that are of an hote complexion/and of an open nature / and not well fastened together/ought not to tarye so long in the bath/as other ought that are of colder and faster complexion.

If that any man betwene meal tymes be vexed with thyrst/he may not drinke any thing/sauing for a great nede he take a littel barley water or water sodde to the fourth part of the wyne/ether of soure or middell swete pograins with a littel suger. A man may vse for a nede a littel vineger with water & suger/if he haue no diseale nother in the synewes nor in the ioyntes.

A man that is ether very weake or accustomed muche to slepe after dinner/an houre and an halfe after that he is risen from the table he may take a reasonable slepe.

All the tyme that a man is in the bath/he muste kepe hymselfe chaste from all women. And so must he do a moneth after/after the counsell of diuers learned Physicians/and some for the space of xl.dayes/as Pantheus and Aleardus woulde / namelye if they come oute of the Calderan bath.

Generall rules to be obserued in all these bathes.

It were that in euery xxiiii. houres the bath should be letten out / & freshe water receyued into the pitt agayne / for so shall ye soner be healed and better abyde wyth lesse ieopardye abyding in the bath.

It is most mete for them that haue any disease in the head as a catar or rheum / coming of a cold and moyst cause / or of a moyst cause / and not very hote / for them that haue palseys or suche like diseases / that they cause a bucket be holden ouer their heades wth an hole in it / of the bignes of a mans littell finger aboute iiii. fote aboue their heades / so that by a reade or a pipe made for the nones / the water maye come doune wyth great mighte vpon the mould of the head / if they haue the catar / and vpon the nape of the neck if the patient be sicke in the palsey or any suche lyke diseases.

The claye or groundes of the bath is better for the Dropsye / then is the water alone. It is also good for shronken swelled and harde places / and for all olde and diseased places / which can not well be healed wyth other medicines. The maner is to laye the groundes vpon the place / and to holde the same agaynst the hote Sonne / or a warme fyre vntill it be something hard / and then to washe awaye the foulness of the claye wyth the water of the bath. This maye a man do as oft as he liste. Some Physicianes counsell that betwene the bathinges / when a man is twyse bathed vpon one daye / in the tyme that the patiente is oute of the bath to vse this plastringe wyth the claye. But if the person be any thyng weake / I counsell not to go twise into the bath / but ether ones / or els to be content onely wyth the plastring of the mudde or groundes of the bathe. It were good wysdome for them that can not tarpe longe in the bathes / or can not be holpen in so shorte tyme as they maye tarpe at the bathes / ether for heate or colde / to take home wyth them some of the groundes / and there occupye it / as is afore tolde.

There are certayne learned men / whyche reken that the hote bryth or vapore / that ryseth vp from the bath / is muche more mightye then the water of the bath is / and it is true. Wherefore it were mete that they which haue anye Dropsye / and specialllye a tympanye shoulde sitte ouer such a place of the bathe / that they myghte receyue into the moyste diseased place the vapoure of the bath / ether by an holed bourde or an holed stole / or by som other suche lyke maner of thinge well deuised for that purpose.

If anye pore man by the reason of the heate and drynes of the bath can not slepe inough / let him eat Lettice or Porcellayne / or the sedes of poppye called Chesboule in some places of England / or let him eate sugar and poppye sede together: let this be done at night. He maye also if he can not gette the foresayd thinges / seth violet leaues and mallowes / and bath the vtrermoste partes wyth the water that they are sodden in. These are remedies for poure folke that are not able to haue a Physicion wyth them to gyue them counsell. Lette the ryche vse suche remedies as they Physicians shall counsell them.

If any poure man be vexed with an vn sufferable thyrste / let him take a littel barley and seth it long / and put a littel sugar vnto it / or let him take the iuyce of an Orenge / and take a littel of it wyth a littel sugar.

If any poure man catch the headache / let him take a littel Wormelade if he

If he can get it / or coriander cōfites / or if he cā get none of these / let him take the whyte of an egge / & beat it with vinegre & rosewater / or wth the broth of violettēs or nightshade / or wyth any of them / & a littel vinegre / and laye thē in a cloth vnto the temples of hys head and forehead.

If anye poure man be burned to much / let him take a clister made wyth ma:owes / beates / and violet leaues / or let him seath prunes longe wyth barleye and resynes / and put awaye the stone / and eate of them / or let him vse suppositoies / somtyme made of the rootes ether of betes of floure de lice / or of whyte sope / or of salt bacon.

If any man sweate to much / let him vse colder meates then he vsed before / and vineger / veriuyce / let them also eate shepes fete / & calues fete with veriuyce or vineger.

If any man haue the burning of his water when he maketh it / let him an houre after that he is commed furth of the bathe / anoynte his kidneys wyth some colde oymente / as is Infrigidus Galeni / or if he can not come by that / lette hym sethe violett leaues / Poppe heades / Rasins / Li: quozes and Malowes together / streyne them and put som sugar to y^e broth / and drinke of it a draught before supper.

If anye man be troubled wyth the rheume which he hath caught in the bath / let him perche or bristle at the fyre Agella Romana / and holde it in a cloth to his nose / or let hym set cuppes or borynge glasses vpon his sholders without anye scotching. And let him drinke sodden water with barley / and wyth a littel sugar.

If that a man haue an euill appetite to eate / let him vse the syrope of rybes or berberis / or the syrope of vnrype grapes / or vse veriuyce and vinegre to prouoke appetite in dewe measure and now and then / if he can get it / let hym take a littell Harmelade / or of the syrope of Minte / or of Worme wode Romaine. These haue I wrytten for poure folke. These that are ryche by the aduysle of they^r Physicionēs / maye haue other remedies inough agaynst the forenamed tofalles / that chaunce in the tyme of they^r bathing.

If thou be rid of thy disease by the bathinge / offer vnto Chyriste in hys poure membris / suche offeringes of thanckes geuing / as thou mayst spare / and geue him hartye thankes / both in worde / minde and deade / and synne no more / but walke in all clenenes of yfe and honestie / as farr as thou shalt be able to do / as long as thou shalt lyue after.

But if thou be not healed the fyrste tyme / be patient and liue vertuously vntill the next bathynge tyme. And then if it be to the glorie of God / and for the most profitable / thou shalt the nexte bathinge tyme be healed by the grace of God of whom commeth all helth both of body and soule.

Some if they be not healed whils they are in the bathinge / crye oute both vpon the bath whyche healeth manye other syke in the same diseases / that they are sicke in / and the Physician also that councelled to come to the bath. Such men must learne y^e they must not apoint God no tyme to heale them by the bath. And that when as the bath hath dyed by / and wasteth by by sweatinge & subtil thoroowe blowinge the euell matter of the disease / that

Generall rules to be obserued in all these bathes.

that it is not one dayes worke or two to make good humozes to occupy the place of such euill humozes as haue bene in them before.

Therefore let suche be patient / and for the space of a moneth kepe the same diet that they kepte in the bathe / and if God will they shall haue thei^r desire. But not onely these / but all other that are healed for a moneth / at the least (the longer the better) must kepe the same diet that they kept in the bathe / as touchynge meate and drinke / and if it be / also from the vse of all wyemen.

When as ye go homewarde / make but small iourneys / and beware of surfetinge and colde / and when ye are at home / vse measure-
ble exercise daylye / and honest myrthe and pastyme wth
honest companie. And beware of surfeting in anye
wyse / and of anger / and of to muche stu-
dye or carfulnes.

F I N I S.

Thanks to God for all his giftes.

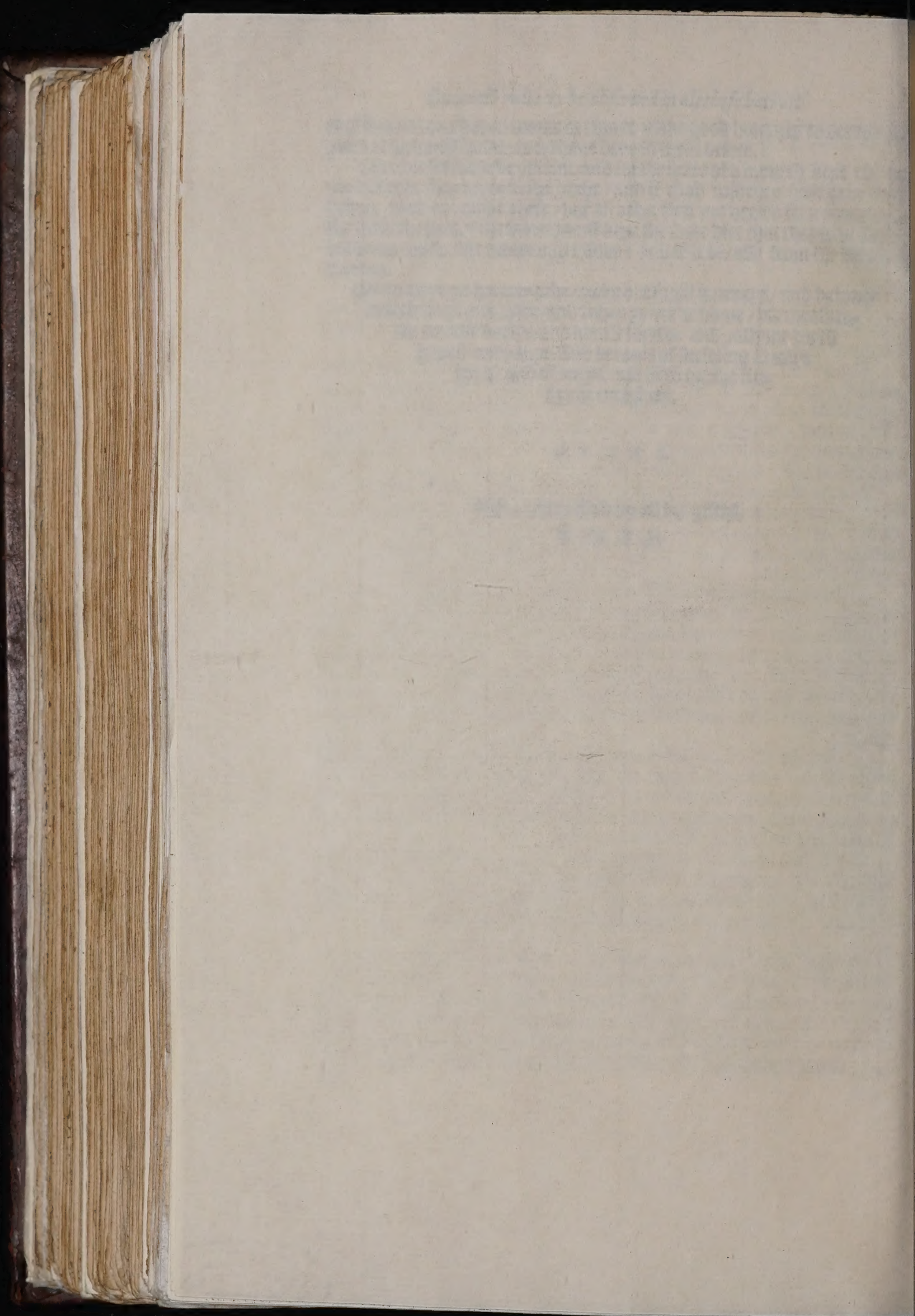
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A most excellent and perfecte

homish apothecarie or homely physick booke/
for all the greses and diseases
of the bodie.

Translated out the Almaine speche into
English by Ihon Hollybush.



Imprinted at Colen by Arnold
Birckman / In t e yeare
of our Lord M.D. xj.

THE MOST EXCELLENT AND BEGETTE

For all the good and honest
of the world

Consisteth out the Christian
the world of the world

83565(2)



Printed at London by Thomas
Barnard, in the year
of our Lord 1611

The first chapter is concerning the head and his partes.

For fallinge of the heyre of the head.

Make lye of the ashes burnt of doves dounge/and washe the heade Fallynge
there wyth. But if ye can not get doves dounge/take leaues of o.
ken tre/and leth the middelmooft rippes of them in water/ & wash
the head oft therwth/letting it dry by it selfe / & helpeth very well. of heyre.

Ors take the ashes burnt of litle frogges/make a lye therwth/ wash
the head oft therewth/that hindreth the falling of the heyre.

But for & drye skaldes of it/called in Latyn Furfur/Dozigo or Pityra/ Drye
seth the rotes of Malowes in water/ & wash & head oft therwth/ and they
shall fall of. He & hath a scallering head/let thesame take & course braine
or wheat/ & cast lething hote water vpon the/let the stand one day & night:
after & let it be strayned through a cloth/ & put a litle vinegre thereto/ & stra-
ke it vpon the head/ & moynte it oft therwth/ & doth drye the scellering away. Skaldes.
Scellfe-
ringe of
the head.

If one hath a head that can not be healed/let him take thick creme/and
anoynte the head therewth well in the euening and morning the wekes
continually/but let the head be first wel and bare shauen/ & the creme maye
the better pearse in/washe the head euery thyrde daye wyth strong warme
lye/that the head may be chased therwth:at the last rensch the head with
colde lye/thesame draweth the heate out of it/after that let it drye/ & anoint
it agayn as before. Of thys wyse mayest thou heale & clense a head/though
it were harde crufted with corruption.

But if any hath had vncleane scurfes or scabbes vpon the head/ & is hea-
led of the/howbeit it pilleth as though it wold break vp agayn/let him stra-
ke or anoynt it with oyle of flaxe sede or lyne sede/let him frot the heade soze
therewth: thesame maketh the skin stronge/harde and also cleane/that it
broke vp no moze.

For lyse and nittes.

Take the heades of herbe Gitt or Agilla/and burne them to ashes/ put For lyse
and nittes.
swynes grese thereto/and strake or kemme the heyres therewth/that
dryueth away lyse and nittes.

Ors bye quicksiluer for a penny/and slake it with fastinge spatle/ put
thereto half an vnce of swynes grese or butter/anoynte therewth a kamb/
and kembe thy head therewth/thesame dryueth away and killeth all the
nittes. But if it is in summer or haruest / that thou mayest haue the rootes
of wilde saffron/take the iuyce of them: wher thesame is straked/ther slay-
eth and dryueth it away the lisse/and also lisse of the priuy membris.

Ors take a litle pece of the clothe that goldsmithes washe the gylted
bessels wyth/and strake the place therewth where they are/ and they do
fall of:and thys cloth mayest thou vse to twenty men/and it maye be kepte
yearly and dayly/and remayneth good to vse/specially for ouerbrowes and

a ij eye

Of the homish apothecary or homely physick booke

Life of
priue
membres.

eye liddes / wherein the same vermin called the life of priue membres do growe / and maye be bled without daunger.

For the life of the head / take a penny worth of lozel or baye berries / bray the to powder / tye the in a linnen cloth / seth the same in running water / and wash the head there with. The same vertue hath also the roote of Bearfoote beaten to powder.

Of payne in the head.

Of payn
in the
heade.

The payn of the head cometh somtime of his owne disease / somtime of other membres / as of the stomake: somtime of outward accidentes / as of beating / falling or sunheat: somtime of wounding / somtime of colde: somtime of heat / somtime of superfluite of blood / somtime can it not be sayde by what occasion / somtime cometh the sickness or disease by it selfe / and the same lasteth continually. But most chesely cometh it by the bybraything of the stomak into the head: to heal this / is necessary to know of what complexion the disease is / and thou mayst purge and clyse it thereafter. If thou wilt than help him / take hede

Tokes of
headake
caused of
bloode.

of what complexion the disease is. If it cometh of the blood / the same is hote and moyst / and shalt thou know therby / if the payne is most in the forpart of the head / and then are those beynes read that are by the eyes / the face rede and hote / the beynes vnder the eyes are pale / the beynes of the temples beate fearcely / the beyne of the puls beateth fast and fore / and is great / his vyne is reade and thicke / his bodye loule. These are the euident tokens of the blood.

Tokes of
headake
caused of
Cholera.

If the headake cometh of Colera / that is / of hote and drye complexion / and shalt thou know therby: The nose is hote and aketh for heate / the toung is great and drye / he is thyrsty / and can slepe but litle: and when he slepeth / he fighteth and is vniquiet / the beyne of his pulse is litle and feble / and feleth the grefe most in the right syde. The same nedeth not to blow his nose / for nothing is sueth out of it / by reason of the great heate.

Tokes of
headake
caused of
Flegma.

If the headake cometh of flegma / that is / of colde and moyst complexion or nature / the same hath greater grefe in the hindermost part of the head / then the for part / and can slepe better: he is heuy in all his members / he is litle thyrsty / the beynes of his pulse are greete and feble.

Tokes of
headake
caused of
Melan-
coly.

But if the headake cometh of Melancoly / the hath he the most grefe in the left syde of the head. Galen sayth: the head is diuided into foure partes: In the fore parte hath blood the dominion / Colera in the right syde / Melancoly in the left syde / and flegma beareth rule in the hindermost part.

Headake
of blood

If the headake cometh of blood / then let him blood in the head beyne called Cephalica / in the hand by the thumbe / or els in the forehead. Take hede also lest his age of youth (wherby he might be to feble) hinder the: or els the time: the same must be kept wyth dictynge / as I shall teache hereafter.

Headake
of Cole-
ra.

If the headake cometh of Colera / the same must be let blood at the lyuer beyne / and geue him to eate prunes of Damafke / and foure cherries though they be dyed / take oyle of roses or violettres / put thereto as much vinegre / anoynte his head therwyth wher it greueth or aketh / dip two hēpe clothes therein / and let him hold the in his hand / the same draweth out the euil heat: but if ye can not haue the oyle of roses / take the whyte of egges / rose water / and vinegre

3

Supposi-

Super-
fluity of
blood.
To make
the
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Heate in
the head

Headake
of a mor.

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Of the homish apothecarye or homelye Physicke booke

Take water cresses dyed/ not in the sunne/ but in the ayer/ braye the same to pouder in a morter/ or within your handes/ syft it through a linnen cloth. Howbeit if it would be to long to dye it in the ayer/ then dye it in an ouen/ when the bread is drawen/ or els in a stoue or hote house.

But if one hath payne in the head of Melancoly / his disease is come by colde/ and of dye complexion. Dicte thesame and gyue him to eat meates that are hote and moyst/ to chafe hys nature and moyst hys body. If he haue no sieges/ then geue him the fourth part of an vnce or iij. drames of Diacarthami before daye breake/ and let him walke vp and doune/ vntill he get a siege. But when the siege is done/ then gyue hym some thyng to comfort him/ or that may restore hys strength/ as suppinge or broth of chekins / or yonge beafe/ and mire somtime a litle beaten saffron in hys meate. After that may ye geue him a fewe pigges fete/ for the same make hys beynges tender and moyst/ & geue him somtyme in the morning or daye tyme milke to drinke/ & is sodden with egges: that strengtheneth hym/ and geueth nature force. Also oughte he to bath somtime a litle in a bath made with Fenel or Heysele/ gathered vpon a hepe lost/ & otes straw: but ye may not bath to long nor to hote. If in bathing the sweat will not in short space issue/ the go out: for the is not the bath good for thy/ & kepe thy selfe warm after it/ lest thou do take colde vpon it/ & beware of all meates that may coole & dry the/ as mustard/ garleke/ onyons/ lekes/ also of harde or olde chese/ Partimasse beafe / Haringe/ read haringe/ Lynge and suche lyke.

Headake

g

But if the headake commeth of flegma/ namely of cold and superfluous moysture/ then is it necessary to purge the heade wyth pilles Cochie/ and pilles De iera. Beware of suche thinges as coole/ and bringe corrupte moisture/ as frupte/ water/ fleshe/ fresh chese/ new bread/ and all that is of euil digestion. His temples ought to be anoynted wyth oyl of Camomille. But if thou hast not oyle of Camomill/ then take two egges shelles full of floures of Camomil/ grene or seere/ and seth them in wine and water together/ and when it is sodden to the halfe/ then strayne it through a cloth/ and put thereto butter/ so much as a goule egge/ and then boyle the water and wyne awaye: Bath his fete also in a depe tob / euen vntill the knees/ that the hote breth maye thoroow warme his body/ & he may sweat. Into this water put two handfulls of floures of Camomille/ and a handfull of heysele well sodden. If he do sweat well/ laye hym to slepe/ & couer him warme: if he coulde sweat in the bed/ that should do hym good/ then gyue hym a litle grene ginger/ and a litle coriander stiped a night longe in vinegre and dyed agayne/ thesame doth chafe his head and stomack/ and consumeth the euil humors/ that rise out of the stomack into the head/ and trouble the braynes/ that same doth it swage. Geue him also in the morninge fastinge/ if he can bear it/ and let him fast two houres there vpon: Take thre quarters of an vnce of aqua vite/ a peny weyght of beaten saffron/ and a peny weyghte of beaten Cinamon/ half an vnce of Buglossen or Dretunge water/ mire these together/ let them stand a day and night/ then shall it be tempered the one with the other. Thys doth warme hys stomack/ riseth into hys head/ dryeth hys moyst braynes/ wherof his disease commeth in the heade. Let him eat meates of good digestion / and not to muche at ones: for so longe the stomack is colde

For all the greses and diseases of the bodye.

colde and moyst can it not digest wel/ and if he eate much/therof wareth it full of slyme and filth/and many diseases growe of it/as payne in the head/greuous couginges/agues/gripinges in the belly/wormes/payne in y^e mother or matrice/and many other:and if the payne lieth in the heade/then let him be bathed/specially wyth these herbes:Take of Valeriane and Fenell of eche a hand full. Dotes straw two handfull/a peck of Dotes/but if thou hast no Dotes/take the straw only/Heyfede/of euerye one iij. handfull/ put thesame into a litle sack/and seth it in a kettel wyth water/ bath therewith/ and when he is thorow warin and sweateth/then rensch hym wyth louke or bloode warm water/and cast a cloth or twayne ouer hym for coolinge/ laye hym doune/couer hys body and head warme/that he may also sweate in the bed:afterwarde take some of the coueringe awaye/let him slepe a litle in the bedde/and after that geue him a good broth of a pollet or chycken/or els a supping of yong beafe or beele that is not ouerfat/or els the broth of graye peasen/wyth beaten saffron the bignes of a pease:but he maye nether eat nor drink to much/ & then rest a litle. If he can/let him sweat a litle after it/ & be alway still/both in the bath and also bed/as he is in the heat or sweating/lest he become to fel. The head washen wyth lye/wherein are sodden y^e floures of Camomil/taketh awaye the euill humors of the head and braines y^e are gathered ther in with cold:thesame doth also the water where in floures of Camomil are sodde/ & put vpon the head. But if y^e head did thus ake/ Headake of stop- by reason of a constipacion or stopping/so y^e could not wel take bryeth/thy^e pinge. brye halfe an vnce of Cinomon vnbearen/ and eate oft a litle thereof/or els take a pece of bread/stipe it in wyne/and strowe Cinamon beaten vpon it/ eate the same/that taketh awaye the stoppinge/minisheth the slyme / of the whych the stoppinge is engendred.

This medicin doth also minish greatly/and taketh awaye the payne in the head:Take a pint of wyne/warme thesame/then take four yolkes of egges/beate thesame in the wyne/and moysten hys head well therewith: thesame draweth out the heat/and alayeth the payne.

But if the head ake were come of cold ayer or windes/ the wash y^e head Headake of colde ayer. with water/wherein are sodden y^e floures & herle of Camomil/after y^e strake y^e forehead/teples & stomak wyth y^e foresayd oyle or butter/or els stipe soft clothes therin/ & lay the into the neck/the same draweth out the euill moystnes & cold/ & warmeth y^e head. Water distilled of Betony/ & a cloth dipped therein/ & pressed wel out agayne/and then wrapped or tyed hard about y^e head/ restozeth the head that was distempered wyth cold moysture (euen y^e some fall into frensy) ryght well to his former estate. But if thou canst not get the water/but canst haue the herbe/then seth the same in wyne/mixt wyth the thirde deal water/and vse the same in stede of the distilled water.

A wondrous experience for the headake.

Set a dish or platter of tynne vpon the bare head filled with water/putte an vnce and an halfe/ or two vnces of molten leade therein / whyle he hath it vpon the head. Or els make a garlande of Neruayne/ and wear it daye and night/that helpeth wondrously.

Of the homish apothecarye or homelye Physicke booke

Lyke wyse mayest thou take two hand full of Ueruayn/ thesame mayest thou chappe small/ & seth them in a quart of wyne/ put the into a littel sack/ & laye them hote vpon the heade/ twise or iij. tymes/ that healeth well.

A slouggish or slepery diseafe.

A slepe-
ry dise-
afe.

This diseafe commeth gladly and lightly of colde & much moystnesse/ specially to a good folke/ because their naturall heate is gone. This diseafe is thus knowen: they haue alway great heat/ whereof the cause is an impostumacion/ & lieth in the head behinde/ and his vyne is pale and thicke. By reason of this diseafe & his trublinge of his head & braynes/ he lieth or sitteth/ makinge semblance as though he dyd slepe/ and yet doth not: he wendeth & waltereth/ & happely his head & fete do mete together: thesame must be healed of thys wyse: Bye a litle nyssing pouder/ or els take the seide of *Pygella* that is founde in the corne felde/ beate and vse them in stede of the nyssing pouder/ or els vse the floures of mustarde seide / or take beaten *Mergerim* gentle/ put any of these into hys noyse oft tymes / and cause him oft to nyse. Rubbe also the soles of his fete oft wyth warme water/ vinegre & salt/ with a wollen cloth/ the palme of his handes also/ and kepe his belly louse wyth suppositories of alum/ or other/ as I haue taught before/ and let him be layd in a place where much light is: let also much communication be had wyth hym/ to hinder him of his slepe/ and kepe him from slepinge. But if he hath great heate/ then maye he be bathed in a bath / that the vncleane heat and moystnesse maye auoyde from him/ and anoynte hys heade wyth water/ wherein are sodden Camomille/ Anis and Wormwood. Roses dye or greene were good also/ of eche a few/ that the water be not to stronge: for the washyng and bathyng doth muche good to the heade/ by reason it doth comfort the same.

To the patient may be gyuen *Diapenidion/ Diagalanga* or *Pliris cum musco*/ made in the Apothecarye.

But if the vyne is rede/ and the pulse beateth sore/ then commeth the diseafe by heate: let him then vse colde medicines/ as confect of roses or violettes. Also were it good ofte to burne the heyre of a man before hys nose/ and he so to receyue the sent thereof.

Galen sayth: He that hath payne in the hindermost part of his head/ the same must be let bloode vnder the chynne/ speciallly on the ryght syde.

A medecin awaking a man sore, and withstandeth slepe greatly.

To driue
slepe a-
way and
to awake
a man.

Seth or boyle Rew or Herbe grace and vinegre of lyke quantite in a couered vessel/ and when it is sodden/ put a litle more vinegre to it/ and put *Rew* into a litle cloth/ & put it then agayn into the vessel wher *Rew* vinegre is: & when thou wilt awake hym/ then take the cloth/ holde it to his nose / and browes/ & to his temples/ thesame awaketh hym continently/ & causeth to slepe nomore. Stronge vinegre holden to his nose/ so that he holdeth in hys breth/ doth lyke wyse: for he awaketh / and specially a fether dipped in strong vinegre/ and thrust into the nose so far that he be constrayned to nyse.

Penyreal dipped in vinegre/ and holden to the nose/ doth lyke wyse.

For all the grefes and diseases of the bodye.

Two thinges hinder a man of his slepe/ the one is natural/ the other vnnatural. The vnnatural hindrance of slepe werpeth a man/ and coleteth him inwardely. ij. Thinges hindering slepe.

But he that hath payne in the heade by reason of exhalation or vpbzaythinge oute of the stomak into the head/ let the same eate ripe quinces after breakfast/ that are well roasted/ the same restryne the vpbzaythinge into the head/ and driue downward to the siege.

But if the vpbzaythinge come by reason of a colde stomacke/ then were it good to eate Coriander seede/ after breakfast/ the whyche is stiped in vinegre a daye and a night/ and dried agayne/ thys withstandeth the vpbzaytyng of the stomack.

Or els gyue him to drinke the iuyce of rosmetwoode/ so muche as conteyne an egges shell/ with as much wyne: this same is good for the euil euaporacion or risinge by into the head.

They whyche are inclined to this disease of the heade/ oughte to be litle sturring/ and beware of meates that be of euell digestion/ as Martimasse beefe/ salt fishes/ or moulberries: for they cause euil euaporacions to rise into the head.

Him also that hath headake/ and woteth not wherof it is/ mayest thou heale of thys wyse: Take a penyworth of pepper/ & as much beate mustard seide that is not stiped/ mire these two together/ let him take there of in hys mouth so great as a small beane/ and remoue it wyth his tonge hyther and thither/ let him kepe it thus in hys mouth a whyle/ and it shall drawe the euell humors out of the head into the mouth. Thys must be done fastinge/ and thre houres in the daye. Headake vvhose cause is not knownen.

Headake of muche nysinge.

If a man doth nysse much/ that cometh by reason of colde in the head/ him mayest thou heale of this wyse: Dresse the head with pillule auree/ or pillule de hiera picra/ after that let him eat nutmegges/ Coriander and Clares/ and let him oft smell at Castoreum/ or els put a drop of Oileum benedictum into his nose and eares in the morning/ that chafeth/ & let him eate oetmeel gruell/ and drinke wyne or stale bier or ale/ nother let him eat meates that be moyst of complexion/ but drye. Headake of much nysinge.

Of apostemation in the head and braynes.

The braynes are greued many waies/ somtime of the stomak/ whē a man eateth meates/ that the stomake can not digest/ and lye styminge & rotting in the stomak/ yelding an vpbzaythinge into the head/ wherof the head hath euer payne/ and thereof are the braynes diseased. Apostematio in the head and braynes.

Somtime engendzeth an apostemacio in the braynes of some litle skynnes/ that enuiron the braynes/ the same are called Phrenes. He that hath the same apostemation/ can not slepe/ and becommeth somtyme mad. The same apostemation commeth somtyme of Colera/ when the same is inflamed/ and breatheth by into the heade. It commeth also of hote bloode/ that lyeth in the

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the harte/and bratheth by into the Braynes: he that hath thesame apostema-
cion/hath also great drought in the mouth/and the tounge wareth black/ &
he becōmeth read vnder y eyes/ & specially about y nose/ & such apostemaciō
haue they most/ y are of hote & drye complexion/ whē they labour oz trauail
to much. He y hath this disease/ y first iii. dayes when it ouertaketh him/
must he let blood in y Cephalica/ that is the veyne of the head/ and the same
daye ought he to let blood in y forehead/ oz els let horselatches oz blood suc-
kers thereto. But if the horselatches will not sucke/ then anoynte the tem-
ples wyth wyne/ then do they sit to by and by.

Good hede ought to be takē to them and wel kept/ geue thē none other
meat/ thē bread steped in almondes milke. Geue thē almond milke to drinke
& beware of meates of hote complexion/ let thē be still & quiet / & beware of
verynge and anger/ oz els becommē they lightly franticke and madde.

Beanes
are not
good for
feble
braynes
nor len-
tilles.

All men y haue feble braynes ought to beware of beanes / for they trou-
ble the braynes/ and caule heuy dreames/ the braynes and head sycke. The
lentilles do lyke wyse/ for they cause euell bloode/ and stop the bowels & vey-
nes/ that they can not sweate/ & that in such men as labour not/ tender and
sycke feble/ they hurte the breste/ the lightes/ the eyes/ the skinne aboute the
braynes/ and all the veynes of the body: Contrary to this are especes/ which
comforte and fortifye the bodye/ head and braynes.

Of whirling in the heade.

VVhyr-
linge in
the head.

Many are whom the heade whyrleth so sore/ y he thinketh the earth
turneth bysyde doune/ y same also hath paynte in y eyē/ he thinketh
y a sorte of fyes do flye before his eyen: those may be healed of this
wyse: They maye drinke no stronge drinks nor wine/ without it be wel a-
layed wyth water/ & to thē ought to be geuē pilles made of half an vnce of
Aloe/ & a peny weyght of Mastix/ geue him of them euery night fyue/ y big-
nes of smal beanes/ and geue him after y Diamargariton oz Dianthos / oz
els Diapikris/ for thesame comforte the head and stomach/ and anoynte his
head wyth oyle of Camomille.

Oz els take Betony/ whose leaues must be dyed in the shadowe / and
made to pouder/ thesame strowe oz strake vpon a pecce of bread / beyng sti-
ped ni wyne/ and eate thesame in the morninge and at euen/ thesame resto-
reth the braynes. Oz els take Cerfoil oz Cheruill sodden in water/ and lay
it to the temples and forehead/ thesame warmeth the braynes and heade/ &
take Pennyreal made to pouder/ and drinke it wyth water of Pennyreal.
Comin refraineth the whyrling/ comforteth the braynes/ and maketh them
to growe agayne oz encrease.

Another for the whyrlinge.

Commen steped in vinegre thre dayes longe/ and after dried agayn/ &
at night when one will go to bed/ kept hole in the mouth / & chawed
as longe as a man can/ at the last swallowed doune/ etc. Some eat it made
to pouder/ but it is not so good.

If it were a sicknes feruent/ by reason of an exceding colde oz whyrling/
then

then take the Braynes of a hogge/roft the same vpon a grede ypon / and cut
slices therof / & strowe a powder there vpon made of Cummin / Beonye sede
& Penny real in like quatite: this is very good / put therto so much miscelbe
of an oke / as any of y other spices made to powder also / & geue it to y patient /
let him vse this iij. or iiij. tymes after another / & he shall be healed. For it dri-
ueth out all superfluous humours of the Braynes / and drieth & sharpeneth it.

VWhen a man can not slepe.

Oft tymes commeth that a man can not slepe by reason of the heat of vvaking
y Braynes mouing / somtyme by reason of the read colera / whiche is vnnatu-
rall. hote and drye / somtyme by reason of the black colera / which is colde & drye /
when melancoly is risen into the head / somtyme commeth it by reason of ex-
ceding heate / that is risen into the head of swete moystnesse.

If the waking come of melancolia or sorrowfulnesse / then becommeth a vvaking
man strayght about the cheste or stomake / & his heat is drye: y colour also of
his skin is altered. But if y waking come of y rede colera / then wareth hys
skin rede colozed also / then gyue him barly water to drinke. But if the wa-
king come of the black colera / then becommeth the skin of the patient pale /
and he hath muche carefulnesse / anguish and pensifnesse. But if it cometh
of phlegma / then becommeth the patient heuy and slouggish.

It is to be considered / that if a man wathe much / it maketh him heauy
of courage / and that commeth by reason hys membres drye / wherein lieth
the power of the bodye / and it hindreth also the digestion of the stomake /
whereof are engendred euill moystures in the bodye.

If the waking is caused by colera / then washe hys head wyth water /
wherein are sodden leaues of violettes / or els Lettis / or the sede of it / & stra-
ke the heade wyth women milke.

Allume the bignes of a great bean kept in the mouth / draweth the moist-
nesse out of the heade: after that washe the mouth wyth water / and beware
of all thynges that are hote of complexion.

If the waking be caused by reason of heate / take whyte or black poppy
seede / braye the same in a mortar / poure water therein / and make a milke of it /
which geue him to drinke. Or els seth the toppes of black poppye in milke /
and let him drinke it. Take a dish of black poppy seede / beate it well / temper
it wyth water blood warme / that it ware as a thick milke / moysten there-
in a fyne linnen cloth a hand broade / and as longe that it maye go aboute
hys heade: the same doeth coole hys heade / and if he awake aboute myd-
nighte / do it agayne. Howbeit ye must take hede / that if he haue no sicges /
then geue hym to bedwarde halfe an vnice of syrope of Violettes / wyth an
vnice of warme water / mixte together / but let it be colde when ye wyll
ministre hym the same: geue hym also to drinke creame / or porage of pea-
sen sodden wythout anye salte or fatnesse / onely peasen / and let hym drinke
the same blood warme in the moynynge / lett hym after thys lye hygh wyth
the head / well couered / and let him fast herevpon sixe houres. Neuerthelesse
if he ware saynte / and hath had a siege / then maye he eate and drinke a lit-
le / but beware of excelle.

Cure of
the vva-
kinge of
colera.

vvaking
of heate

The

thorndike

Of the homish apothecarye or homelye Physicke booke

The crowmes vpon the poppy heades sodden in milke/ make of the same a paype/ and thereof at night: the same maye be geuen a yonge childe / and it causeth to slepe fast and restlye. Or els take Betony/ and laye it vpon hys heade.

If one slepeth vnrestly/ let him eat lettice: but is it a chylde / let the Lettice be well sodden in water/ and geue him the same to drinke.

Of one that hath the palsey.

The palsey.

The palsey taketh men sundery wyse/ for sometime commeth the disease by anger/ sometime by colde/ sometime by superfluous eatinge and drinke/ whereof is engendred in man ouermuche slyme/ whereby the veynes are stopped/ or els that the blood encreaseth excessively / and ouercommeth the harte/ or els strayth in the membres/ of the which is caused the palsey. It taketh men also that be lecherous/ whose mary in the bones waysteth & cooleth/ so that vnwares all his force fayleth/ and he finally doth dye.

Sometime doth it take anye of the membres that haue ben maymed/ and not well healed / whereof they ware sometime sere/ and can not suffre the heate of the harte / whiche is cause of theyr death and destruction/ and the membre becommeth lame and wyre.

The causes of the palsey.

This disease taketh sometime the one membre/ as hand or fote/ sometime the halfe body/ or the tonge/ so that a man can not speake: sometime cometh it of ouermuche ioye/ heuynesse/ meate or drinke/ ouermuche labour/ reffie/ slouthfulnesse/ feare/ swoynynge/ hartequake/ and of superfluitie of blode/ flegma/ colera or melancoly.

Sometime is the cause/ that the two stringes / comminge downe from the brayne through the backbone into the fete/ through the one goeth the naturall heate/ and through the other the colde/ that the same stringes (I saye) are stopped/ ether the one or both. wherfore/ in whatsoeuer membre is stopped thys stringe/ that the naturall spirit can not come into the same/ it warreth lame. Let euery Physicion or Chirurgeon therfor rule him after this/ and well and exactly knowe/ and serche the cause of the disease/ that he may the more certaynly knowe how to heale the patient.

Superfluitie moyf-
ture.

If moyf-
ture is cause of the disease / then muste the same be minished by suche thynges as consume it/ warme and comfote the bodye/ of thys wyse: Take Lauender/ Sage/ Coufloppe called herba Paralisis/ Reu/ Juniper berries/ of eche a handfull/ a pint of Aqua vite/ a quarte of stronge whyte wine/ putt all these into a greate pottle/ and set it into a kettel woth water/ and let it seeth well. Woth thys wyne streke the lymmes greued twyse in the daye/ and let them dye agayne by them selues/ and drinke twyse in the daye of this wyne/ at euery tyme so much as an egges shell conteyneth.

But if the disease is comme by reason of superfluitie of blood/ then muste of he be letten bloode incontinentlye. And if the disease is in the righte syde/ then let him bloode in the lefte syde: If it is in the lefte syde/ then lette him bloode in the ryght syde/ in the arme/ and geue hym halfe a dragme or triackle in a bath / woth warme wyne / wherein Castoreum hath ben sodden. But if thou haste not Castoreum / then take Lauender or Sage water/ drinke

drinke that the same helpeth. But if thou haste not the water also, seeth the herbe ether of them in good wyne/and drinke it. Or els take fyne Sage/ Lauender/ of eche thre handfull/ let them stepe in thre pintes of wyne xiii. dayes/ after that styll and drinke it. If ye can not styllle it/ then seeth the wine wyth the herbes/ and geue hym to drinke of it.

If the palsey hath taken a man, and his membres were so holye taken, that he doth not feale when he is touched vpon the same, then let him be bathed drye of this wise.

Couer a bathynge vessell well and close / laye brickestones in the fyre/ A bathe for the Palsey. that they ware glowynge hote. Take also Juniper berries / Bullen called Tapsus barbatus/ and reade Organ/ of eche foure hand full/ seeth the same well in a kettel well couered / or els in a pot/ and putte sixe quartes of good wyne thereto / put hote water in the bathynge vessell/ that it be well warmed. And before thou entrest into the vessel/ take two tyles that be hoted/ put them into a tobbe/ and poure of thys foresayde wyne vpon them/ so that euen the very bathynge vessell be warmed wyth it: then set the patient in the vessell / and take alwaye a stone out and into the tobbe/ and poure of the wyne vpon it/ vntill he do sweate. Put ye must beware lest he do bath to hote/ that he saynt not/ or that he bath not so longe. Of thys bath are all hys membres chased/ and that helpeth hym very well. Whē he goeth furth out of the bath/ then let him laye himselfe vpon a bedde: and if his strength is so good/ that he can sweat in the bed/ that is very good for him. Let him also beware for takynge colde. And when he wareth drye/ then let hys lamed lymmes be straked wyth water of Lauender. If ye haue not the water/ then take the wyne wherein Lauender hath ben sodden wyth Sage / or els Sage alone/ do thys thre tymes in the daye. If he hath streingth sufficient/ then let him be bathed ix. dayes longe/ euerye daye ones. He ought also to be anoynted wyth halfe an vnce of Castoreum made to powder/ with ij. vnces of oyle of oliue warmed/ let hys lymmes be anoynted therewith thre- se in the daye/ if he can suffre it.

CTo restore agayne membres that be lamed or taken.

Take Sage and seeth it in water/ put it into a longe pott: if the disease To restore agayne membres that be lamed or taken. is in the handes / then putte alwaye one hande into the pott/ that the exhalacion come to it so hote as ye can suffre it/ tyll it do sweate. After that take halfe a pounce of Aqua vite/ and a hand full of Sage/ and as muche Rue/ cut them small/ and seeth them in the Aqua vite/ in a pott wyth a narrowe mouth/ well stopped/ and so putte into seethynge water.

If the Aqua vite is dronke in of the herbes/ than put more therin/ & seeth it vntill it boyleth/ then put a litle therof into a gobblet or other crewyle/ wel close / and chase it so warme as ye can suffre it: stype a softe or fyne cloth therein/

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therein/and strake the patientes lymmes therewith by a fyre. After þat take oyle of Camomille/and put thereto as much Aqua vite/and strake thesame wyth a soft linnen cloth about the ioyntes of the paciente. The cloth oughte to be made of thys wyse / that it be as longe/that it maye couer the ioynte holy: then winde a black shepes skinne about the ioynture/ euery euening and morow/xiiiij. dayes continually.

But if the Palsye hath taken a foote/arme or knee/ then put the herbes out into a tob/laye a pece of wood therebpon/set the fete ther on/ and couer the tob close. And when it wareth colde / then chafe it agayne wyth a hote brycke/and bath the membre/as afore. But if the disease were in ether of the houkels or shoulders/then must the foresayd herbes be putt into a litle sack or bagge/beynge brode and longe halfe a yarde/and then seth it/ and laye it hote vpon the taken membre:and when it wareth colde / then to laye another strayghte waye in the place/ and anoynte hym as before/and kepe the membre that is taken allwaye warme. Lette hys meat and drinke be allwaye seasoned wyth beaten saffron/according as he couled. Lette him also eate oft yonge hogges or porckes fete/sodden wyth rapes:the same comfort the synewes. Or els let him vse in stede of saffron/Cinamon/or els the soueraygne Buglosse.

C For trembling or shakinge of the handes.

Treblige Washe thy handes oute of a Lauoz wyth colde water/ and let them dry
or sha- by them selues/as oft as thou doest wash them:but it were better if ye layd
kinge of Sage there in.
handes.

If a man standeth in feare of the Palsye / let the same eate euery morninge two or thre mustard sedes/and two pepper cornes. The same is assured for the same disease that daye.

C Of dronkenesse.

Dronke- Dronkenesse cometh oft by superfluous and vndigested vapor/brye-
nesse. thyng by and troubling the braynes. Lyke wise doth also the Son/ wyth ouerchafynge heade/whereof the braynes ware feble/ and mans heade akerth: which accident drunken folke doth ouertake also. Dronkenesse doth also weaken the wytte and body of man wyth the memoire so sore/ that he knoweth nomore what he doth/then an vreasonable beast.

To vvax It chaunceth otherwhyles to some folke to be drunken/and yet do not
drunken drinke ouermuche: and that happeneth two maner of wayes: fyrste that
and yet they haue so great payne/or wept so much/that thereby their braynes and
drinke head are become feble:and when they drinke/the drynkinge doth so muche
not ouer the soner strike into theyr braynes. Besydes thys are many men/that by na-
muche. ture haue a feble head and braynes/though they are no great drynkes/ and therfore doth the drinke runne sone into theyr heades. This also happeneth diuerse wayes: first/because the drynkes are to stronge for them. Secondly/because the wedder or place where they drinke / are to hote for them / or els the Sonne hath febled their braynes. Thys delye/ if they are in a whote place

place and much noyse/whyche they are not accostumed/with that doth the
drinke sweetely ouercome them/etc.

If the drunkenesse is of hote complexion/then anoynte hys head with
oyle of roses/ or oyle of violetttes/ or both mirte together/anoynte (I saye)
hys head and temples there with: after þ geue him to drinke water of Pop
py/beaten with water of roses/and mirte together lyke milke. After that
set his fete into a warme water/rub them with salt/with a wollen cloth/a
then anoynte them with oyle of violetttes/that the vapors maye synke dou-
ne out of the head. After the same cause him sieges with pilles of alume or
soppe/or els with the yolke of an egge and salte. Let hys drinke be barley wa-
ter/or els syrop of violetttes/with as muche agayne blood warme water to
drinke. All thys haue I cheselye shewed therfore/that if a man douteth/he
maye knowe how to helpe him selfe.

Dronke-
nesse of
hote co-
plexion.

I rede/that if a man do eat thye carnels of Almondes/he doth not ligh-
tely wate drunken. He þ knoweth he is greued with that impediment/ the
same ought so much the more take hede to him selfe/ lest that rudenesse and
misbehauour happen to hym: for it maketh feble euery mannys body and
soule/his vnderstandynge/witte and honestie/etc.

Nota.

If a man is greatly thyrstinge/and dare not drinke his fill/the same shal
flake hys thyrste of thys wyse: Lette him take flint stones/the bignesse of a
wallnut/and laye them in colde water/and nowe and than lette him take
one of them into his mouth/that shal make hym moyste.

To flake
thyrste.

¶ For the fallinge euell.

Agaynst the falling euell or syknesse / take miscelden of oken tre with
the barke an vnce miscelden/of þere tre half an vnce/ the parynge of
the roppet of hertes horne a quarter of an vnce: make of these thynges a
pouder/and geue the patient thereof to drinke/the more he drinketh ther-
of/the better it is/and thys must he do fastinge.

Fallinge
sicknesse

Putte also of the pouder into a cloth/and laye it vnder hys head with-
oute hys knoweledge/ and lette hym slepe there vpon.

Thys pouder must he vse in the morning fastynge/and to bedwarde at
euene/and lette the pouder be refreshed euerye night. Lette also the pouder
to be layde vnder hys head/and the pouder that he drinketh/be of like wei-
ghte. Thys doth helpe hym.

Hacer writeth that the rootes of Deony be verye good for the fallinge
syknesse/if they be hanged aboute the necke. Galene dothe also write of a
chylde/whyche had the roote of Deony hanging about hys neck/ and was
fre all that whyle of the fallinge sicknesse/that it was about it:and when it
was fallen of by chaunce/than gat it his former disease agayne.

Lib. 6.
simpliciū

Hipocrates sayth also/ that he dyd tye a chylde of syue yeares the rote of
Deony aboute the necke/and it rose continentlye agayne from the fallinge
syknesse/and was hole:and thus is it twyse proued.

If it be a man þ is greued with thys disease/let thesame take a he woul-
ues harte/and make it to pouder/and let him vse that agaynst the disease:
but if it is a woman/let her take a she woulues harte/etc.

b ij A wound

Powder
for the
falling
sicknesse

Take a liuinge or quick molle/open him/and take out the entrailes/and cast them awaye. After that put the Holle wyth skynne and alltogether into an earthen or stone pott/stoppe the same wel and close wyth clay/let it then by the fyre/and let it stande vntill the moll is consumed holpe to powder. After that laye the same powder vpon a marbel stone/that is cleane washed/ & take the iuyce of Cousloppe leaues or rotes two vneces/ & grinde the same wyth the powder in the Sonne. The nexte daye grinde it agayne wyth the iuyce/ & agayne the thyrde daye/and let it alwaye drye in the Son. After that take the rotes of Basil/and stampe them/ and take an vnce of y same iuyce/and mire them together wyth the forsayd powder/as is sayde of the Cousloppes/ but no more saue ones. After take the rotes of Gentian dried/ & make a powder thereof: of thissame powder mire a quarter of an vnce with the forsayd powder. After that take an vnce and an halfe of the rote of Deony/made to powder/and mire it wyth y powder specified before. Hange also a root of Deony about the neck. Drinke of the forsayd powders a quarter of an vnce wyth bloode warme wyne / lye doune to bed/and couer thy selfe warme. After that in thy meate to beddewarde put the other quarter of the powder/and do so whyle the powder lasteth. Eate litle at nighte/no entrayles of beastes/as harte/lyuer/ &c. nor sucker/and kepe good diet/ and thou shalt be hole.

¶ To knowe whether a man be possessed wyth an euill spirit/and how he maye be holpen.

Of ragis



Illania/in Latin signifyeth Madnesse/ thesame commeth somtyme of euill meates / somtyme of ouermuche drinckinge/or if a man beyng hote/drinketh colde drinke/somtyme of superfluous slyme that lyeth in the stomacke of meates that be not well digested/somtyme of meates that be hote of complexion/as are garleke/pepper/and suche lyke. Somtyme doth it come of the bytyng of a mad beast/or of an infecte ayer/or anger / or ouermuche sorowe/somtyme also of euill moysture/or that a man hath had no naturall siege a great season / and the corruption is rotten within him/and the vapors are risen vp into his head/and the braynes are perfumed and corrupte therewith/whyche causeth a man then to be wyllesse and ragious.

Raginge
caused
by blood

If the madnesse commeth of the blood/then doth man singe and is merrye/somtyme thynketh he/that he is in heauen/or els that some bodye talketh to hym/saynge he is God/or an angel: somtyme that he is ryche and welthy.

Cōgeled
bloode.

But if the madnesse commeth of congeled or burnt bloode/ the same are somtyme a litle mery/after that ware they angrye/crye and beate themselves and another.

Raginge
caused
by colde
and dro-
ught.

If it commeth of colde and drought/then doth he alwaye gloome / wepe/and feare hym/that is not to be feared. Somtyme thynketh he that the stikes and strawes he seeth/are serpentes/todes or such venemous beastes/ he crye

he crepeth into the darcke/bendeth his handes together/wening some bo-
dy will take ought out of them: somtyme cro'weth he like a cocke/somtyme
barketh he like a dogge/and many such folish toyes vseth he.

But if it commeth of Flegma/then are hys braynes corrupt and slymed
wyth colde/and thereof becommeth he madde: to suche one doth the deuill
gladly accompany/and so is he possessed.

Raginge
caused
by fleg-
ma.
Sadnesse
or heuy-
nesse.

He that is become madde wyth sadnesse and heuinesse/to him oughte
saye be spoken and made merye/ manye thinges shoulde be promised him/
and some be geuen. If it is a man/thesame ought to be refreshed wyth two
men/thesame auoydeth anger. But if it is a woman/thesame ought to be re-
freshed wyth men/and to their company admitted:thesame bringeth them
to their right minde agayne. It is good also to geue them meates of good
digestion/as mutton/chykenes/new layd egges/whyte breade and drinckes
not to stronge. If they haue no sieges/then gyue the pillulas cochie to bed-
ward/thesame purge the heade. It is to be considered also/that if he haue
muche blood/then ought he to be letten in the middelmost beyne of the for-
head:sixe dayes after ought he to be letten blood vpon both the handes / by
the thombe in the Cephalica. Let him vse meates and drinckes cold of com-
plexion/let him not drinke wine.

¶ Thys drinke were good for suche one.

Take a dish full of barley/Licoris an vnce and an halfe/cut þ same smal
and take an handfull of Maybryd/and seth all this in a quarte of fayre
water/strayne it than through a cloth/and let him drinke of it. It is good al-
so to wash his head in lye/where in floures of Camomille are sodden & Ver-
uine/of eche a hand full in a quarte of water/thesame comforteth the head.

A drinke
agaynst
raginge.

If the madnessse were of Flegma or of superfluous colde/whereby the
braynes were cooled/then let him eat meates that maye warme him / & let
him kepe hym selfe warme:but first ought he be purged of thys wyse:Take
the leaues of Sena/made to pouder a quarte of an vnce/ syne sucker halfe
an vnce/and an egges shale full of aqua vite/as muche of Buglosse water/
as muche of good whyte wyne/and so muche broth of Beasen/as alltoge-
ther:lette the same be warme/and put all these thinges together/and beate
them well: of this geue him to drinke in the dayninge/or when the daye
breaketh. If he will not take it by him selfe/then open his mouth by force/
and poure it into thesame. The thyrde daye after geue hym to bedward iij.
pilles of cochia/and let no ayer come to him.

Cure of
raginge
caused
by fleg-
ma or
colde.

If it is in winter/then kepe him warme in a close chamber both night
& daye. But if it is in summer/then laye him in a chamber that is somewhat
high/and make him a fyre of Juniper wood/whercon the berries are/ for þ
is very good for him. It were good also to put saffron into his drinke and
meates/his best meates were old hennys or cockes well sodden/for they do
both warme and comforte him.

And if he hath greate heate in his head/then make him thys collyrium: Heate.
Take Housleke and leaues of Roses of like quantitie/well beaten and mixt
wyth womens milke/strake the same aboute his temples/thesame couleth

b iij the

Of the homish apothecarye or homely physick booke.

the blood/and alayeth the raging:let him beware of stronge drinckes.

Ragyng
vnkno-
ven.

If a man is madde/and it is not knowen wherof it cometh / take the lounge or lightes of a Goate buck / and binde the same warme aboute hys heade/thesame alayeth the rage. Or els take a blacke henne/and open her quicke vpon the backe/and laye the same so warme to the head.But if it is a woman or mayden/then take the lounge or lightes of a Goate.

Ragyng
of colde.

If a man becommeth madde of colde/then were it good furth woth to take a black henne quicke/and rippe the same bp vpon the backe / and laye her woth blood and all vpon the head:for the same doth warme his heade and braynes very well.

A good drinke for one that rageth/and specially if it is come of colde.

A drinke
for ragig
of colde.



Take a quarter of an vnce of beaten saffron/half an vnce of Cinnamon/half an vnce of aqua vite/and put this into a pint of wyne. The especes ought to be knitt in a linnen cloth.And let him drinke a good draught therof in the morning and eueninge.

Especes.

It is good also if he vse especes in his drinke prepared of thys wyse: Take a quarter of an vnce of Saffron / Cynamon a quarter of an vnce / Clowes a quarter of an vnce / Sugar an vnce/make thereof a confection: the same doth comforte the head and braynes very well. Or els geue hym the sedes of Beony beaten small/temper the same woth wine/and geue it hym to drinke/that getteth hym hys wittes.

A fumi-
gation.

It is good also to take the harte and liuer of a fysh called a Wyck / and put thesame into a pott woth glowyng hote cooles / and holde the same to the patient/so that the smoke maye entre into hym.If he is possessed/he can not abyde that smoke/but rageth and is angry.

Fuga dæ
monū,or
Hypericon.

A cure
generall.

It is good also to make a fyre in hys chamber of Juniper wood that is grene / and caste into the fyre Frankincense and S. Johns grasse or S. Johns worthe: for the euill spretes can not abyde thys sent / & ware angrie/ wherby may be perceiued whether a mā be possessed of an euell spret or not.

The cure of all these euils is (without God will punishe them of a seuerall wyse.) They shall take and vse two egges shels ful of Aqua vite / & thre tymes as muche of other wine/mirte among it/a quarter of an vnce of powder of Sene / thesame let hym vse thre morninge fastinge. Or els let hym vse Aqua vite/where in is styped fumitory/or the mary of Walwurt/or the stone Lazulus/or Garmander/or Brake of the wall/ whyche all do purge black colera or Melancoly:for woth purginge black colera / is the splene clenfed/and there woth annoyd the straunge thoughtes and imaginacions / the pensiftenesse and melancoly is dryuen out/and the braynes get agayne theyr force or strength/and are encreased.Wherfore if this be done/ then is the euell sprete or will dryuen out/and all wycked thoughtes are forgotten. If man be thus tended/than cometh he agayne to hys ryght naturall vnderstandinge. Neuerthelesse the forsayde medecins must be ministrd to hym ether whan soeuer the panges come vpon hym/or whan he seemeth to be fre of them / that they maye minishe by processe of tyme/or els hinder so muche

much the lesse. If any chylde weare Deony sede about hys body / no euell sprete can hinder him.

Item x. or xij. sedes of Deony beaten wyth wyne / & then dronke / auoyde the disease called Incubus / that is the Mare / whych is a sycknesse or fanta^{Incubus or the Mare.} sye oppressing a man in his slepe / that him semeth a great weyght lye vpon his body / wherfore he groneth and sigheth / but can not speake.

If a man were desperate or frantike by fantesyes and hys wittes were spred abrode / if thou wilt gather agayn y scattered wittes: the take a greate basin / set it sedelinges to a wall / so that it do leane holy vpon the wall / then take a lauer wyth a cock full of water / set that hygh vpon a couporde or o^{To gather vvit tes straved.} ther thyng / open y cock a litle / so y the water drop by litle and litle vpon y basin / and make a ringinge / and runne out of the basin agayn. Into this chamber or place lay the patient / so that he can not se this / nor let not much be spoken to him: then doth he muse and fantasie so much vpon y dropping & ringing / what it maye be / willing gladly know what it is / y at the last he fasteneth his wittes / & gathered them agayne. If the water fayle / the fill y lauer agayne. Also may be geuen to him the souerayne water of Buglosse.

¶ Of disease in the eyen.

If one haue disease in y eyen / the same cometh of y foure complexions: Disease as namely / if they be moyst / y cometh of y blood / the same his eye at of the heuy / & the filthinesse y cometh out of the / is very vnclene / y beynes eyen. of y teples greue him. If it be of read colera / then do his eyes smart him so sore / as though one dyd pricke hym into the same wyth nedles / & they are very rede and hote. If yst loke the patient haue good sieges / and let him be aware of thinges that are hote / and be quiet. Purge him his head with pilles de hiera picra: the first night let him take v. pilles / the second night viij. y thyrde night ix. the same do purge his head. Pilles cochie do lyke wyse / but of them must he take nomore / saue iij. at ones. Lette him eschue fleshe / but eate fishes without skales.

This collyrium solowynge is a medicine for the eyen: Take the whyte of egges / and beat them so long tyll they ware so thye / that if ye put a litle strawe there in / it standeth vpryght: than holde the dishe wherein thou doest beat it vpon the one syde / and lett the thynne runne out into some other vessel: to the same put as much woman milke that sucketh a bove / and as much water of roses / beate all these together / and wet a fyne linnen cloth therein / presse it oute a litle / and laye it vpon the eyes / til it wareth drye / the same slaketh the euell heate / and draweth it oute / and alayeth straght: waye the payne and smarte of the eyen. Do this euerye houre ones / and whan he will go to bed / then laye them cloth vpon hys eyen / and strake of this confection wyth a fedder into hys eyen / the same taketh awaye the smarte also. But it were berpe good to laye firste the whyte of an egge and rose water to his nape of the necke.

Also if the head and eyes do ake / then make a foote bath / and lette hym sitte there in / untill aboute the calfe of the legge / couer hym well / that the vapor maye stryke vp to hys body / and chafe him / also rubbe him his legges

whyle he sitteth in the bath. After that take the whyte of egges / water of Roses and vinegre / of eche a lyke / and beat them together. then take a fyne linnen cloth / a span long / and a hand brode / dippe the same into it / and laye that vpon his necke: when the same wareth drye / then lette him washe his fete in cold water / so that they be wet no farther / then the ankles / then lette him drawe them out agayne strayght waye / and let him lye doune vpon a bedde / and let the fete be vncovered / and then lay the collyrium vpon y eye / and this must he do in the morning / at none and at euen: the same draweth out the euill heate / and alayeth te payne / and is oft tymes proued.

Experi-
ence.

The rote of Pilletoxy taken in the mouth in the morninge and at euen knawed / but not eaten / and then the mouth washed wpyth halfe vinegre & halfe water: the same draweth doune the heate throughe the mouth / and minisheth the heat in the head and eyes.

Reed ey-
es.

But if the eyes remayne read / then take of that water that standeth in the leaues of wilde Cassill / and put that into the eyes: or els the water that droppeth out of the beynes in marche / when they be most communlye cutte and bound vp / put thereto the chynde parte as muche whyte of an egge beaten. Also if a read spott or a bloody marke dyd remayne in the eyes / the take the whyte bladder / hauing at the yolke of an egge / called the chycken / put that in the eye in the morning and euen.

VVeke
eyen or
syght.

If a poze body hath weake eyen or sight / wilt thou kepe them that they ware no woyle / take the tounge of a fore / & hange the same about his neck / and so longe it hangeth there / shall not the sight ware feable nor weake / as sayth Pliny. Lyke wyse doth it also to him / that eateth or knaweth euerye morninge fastinge fyue or sixe sedes of Juniper / and holdeth the nethermost lippe aboue the vpper / and holdinge his hande before his mouth / bloweth / and receyueth the bzeith into his eyen.

Spottes
in the eye.

For spottes in the eyen / take the herbe Merwayne wpyth his rote & hole the substance / tye the same about thy throte / and weare it / vntill the spottes perishe and sayde: the herbe maye be sowed with a linnen cloth aboute the necke.

Spurre
blinde.

If one were spurte blinde / which also is caused by superfluous humidite of the head / when the beynes of the syght are stopped wpyth payne / & yet are the eyes sayre and clere / so that a ma can not perceyue he is spurte blind / wpythout one do take good hede. At the last getteth he many sykely & weake beynes or spottes about the forehead. The appel or ball of the eye of some men doth breake / so that the innermost of them doth rotte / and the sighte of the eye perissheth: the same also haue oft payne in the heade. But this disease do lightly gret women whose floures fayle before it be tyme / and specially women that haue colde heades. If thys were looked to other whyles / a man might well be holpen / wpyth geuing a quarter of an vnce of Tera pirra that he were purged: he muste beware also of thynges that cause euell humozes and of inordinate meatinge or drinkinge.

Runnige
eyen.

If a mans eyen do runne of superfluous humidite / then laye Walnut leaues in colde water / and to bedwarde shake the leaues that the water awoyde from the leaues / and laye one of them vpon the one eye: and when it wareth drye / laye an other vpon it / the same draweth the euill moysture and

For all the grefes and diseases of the bodye.

and heate out of it/and clenseth the eyen.

He that hath a dymme syght/let hym take the water of Dandelion oz of Cicory/and put thesame into his eyen/and they shall waxe clere.

He that hath read oz running eyen/let him take the water that stādeth in the wilde Tassill leaues/oz els water of the bynestock/the weyght of half an vnce/ & the weight of ten cornes oz greynes of whyte Amber: put y same into a glasse/and let it stande viij. dayes before ye occupy it/shake oz stire it euery daye thre oz foure tymes in the daye:the elder it is/the better it is.

The rote of Ueruin oz cut Malow/called in Latin Alcea/hāged about the neck/diueneth awaye spottes and blemishes of the eyen/whether it be in a man/oz horse/as I Jerome of Brunfweig/autor of this treatise/ haue sen my selfe. I haue also myself done it to a blind horse/ & was first bought for x. crowmes/ & was sold agayn for xl. crowmes/ the which was hanged the roote about the neck/ & gaue him the herbe chapped woth his meat oz prouander.

He that hath gotten dust oz such other thyng into hys eyen/let him lye vpon his back/ & let him put into his eye iij. oz iiii. sedes of Clary/let him clese his eyen/ & than do they rolle about into the eyen/ and drawe y dust with them. This is proued by the wild clary/ called communly Oculus Christiessede/that it doth so. The stones also founde in the mawe of Swalowes/ and specially yonge ones/ do lyke wyse.

To heale all maner disease of the eares.

Somtyme is the hearing lost clene/so that a man heareth nothinge at al/ Soz a litle. He that is so diseased/must be layd in the sunne in summer/ and loke into hys eares/whether ought be fallen into them: oz els whether an apostemacion/oz bluster/oz any other thinge be in it/whereby his hearinge might fayle. But if nothing is found nor sene therein/then is it sure/ & the greife commeth from within y head/ of some vapoꝝ y is gathered ther/wher by the hearin is stopped/oz els of some apostemacion in y head/wher y organs of hearing are. And he y is so diseased/speaketh so softly/ & he can scarcely be vnderstand/ & is troubled with slepe. To thesame ought be geuen iij. pilles de iera picra Galeni/the same draw the humoꝝ from y eares & head/ & cause him to ryse. After y set boxes vpon the one eare/to draw the fylt out of y head. But if a man is lettē blood in the head out of season/thesame hurteth him sore/and causeth hym to become deafe.

If a man haue a sounding oz piping in his eares/the same cometh somtyme of a hote symy fylthynesse/oz of a hote symy moystnesse. He that is so diseased/ought to take pilles de iera picra/ & then put oyle of Hemplede war me into his eares/mixt w a litle vinegre/after y let him leape vpon hys one legge/vpon that syde/where the disease is/than let hym bowe doune y eare of that syde/if happely any moysture oz fylth would issue out.

This disease commeth somtyme of the Summer heate: he that is diseased therof/hath great heat in hys heade. Put woman milke and Hemplede oyle mixte together into his eare/on that syde where he is diseased/ that layeth the heat.

Let him that is deafe take a handful of Rue oz Herbe grace/ & chappe oz cut

Of the homish apothecary or homely physick booke

cut the same small/and put it into a new pot wyth a pounce of good vinegre/couer it close/and put it to the fyre/ and let it seeth/ that it runne ouer. Then let him go into the hote house/and when he doth sweat well/ take a thonnell wyth a longe pype/ & he maye couer the pot holly therewith/ make hote the pot/and let the vapor go thorow the thonnell into the eare. If it be in winter/and canst haue no Rue/then seeth beanes of one yeare in water/ and do lyke wyse. If ye haue no beanes nother/ than take Hefede vpon a hepelift sotten in water/and vse thesame as is sayd of the Rue/so hote as ye can suffer it.

Souding
I the hea-
de.

Agaynst the soundynge and whyspering in the head/put warme water into a lauer/and let it droppe softly vpon the hindermost of the patientes heade/by thys droppinge is the soundynge and noyse in the head taken awaye. And when the lauer is emptye/then fyll it agayne/ vntill the payne is awaye.

Hearing
euill.

He that heareth euell/ let him seeth Juniper berryes and Sauin of lyke quantitie in good wyne/put into a new pot/well dressed and stopp'd: then let him bore a hole thorough the lidde of it/and laye his eares vpon the hole/ to receyue thesame vapor.

C Agaynst soundyng and ringinge in the eares.

Souding
in the ea-
res.

Maye bore a hole in an Ashe tre about the middes/put a rede or suche lyke thinge into the same hole/and set a vessel or pot by the tre/ vnder the rede/ let it so stande fyue or sixe dayes/then shall runne clere water oute of the tre. This water put into some vessell and make it warme/hoide the ear ouer the vapor of it/and make as it were a tente of a sponge/ wett thesame in the water/and clense the eare therewith in the morninge and euen/ and the soundinge or whyspering in the eare shall go awaye.

C Of blethynge at the nose/ and staunchynge of the same.

Blething
at the no-
se.

Blething at the nose is somtyme good/somtyme euill. He that hath a Catharre/that is a reuome or stillinge doune of humores in the head/or an apostemacion/ blethinge at the nose/ is good for him. It is also a good token/if the blood wareth to hote in the bodye/ and runneth by into the head/and fylleth the veynes so soze/ that they do breste. If the blood then come furth at the ryght nose trill/then let him blood at the Cephalica vpon the same syde vpon the hande/by the thombe. But if the blood commeth furth at the left nosetrill/then tye his legge aboue y kne wyth a strong list or swadeling band/then remayneth the blood in y legge: after that beat egges shales to poudre/and syft then through a linnen cloth/ and blewe them into his nose:if the shales were of egges/ whereout yonge chickens are hatched/it were so much the better. Or els take the dounge of an asse/mixe the same wyth vinegre/and hoide the same at his nose. Lyke wyse doth the dounge of a Sow or Swyne that hath eaten grasse.

Staunching
of blood

He that bletheth so soze/ that nothyng can staunche hym/it is good to tye

tye his fouerth finger/or finger nexte the litle finger of the same syde so fast/
do he do so euen swell: for that stauncheth the bloode/ and speciall ye on the
left hande.

It is good also to tye y herbe called Shepherdes bursle about his neck/
or els geue it hym to holde in his hande/ vntill it wareth warme/ and dight
it in hys meate. Or els take a soft linnen cloth/ the length & bredth about of
half a yarde/ wett the same in cold water: but if ye haue vinegre/ take of ly-
ke quantitie/ and tye it about hys preyu membre. If it is a woman/ then let
her holde it to her priuities. And if ye haue no vinegre/ then binde hym the
cloth about hys necke/ dipped in water only/ and when it wareth warme/
than wett it agayne. It is to be considered/ that thou do lose hys gyrdel/ &
let him bypyght/ lest he do hange forward.

It is to be noted/ that blethyng is caused sometime in y time of a disease/ The pro-
or in the amendinge/ & this last is good/ wherfore it oughte not to be staun- tyte of
ched: without he dyd bleth to soze/ wherof the patient might be the moze fe- blethng
ble/ and therfore ought he to be holpen/ lest he ware to weake. If the blood Tokens
come out from the head/ so that a man hath gotten a risinge of the blood in- of ble-
to the head/ that shalt thou know thereby: he hath payne in the forehead: the thyng.
same must be letten blood in the Cephalica/ that is y vyne of the head. But
if the superfluity of blood or blethng cometh of y liuer/ then hath he payn in
y right syde wyth a stiche: the same ought to be lettē blood on the right hād/
by y litle finger/ in y vyne of y liuer. But if the blood cometh of y splene/ thā
hath he payne in y left syde wyth a stich: the same ought to be lettē blood on
the left hand/ by the litle finger in y beyne of the splene: the same also oughte
not be gyrded/ nor yet weare any weyght about hys body/ nether deck him
warne: he must be ware also of all that might warme him/ and be quiet. It Nota:
is to be marked/ that when he that hath the pestilence bledeth/ and can not
be staunched/ nor cease/ it is an euident and sure token of death.

Of spottes and blemishes of the face.

If a man hath spottes or blemishes in the face or vnder the eyes/ or wher Spottes
they be/ take the rote of Coucouypintel or wake robin/ stampe the same/ in the fa-
and strake the iuyce there of in the morninge and euening vpon them / and ce.
they go awaye. Or els take the stone growynge of wyne life/ beat the same
very smal/ & hang it wyth a cloth in a moyst sellar/ set something vnder it/ for
out of it shall drop water: wyth the same anoynt the spottes vnder the eyes
oft tymes/ but beware it come not into the eyes. Or els anoynt thy selfes w
the water y standeth in the wild Tasill leaues/ or els with the water y drop
peth out of the Vine/ when he is cutte and bounde bp in Marche/ the same
do oft. Or els anoynt the spottes oft wyth the iuyce of the rote of Bryony or
wilde neppz/ beaten and strayned.

Agaynst a fistula by the nose/ take the flyme of a sowes guttes/ and bur A fistula
ne that to pouder / put the same pouder into the disease/ it healeth the same/ by the
for it hath ben experymented. nose.

Agaynst euill scabbinesse or schilfering chekes/ that
will not heale nor fall doune.

Take

Of the homish apothecarye or homely physick booke.

Scalbye
chekes.

Take onyons and whyte Lily rootes of like quantitie/roste them in ashes/shell them and make them clene / then strayne them thzough a cloth/ put thereto oyle of Roses/and strake this vpon the soze.

¶ Agaynst the fistula in the cheke.

A fistula
in the
cheke.

Marke whych touth standeth next to the soze/thesame drawe out/ and clense the hole:take the rote of that drawen touth/ and put it into the soze/ hereof is the soze healed.

¶ Of all diseases of the mouth and hys appertenance.

Diseases
of the
mouth.

Agaynst the stinking of the mouth/chawe oft in the daye herbe called Cinkfoly or fyuefyngered grasse/and it shall go awaye in four dayes.

If ye haue eaten garlike/and your bzyeth sauoureth strong after the/eat the leaues of Rue or herbe grace/and it shall not be perceyued with you.

If a man haue great heat and dzyought in his mouth/so that he thinketh hys mouth will burne / then take the water of Marche pfe in thy mouth/ that slaketh it. But if thou haste not that/laye foure or sxe flinte stones/so bigge as a Walnut in colde water / and take alwaye one of them into thy mouth/and hoide it therein:and when it wareth warine/ take it oute/ and laye it in colde water agayne/and take another into thy mouth. This doth much good/and slaketh also the thyrst.

¶ Of all diseases of the teth.

The vse
and disea
ses of the
teth.

The teth are created to chaw the meat therewith/ that it maye be the more apte to digestion/they ayde also to the speche/to retayn the bzyeth/ and to mans adozning or continesse. They haue also payne and smerte / as other members or lymmes/namely knawynge/holes/ wormes/ wagging/ apostemation in the gummes/corrupt humors and blood of the gummes.

¶ A sure medicine for toothake.

A sure
medicin
for toth
ake.

Take a garlyke head/pil it/beat it in a moztar/that it ware soft/ moisty/ and that it be not hole:and loke on what cheke or syde the toth ake is/ on that arme binde the garlike/vpon the worst of the arme/toher bores are set most communly/so that it do not touche the mouffe of the hande/and lay it as nere together as ye can:couer it wyth a spoune or brode Walnutshell a hole nyghte/and then will it caste a bluster: pearse thesame thzough/or els wurt or Walwurt/and turne the rough syde in wardely. And if thou wilt haue it to heale/then take the Walwurt leafe/and turne the smoth syde in wardely/and it healeth.

¶ To make a tooth so fall wythout smarte.

Seth

To make
teth fall
out vvith
out smart

Svelling
in the
throate.

otinely/

Put the roots of five leaved yucca in water until it
be so thick as to grow, yucca the water an ounce
it is good for the syphilis.
Also radish root of rimeyore & Eany is good
to yucca for the syphilis.

Of the homish apothecarye or homely physick booke.

otmeel/well sifted through a cloth/and put therto ten or twelue almondes well beaten:and when it is dressed in a vessel/put a little suker to it/and eate so wyth breade. But if he hath an ague wyth it/ene him of a quillis of a cocke without breade/and make him a drinke of thys wyse: Take of Lycoris/cut small ij. vnces/ of suker halfe an vnce/ seeth the in water/ skume it wel/ and let him hold it awayne a litle in the mouth/and wambel it roundabout in the mouth. Make him also this playster to laye outwardely.

Cure of
squincy

Take whyte dogges dyrtte thre vnces/ Dittanye beaten poudet an vnce/grene wormwood brayed smal an vnce/halfe an vnce of barley floure: mixe these al together with hony/strake it vpon a cloth/ & lay it warme about hys necke. Thys playster hath healed many/ it healeth a man/ or els dyeth he yf fyst daye. Somtyme breaketh yf swellynge out outwardely/ but yf inward is deadly/ for it doth lyghtely choke a man. It is therefore diligently to be marked what occasion of yf disease hath. If it cometh of reed Colera/ whiche is hote & drye/ than hath yf pacient greate payn & angurthe/ & wyth yf greate heate & thyrste. Make hym a playster outwardely about hys neck of Popular leaues & sede/seeth it well/ & temper it wyth oyle of violets & Camomille/ and strake yf vpon a clothe/ and laye it warme aboute the necke.

But yf ye can not haue yf oyle/ take the leaues of Elder/ leaues of reed kole/of eche a handefull/chapped smal & brayed/ seeth them wyth hony and butter/ of eche a spounfull. Laye thys warme about hys necke.

Thys same hath holpen and healed many: or els make hym any of the playsters of the swalowes nest folowynge.

But yf the Squynce is of superfluous blode and heate/than must he be lett bloude incontinent in the ryght hande vpon yf thombe in yf Cephalica/ & vnder yf tunge: In yf hand vpon foure vnces/ & vnder yf tunge vpon two vnces. And as soone he is letten bloude/ must be made thys drynke for hym to gargelle: take about fyue vnces of Diamoron/take one vnce thereof mixte wyth warme water/ holde yf in the mouth/ gargell there wyth & spyt it out/ cause hym to do thys fyue tymes. The next daye let boxes be set vpon hys necke/ wythout scrappynge/ these shulde drawe yf bloude from thence. Or els bynde about hys necke/as I haue taught before/ and let thys byndynge be thre tymes wythin daye & nyght/at euery tyme a quarter of an houre.

Make hym thys plaster: Take the nest of a swalowe or pye/ but yf swalowes nest is the beste wyth all the substaunce/ as claye/ grauell/ styckes or fethers/ nothynge excepte/ beate it/ and syft it through a course syffe/ so that it maye be fined/ put thereto hony & greace/ and make a playster there of/ strake it vpon a cloth/ and laye it about hys necke. Of thys wyse haue I holpen one in iij. houres space. Item make hym thys drynke: Take Licorys/ Anis/ fygges and greate Raysons/ of eche an vnce/ seeth them in a pottel of water/ and geue hym euery tyme thereof to drynke.

But yf thou canst not haue these thynges/ & arte farre from yf Philicion/ & hast a swellinge in thy throte/ than is nothynge better than to take warme Mylla & gargel thesame as hote thou canst suffre it: thys done ofte/ taketh awaye yf syknesse/ and mollifyeth yf apostemacion. Lyke wyse maye be done w mylcke or water/ wherein is sodden knapwede/ other wyse called Deuels bit. And whē yf apostemacion is brokē/ geue him warme yolkes of eggges

egges that be soft/and barly gruel/and geue hym to drinke water/wherein
Barly is sodden/that purgeth and healeth hym.

C For the hooznesse.

He is wahren hoozse by reason of an humoz descending/or coughinge/ ^{Horfnes}
of a cold ayer or drinke/of creyng or weping:let the same drinke in the ^{and the}
morninge warme water/as hote he can suffer it/and wet a linnen cloth in ^{causes}
half water and half vinegre / wringe it well oute/and winde it aboute the ^{thereof.}
necke/and another that is warmed vpon the same:do thys in the morning/
at middaye and to bedwarde / lette hym kepe hym warme and beware of
colde ayer. If he coude sweate in the bedde/that were very good. Let him
also beware of cold drinkes/fruytes/grapes/and such lyke.

He maye also drinke warme milke/in the morning and euening/ the sa-
me doth auoyde hooznesse also. Or els take Aqua vite when thou wilt go
to bed/slice a pece of bread therin/and eate the same at euen and morning:
but if he is of hote complexion/then is Aqua vite not good for him.

He that is so hoozse/that the lightes seme to ascende into his throte/ and
he is of cold and moyst complexion/thesame should drinke fasting a quarter
of an vnce of oyle Benedicti/mixt wyth a litle water/ though it be vnplea-
sant to drinke/yet is it good and without daunger. But if ye can not haue
the oyle, then eat Anis seede:thesame is holesome and good for the hooznes.
Or els seede the karnels of Quinches/and drinke that water warme to bed
warde. Or els take thre vnces & an halfe of flint stones/put to them a quart
of springing water/and seth it to the halfe/drinke thereof blood warme in y
morning & at euen/and it shall go awaye. Or els geue hym this drinke solo-
wyng:Take wyne & oyle of oliue of lyke quantitie/seth them in some thing
& drinke therof so hote thou canst at night/and in the morning a good drau-
ght:thesame taketh the hooznesse away without danger. But if thou canst
not haue oyle of olyue/then take halfe so much butter as the wyne is / and
do as is sayd befoze.

C A confection to holde in the mouth agaynst hooznesse.

Take fyne mustard seede mele/put thereto foure tymes the weight of ho-
ny/make therof a confection/put it vpon a trenscher/ and cut in peces:
but set in a coole place for meltinge/& holde one of these slyces in thy mouth
in the morning and eueninge/and let them melte by them selues.

Or els geue him this drinke:Take Penpreal a hand ful/cut it smal/and ^{A drinke}
seth it with a pint of vinegre/tyll the thyrde parte is sodden in/then strayne ^{for horse}
it through a cloth/and geue the patient to drinke therof in the morning and ^{nesse.}
euening alwaye a spounfull. Or els take a great appel/roste the same well/
slice it/and laye it hote in a dishe wyth water/and eat it. This oughte to be
done to bedwarde/and couer thy selfe wel and warme/put thy head vnder
the couering as far thou canst/or els couer thy head and face that no ayer
come into thy mouth:thesame is good/and driueth awaye hooznesse.

He that is become hoozse lately/let him roste a rape in alhes or vpon the

Of the homish apothecarge or homely Physicke booke

fyre/ & she be all black/then pare her clene/ & eate her as warm thou canst: & drinke a draught of water as warm thou canst suffer it. Then wett a cloth in colde water/strayne it well out/and winde it so about thy neck: byō the same binde another cloth well warmed/ and do thys when thou goest to bedde/ & in the moyninge/ for it driueth hoozsenesse awaye without danger.

CAn experimented science for hoozsenesse though it hath longe lasted.

Agaynst
an olde
hoozsenesse

Take a soft night kerchyl and warme it/ take also a heade pelow/warme thesame also/ and bind it wyth the kerchyl about the head & neck/ when thou wilt go to bed/ and let it be so about thy head all night. Do this thys nightes one after the other/ and kepe thy selfe warme/ and beware of colde drinckes and ayer/ and it shall surely go from thy wythout hurte. This same is good also for the sice and cough. Geue the patient also Lycoris in hys mouth.

Agaynst hoozsenesse go into the hote house/ and when thou hast half bathed/ drinke a good draught of warme water. This is oft proued.

Garlick sodden and eaten maketh a cleare voyce/ and driueth away hoozsenesse and the olde cough.

COf the yere or yeringe.

The yex
and hys
causes.

The yere commeth somtyme by reason of the superfluous emptynesse of the body: somtyme of superfluous fyll of the stomak. If it commeth by reason of the emptynesse/ that signifyeth the sick or patient sufficiently/ whether he hath a long season not eaten or dronken/ or els whether he hath had outragious sieges. Him shalt thou helpe of this wise: Seth an old hen with a quarter of an vnce of Cinamome/ & a quarter of an vnce of Mastix/ & geue hym that broth to drinke/ and the hen to eat. Geue him also Hogges sete and whyte wyne. If he be not hote/ geue hym confect of Quinches: but if he hath great heat/ then geue hym sukar of Roses.

Fil of the
stomake.

But if it is of superfluous eatinge and drinke/ then make him to perbreake wyth Oken leaues/ or els as I shall teach you hereafter in the chapter of vomiting. Or els take a cake of roles and Wormwood/ of lyke quantitie/ of eche a handfull/ and seth that in read wyne/ and laye it warme vpon the stomack. Or els let him saye ought wherewith he may be sore astonied/ and he shalbe ridde of the yeringe. But if a man doth yere sore in a sycknes/ it signifyeth most communely death.

COf suppuration or matteringe in the breste.

Suppura
tio in the
brest.

He that hath a matteringe in hys brest caused of cold/ ought to beware for colde/ and eschue the ayer/ let him lye hygh or sitt byright/ let him not slepe much/ & in his slepe ought he be waked otherwhyles/ & he may himme. Make hym a butter suppe of halfe water and halfe butter/ let that be well sodden/ and putte not muche breade therein/ and eate that broth as hote as he

As he can. The same broth let hym drinke to bedwarde/that weakeneth the corruption very well/and maketh it apt to be cast out. Also ought litle meat be geuen hym at ones/and lytle drinke: for the corruption groweth y more of muche eatinge and drynkinge. Let him alwaie be hungry and thyrstye/ nether eat any fishes nor speces/ nether drinke any soure drinke. A syrop of Violettes were good for him: but if ye haue not that syrop/ thā make a milk of Hempsede/ of water and hempsede/ or els in stede therof take creme/ and eat that/ the same cooleth and softeneth the harte wythoute hurte or daunger. After meate ought he to walke a litle/ hauinge alwaie a warine cloth befoze hys mouth/ that the aper do not hurte him: for of the walkinge doth the corruption louse.

He must also take diligent hede that he haue good sieges. Also were it good he dyd sweate in the bedde if he be so stronge/ or els to cause him to sweat wyth a bath made in a kettel/ and so to lay him to bed to sweat. This bath ought to be made wyth Valerian and Dotstrawe/ and couered wyth warme shetes/ for these thynges weaken the corruption.

Item/ rost onyons/ and eate them/ a litle butter therin/ were very good.

He that hath a drye cough/ and doth not caste out/ it is an euident tokē/ ^{A drye} that the same hath an euell stomack/ that doth not well digest/ whereby are ^{cough.} caused many greueous diseases. But if he voideth spatle that is whyt/ mixt wyth bloode/ and that wyth payne/ the same is a signe of a prury digestion/ and of a disease of the pulmo or lightes/ and that is deadly.

But if he casteth out afterwarde wythout smarte/ whyche neuerthelesse is a litle redish/ the same is a signe of apparance of digestion/ and nature be- ginneth to clenle/ and is perfecte.

He that hath a cough wyth payne in y brest/ the same ought not to bath ^{Cough} in water/ nother eate nuttes/ nor oyle of nuttes/ nor poppye seide oyle: but ^{vvyth} lette hym drinke water sodden. If hys cough commeth by colde/ then lette ^{payne in} hym drinke good wyne. ^{the brest}

A man that hath great disease in the brest/ and also in the heade/ if thou ^{Payne in} wilt helpe hym/ and purge the head and breste wounderfullye of all ^{the brest} symme and fylth/ without any cost: Take two or thre rotes of Bete/ wash ^{and head} them clene/ and dye them well/ then braye them small/ strayne the through a cloth/ and a very blewie iuyce shall come out of them: vpon that shall ye se a whyte some/ blowe the same awaye/ and take of that iuyce thre or foure droppes in a quill/ and drawe it into thy head through the noses: or els fyll a sylberts shell full of it/ and draw it so in through the nose. Then clise thyne even and nose wyth both thy handes/ and wythin a quarter of an houre is- sueth a great deale of symme moystnesse oute of thy mouth/ whereof a man maye maruayle. I haue ones sene sixe vnces runne out of a mans mouth at ^{Experi-} one tyme. And out of myne owne mouth is of this wyse four vnces run out/ ^{ence.} where I thought I shoulde haue had none at all.

¶ Of an imposteme in the breste.

The cause of an imposteme is of superfluous euill flegma in the head or ^{The cau-} stomake: wherefore when the head and stomake are purged of the flegma/ ^{se of apo-} then ^{stemes.}

Of the homish apothecarye or homely physick booke.

then go the apostemes awaye also by themselves. Let the patient eate litle or nothinge/and that meates of good digestion.

A drinke
for apostemes.

Make him this drinke: Take Mayden heyre/called also Colader/ whyt Endiue/ Scabiose/ Morisus diaboli/ & is/ Deuels bit/ of ech a handfull: Barly pilled or puched/ an egges shel ful/ waters so much as is couenient/ or els ij. quartes: seth these ij. synger breeth awaye. After that streyne the through a cloth: & of y make a hēplede milke/ with a good porengeer ful of washe hēplede: of y same geue him half a good cruys ful to drinke blood warme in the morning & at night. But if ye haue not y herbes/ then make a hēplede milke wyth barley only/ and drinke that half a cruys of goblet full.

A salve for
apostemes

After that make him this salve/ and anoynte him there wyth aboute the brest. Take fresh butter or creme/ or els both in like quantitie/ seth therin leaues/ & the seide of Malowes/ streyne it than through a cloth/ and anoint his brest therewith. If ye put capons grece therto/ y were very good. After that were it good to make him a clister or a suppositoary as is pertyning hereto. And this oughte euery Physicion knowe & serche of what complexion y patiēt is/ & whence y disease cometh/ & what medicine is conuenient for it. For if the Physicion doth it not/ and ministrereth to him that whych is contrary to his nature or complexion/ than doth he misorder the patiēt/ & is guilty of his payne or happely death. For this cause ought no Physicion to truste to his science nor wysdome only/ but aske & enquire of y patiēt or other al circūstances/ to what fashon y disease doth encline. He ought also to se & beue y bynfele y pulse/ & to behold the patientes physiognomy. The may the Physicion minister to y patiēt so much y more boldlier medicins/ according to y science: & to such a Physicion maye a man trust so much the better: for he may be called a true Physicion. For apostemes in y brest are dangerous/ & therfore is it true & necessary/ to knowe by what complexion or tēperatur y diseases are caused. If y disease cometh of read Colera/ or blood/ the ought ye to ministrer y patiēt al such thinges/ as I haue taught in y precedēt chapter. But if it is caused by flegma or cold/ then make him this salve/ and anoynt hym about the brest. Take an vnce of butter/ capon or hennes grece an vnce/ oile of Baye or sozel half an vnce/ and mire them together/ & anoynt hym about the brest therewith/ and laye vnwaschen wolles therevpon that is black. But he must refrayne from salt meates/ and of all soure meates.

Apostes
of Colera.
Apostes
for flegma or
colde.

C Agaynst breakinge bp and vomiting.

Agaynst
perbreake-
kyng.

Take a pēce of bread stiped in salt and vinegre/ bruse it/ and make it lyke a thicke playster/ & laye it vpon y cheste or hartes holowesse/ wher the mouth of the stomake is. And if ye strake it about y patientes mouth/ y comforteth him/ and geueth hym strength.

Item y water wherein karnels of quinces haue lpen or stiped/ y same refrayneth the breaking bp of the stomake: for it comforteth y stomak/ & maketh good digestion. But whē y tyme of the quinces is/ then maye they be sodden alone/ without sucker & hony/ in stede of confect for y hart/ & so vsed.

C The ryght makinge of Ptilana/ that is/
Barly water.

Barly

Barly water/communly called *Distana*/is prayled and commended of all *Physicians*/and is a souerayne medicine agaynst all colerik and subtile heate/it openeth the oppilation or stopping/it moueth sweat & vrine/it mollieth *þ* belly bound with hard tyth/it causeth slepe/ & alayeth thyrst/it doth also partly noyish/it is conuenient for al partes of the breste & the poulmon.

Distana is taken somtyme warme/to cause sweat/somtime cold to alay thyrst/somtyme wth suker/somtyme without suker/ somtyme much/somtime litle. The ministratiō therof at one time is is a cruys full/ that is iiii. vneces/ howbeit it must be ministrēd to an emptye stomake/ or at the lest not ouercharged. It is somtyme taken by daye of the thyrsty diseased/and is conuenient in feruent agues and many other diseases.

Take fulgrowen barly that is heuy/ & not wythered/take also clere run Makinge
ning water/ *þ* hath his course toward the East/whose grounde is stony or of Barly
sandy. Of this water take x. partes/ & of the barly one parte: put them toge. vvater.
ther into a clene pot/make a slowe fyre vnder it of wood twelf houres long
tyll the water is colozed of the barly yalow rede/like to bier: aft. r that take
it of and let it coole/and vse it.

CHowe he maye be holpen that speweth blood.

Hemoptoica is a disease/whē a man speweth blood at *þ* mouth/wher: Spevviḡ
of the cause is superfluity of blood/ & thys shall be knowē of this wise: of blood
he is full of body & redish/his veynes are great. Somtyme commeth it out
of the stomake/ & then hath the patient payne in *þ* brest before. But if it com
meth of the leuer, then hath he payne in the ryght side. And if it commeth of
the lunges or lightes/then hath he payne in the lest syde/ & cougheth muche.
Somtyme doth it also come of falling or ryottinge/and thē must he be hol
pen of thys sorte: He must beware of anger/of long fasting/ of sour or bitter
meates and drinckes/and of surfetting. He ought to be let blood on the same The cure
hande/where the disease is. If it is of the leuer, then must he be let blood in
the right hand: but if it is of the lunges/then ought he to be let blood on the
lest hande/and geue hym thys medicine.

Take Plantayn & wild Cassil/wyth *þ* water *þ* stādeth in the Cassil/ put
thereto reyne wat. r/ & streyne it through a cloth: of this geue the patient to
drinke in the morning fasting and to bedward. But if the wild Cassil haue
no iuyce/then leth it in reyne water/bray it/ & strayn it through a cloth/ cast
the herbe away: then take the broth/put suker therto/ & geue it the patiēt to
drinke. Geue him also in the morning and euening to drinke goates milke/
or pouder made of moulberries: or els geue him to drinke reyn water wher
in are sodden shepherdes purse/knotgrasse and waybred/ braye them whē
they are sodden/streyne them through a cloth/ & geue him to drinke thereof
thre tymes in the daye/euery tyme a good draught. Geue him also thre dayes
es one after the other to eate wheat wyth water and butter.

CIf one speweth oute mater.

Thesame may be holpē of this wise: Geue him Diapendion or diagagati.
c iiii Be must

Of the homish apothecarye or homelye Physicke booke

We must marke also/that if ye laye the matter or corruptio/that he boydeth vpon hote coles/and it synketh/then signifeth it the rotting of the poulme or lightes/whych is very euill and deadly:to such one ought no man to minister medicine/for he is to sore sycke.

But if he haue great heat in hys sycknesse/then saye al Physicions/ that nothyng is better/then to geue him to drinke barly water. Thys heate is knowen by the vyne/whether it be great or not/by the chaunce of the vyne/and the thynke of it synketh to the bottom. But if the disease will last longe/then geue the pacient what he lysteth/and if he wareth a litle stronger ther of/then geue hym more:if not/geue hym no more. We must marke also/that if he be sycke of an ague or lyke disease/then lette hym be geuen what he listeth/whyle the disease lasteth.

When one woulde gladly perbreake/and can not do it.

Perbreake-
king of a
diseased
stomake.

The perbreakeinge happeneth manye wayes: somtyme by the disease of the stomake/as namely/when the stomake casteth from the bottom h meate/and can not kepe it/whych happeneth that the nethermoste part of the stomake is stronger then the vppermost. The cause of thys must be considered by thesame that is wydded.

Perbreake-
kinge by
grese of
the stone

Somtyme commeth it by the grese of the stone / or els the corruption then will growe to matter/that ther of he doth perbreake. Thys same is wel perceyued by the vyne/and also whether he hath payne in the loynes/bladder/or back.

Perbreake-
kinge of
colde
moyst-
nesse.

If the perbreakeinge commeth of cold moistnesse or humors/then is it yelow. It is to be knowen/that ye ought not to staunche that perbreakeinge untill the stomack be clenfed of the euill humors/after that oughte it to be prouided.

Perbreake-
king that
is harde.

If the perbreakeinge be sounde and harde/that the pacient can haue no sieges/then geue him Calsia fistula/and clense him.

Perbreake-
kinge of
read Col-
lera.

But if the perbreakeinge is of the read Colera / by reason of a hote stomake/then geue hym soure bitter Beers to eate/or els geue hym Sorrell to drinke/or els geue hym syrop of Violettes to drinke with water in the morninge and euenynge.

Item medlers eaten fastyng/withstande perbreakeinge caused by heat. Lyke wyse doth Minte eaten fastyng/and Anis eaten morninge and eueninges.

Perbreake-
kinge of
black Co-
lera.

Or els take a colde fynt stone/and holde it to the necke of the pacient/ & the perbreakeinge ceaseth. Or els take a hand full of fethers/and put them in to a pot/and put to them glowynge hote coles/and holde thy mouth ouer it wyde open/that the vapor or smoke may go into it/and then shal the wamblyng cease.

Of Fleg-
ma.

But if the perbreakeinge commeth of the black Colera/then set bores of eche syde of hys necke.

But if it is caused of flegma/then take Wormwood/Mugworze/Hirse or Millot vntamped of eche foure vnces. Put all these into a litle sacke or bagge/

bagge/and quille them so/that they cluster not/and seth them in halfe wine and half water/wringe it then out/that it droppe no more/ and laye it then warme vpon hys brest:the same warmeth hys body and colde stomak/ and alayeth the wambling and perbreakeinge. It helpeth also a woman wyth chylde that hath ouermuche wamblinge. Also doth it helpe them that haue the stone engendryed of colde/and must bowe themselves much/ it doth also alaye grepinges.

If the perbreakeinge commeth of colde/ or els of cold and moyst humors/ Perbreakeinge in a man or woman/then take Cummin/and make foure bagges/ eche kinge of a span long and broade/put in eche of the bagges an vnce of Cummin/ & quill colde. the same bagges cros wyse/that the Cummin do not cluster/ & seth the same in a quart of vinegre/ & bind one of the vpon eche wrist of the hande as warm as it may be suffred/ & likewise vpon the wrist or ioynture of the fete. And whē they were cold/ warme the agayn in y same liquoz/ wherin they were sodden/ & lay the by agayn as before/ & of this wyse ceaseth the perbreakeinge continently wythout daunger. And geue the patient a broth of gray peasen wherein Cummin is sodden/ & let him drinke good strong drink/ & let him put at euery breakfast a peny weight of beaten saffron therein/ y same conforteth y Braynes & stomak/ & refrayneth y wambling or perbreakeinge:but he must be war of such thinges as coole him. Howbeit some cōplexions cā not away wyth saffron & abhorre it: for it causeth a lothsomnesse: let the same drinke water of Buglosse and Porcelene/thesame comforte the head also.

But if the perbreakeinge would not holde by/then make him a bagge of halfe an elle in length and bredth/and put therein Cummin/ and dresse the same as is sayd before/ seth it in vinegre/and laye it warme vpon the nauell/ as warm as thou canst suffer it:and when it waxeth cold/ warm it agayn: wyth thys is alayed the perbreakeinge/ and also doth thys wythstande the grepinge.

But if one had a wamblinge/and did perbreake/and wist not for what Perbreakeinge cause/ or whereby it commeth/ let the same take the leaues of Quenches/ & kynge binde them vpon the wrist of the hādes/that alayeth it:the grener y leaues vvhose be/ the better be they. Yet if one would kepe the in store for winter/ let him cause is pluck them of from the trees before our Ladyes day/ the xv. day of August/ vnkno- and let them dye out of the Sonne. uen.

Agaynst perbreakeinge take halfe an vnce of Betonye powder/ and two vnces of hony/ make a confection therewyth/and geue the patiente thereof euerye daye fastinge.

Hedlers eaten/ do wythstande perbreakeinge/ comfort the stomak/and refrayne wamblinge.

I my selfe haue had a woman/whych was accustomed euery morning/ to boyde at the mouth about two egges shelles full of vnciene slyme of clam my flegmatish matter:thesame was taught to take a certayne space euerye morninge a warme slyce of breade/rosted wyth salte/and that alayeth the perbreakeinge.

But if a man had eatē ought/ or had slymy matter within him/ & would fayne be ridde of it:to cast the same out by perbreakeinge/ let hym take white nisyng powder/ called Lingwozte/ aboute the thyrde parte of a dramme/ To cause perbreakeinge/ and

and vse it in a broth of pease/and it shall continently breake from him. But if thou canst not haue Lingwort or Nissing powder / then take the roote of Elder/and pyll the vppermost shell of it when it is grene/washe it/and bray it in a morter/and geue hym it in a warme peasebroth. As for nissing powder belonged to strong complexioned folke to vse/and not ouer the weight that I haue aboue specified: for I was called by a man/that had taken nissing powder or Lingwort/a litle bag full/as is commonly sold/ and had eatē the same/supposinge therewith to driue awaye from hym/such fylth and slime/as he had in his stomak. And as sone as he had taken it/surthwyth had he suche a rage and grepyng wythin hym/that easely was sene the stomacke ryse bp and doune/euen to the necke/and a colde sweat brake out:so that he wened to dye straght waye: yea I my selfe iudged him dead also. But as sone as I toke an vnce of wyne/and a dramme (or the fourth part of an vnce) of Castoreum/warmed and mixte together / and gaue him it/by and by was the wamblinge alayed.

Of lyke wyse haue I sene a boye of eight yeaeres / eate the paringes of whyte nissing powder/that were pyllled from the roote by a Potekary / and when the chylde was brought to me/not knowynge what had happened/I aduised by my selfe/that the chylde had eaten Lingwort. For the sweate brake fearcely out/and it wared pale/as if it wolde dye. Wherefore I gaue hym Castoreum/the bignesse of a filbert wyth a litle warme wyne/and continently was it hole/whyth was euen at the poynt of death.

A straunge Apotekary had my seruauent smell in a sagge/wherein was beaten Lingworthe or nissing powder:and when he smelled therein/he thrust hys head into it/so that hys mouth and nose were full of it. Then ranne he bp and doune in the house/as though he should haue dyed. Wherefore I gaue him straight waye fresh butter/and after that Castoreum wyth wyne/(as is sayd before)and he was healed incontinently. This haue I wrytten/that simple folke maye beware of Lingworthe or whyte nissing powder/with out it were proued before/wherefore the commune people knoweth not. Lyke I my selfe haue sene a strange peddelapotecary minister to the commune people/that two or thre dyed of it. Therfore when one will vse them/he ought not to take aboue the weyght of twintye wheate cornes/wyth a whyt peasebroth. Howbeit for the Lingworthe maye be taken the rootes of Elder pyllled/as is specified before.

To cause
to pbrea
ke vvith-
out payn

Wilt thou cause one to perbreake lightly wythout synarte or payn/take the sede of Orenge/leth that in water wythout salte / and put a litle oyle of nuttes thereto / and geue hym it wyth some course meate/and let him eate well/that the stomacke maye be full. After þ geue him of the foresayde broth warme a good draught:after that let him labour a litle/or els walke/ vntil he be chafed/and then shall he perbreake and cast oute whatsoeur euill corruption he hath in hys stomacke.

The cou
ghe and
the cau-
ses there-
of.

For the cough.

Many wayes getteth a man the cough: somtyme of the brestes misten- peringe/somtyme of a matter that is inward or outwarde of the body. If it

For all the greses and diseases of the bodye.

If it be wythin/as it happeneth oft/that an humoz falleth oute of the head into the brest/thesame is the worst to be healed.

An
mor
the b.

If the cough commeth of heat/then is the vyne rede/and this throte is drye and rough. To suche one ou ght be geuen barly potage wyth butter to be eaten/and Pistana or Barly water to be droncken/ wherein Lycoris is sodden. Geue him also to eat potage made wyth Lettis chapped and sodden in water/ and after that well fryed in butter/thys taketh awaye the cough wythout payne.

The cough that is engendred by colde/is knowen by the whytenesse of the vyne.

He that hath a feruent cough/let him take Peppe/ that cattes delite in/ so much as a Walnut/let him cut it smal and stampe it/and make a taunsey thereof/wyth two egges beaten therein:let him eat this/ and it shall make him whole. Thys taunsey maye he eate when he will/and is specially good for hym that hath a cough/caused of colde.

Or els vse thys medicine:take wyne and oyle of oliue in like quantite/ put thesame into a cruyle/and seth it a litle/stere it together/ and geue hym that to drinke/when he will go to bed/and in the morninge/ so warm as he can suffer it:do thys two dayes one after another/ and thys breaketh the running or mores/and softeneth the cough wythout hurte. It is also good for hoarsenesse/ caused of colde.

The cough doth also ouertake a man by reason of an euell humoz engendred in the liuer or the lightes/and so do fall into the brest:the same must be holpen of this wyse as shall folowe.

An hu-
mor in
the liuer

Somtyme is the cough caused by fozen or outwarde occasions as are smoke/ euill vapors/stinking ayres/dust/colde drinckes/or of drynkinge cold when a man is chafed/or els when he drincketh/it falleth into the wronge throte.

Outwar
de occa-
sions.

The drye cough commeth somtyme/that y patient hath an vncleue pulmen or lightes & throte/& of fylthy matter/y is assembled about y pulmon & the gristels of y pulmon in the cheste/& is ware tough:wherby it cometh/y a man can not cast it out/& getteth somtime a deadly aposteme. When it is now growe to an aposteme/then helpe him with syropes/as I shall teache you here after to mollifye it. Take also diligent hede whence the apostemacion commeth/y thereafter ye maye know how to cure him/ and let this folowynge be the general cure.

Drye
cough.

Take a whit cloth/wet y same in cold water/& strayn it wel out again:thā winde it wel about y patiētes throte. After y take another warm cloth/& wind also threfold about y throte:thys do in y morning/ middaye/& at night/& geue him thys syrop: Take a dishfull of brayded or beatē barlye/foure vnces of resines/& xij. figges wel washē in warm water:put the into a new pot/& take iiii. quartes of water/let the seth halfe an hour. The strayn this/& put the drinke agayn into the pot/& cast into it sixe vnces of suger/ lette it boyle ones/then take it of and stande to coole. Drinke of this when ye wil/ specially in y morning & euen to bedward. Thys mollifieth very wel & causeth to cast out/& maketh large about the brest:also doth it heal y hoarsenesse & roughnesse of the throte. If it wareth thicke/then put more water to it.

Cure ge-
nerall of
apostems
in the
bresta

A drinke

A drinke for the cough/for thyrste and roughnesse
of the throte.

Take a quarte of water/put an vnce of suger therein/and seth the thirde
part of it awaye/strayne it through a cloth/and let it coole/ and drinke
of it so muche thou listest. It is good also to washe thy mouth in the mor-
ninge and at none wyth warme water/and to rubbe thy teth:also to wash
the forehead and temples wyth warme water/this clenseth and maketh the
head lighte.

An other syrop for the cough and apostemacion in the
breste and harte/whiche weakeneth and cau-
seth to caste oute.

Take Violettes a handfull/ sixe leaues of Hartes tounge/ put them in a
clene cloth and in a pot/ to thys putte a quarte and an halfe of water/
seth it untill the thyrde parte be sodden awaye:then presse it through a cloth
into a clene pot/put thereto foure vnces and an halfe of suger/steare it well
untill the finger is all molten.Of thys mayest thou drinke when thou wilt.

If the cough commeth of heat/then is the throte sore/and very dry/ and
the patient is very costyf. The cold ayer doth hym good / when he goeth in
it:for he thynketh that his harte is refreshed and quickened. This same ou-
ght to be let blood in the Epatica or liuer bayne.

But if it is not conueniente to let the same bloode/ then marke whether
hys cough be caused by a hote humoz/and to what parte it floweth/and on
that parte shall ye set bores/for that is good.

For the hote cough.

Gee him to drinke syrope of Violettes/to bedwarde/at nighte/in
the morning/and els when ye will/wyth a litle blood warme wa-
ter. The same cooleth/mollifieth and causeth to cast out: it slaketh
thyrst/breaketh apostemacion/minisbeth the cough / and comfort-
eth the drye and hote harte.

But when a man dyd cough/ and were strayght aboute
the breste and harte/and had heate therewyth/ so
that it were taken for an apo-
stemacion.



Hake a dishe full of Hempe sede/put thereto a litle warm
water / braye it well/ and strayne it wyth warme wa-
ter/so that it become as a thyn parage. After that when
it is colde/geue the patient therof to drinke so muche as
he listeth wythout hurte:the same doth mollifye & coole
very well/slaketh thyrste/ and maketh large aboute the
harte. And it is hood to seth that hempsede milke wyth
butter/

butter/suppe there of wyth a spoune as hote as ye can suffre it / and in thre dayes ye shalbe whole without hurte or payne. It is good also for stich about the hart.

But he that hath a consuming cough/and were greatly trauayled ther: ^{A confu-} wyth/let hym eate at ones halfe a vnce of suger ^{mynge} Benedicti. Then let hym ^{cough.} take thre hoopes of a vessell/the one alwaye greater then the other / & hang ouer them a couerled or tent cloth/tied to the rooffe or plancher/in the forme of a bell downwarde/and aboue narrowe/reachinge wythin a foote to the grounde. Under thesame set a stoole wyth a hole/but sitting vpon thesame/ he maye not reache wyth hys head to the chayne or festeninge. Then take Maloues/Or Detstrawe of eche a great handfull/ and as much of herbe Valeriane/seth thesame in a kettel well couered. After that put them into two tobbes/and put the one vnder the stoole wyth a hole/into the other set thy fete as hote as thou canst suffer it/ and let the vapor strike vp into the and vpon the naked body/vntill thou be fallen into a sweat. If the tobbes vnder the stoole doth cast no more vapor/then laye a hote flintstone therein / so ofte tyll thou be fallen in a sweat: and thys ought to be done in a warme chamber/or hote house. Ye must not trauayl your self to muche/lest ye ware to feble: and also if ye be fat/like ye haue a siege before ye attempt thys dry bath. When ye now do sweate well/then laye you down vpon a bedde in y chamber or hote house: and if ye haue yet strength to sweate more/ do so/ for it is very good: for it weakeneth the harde matter/and maketh easye to be caste out/whereof the cough is engendred. After the bath must ye not go in the wynde/and remayne that nyght in the hote house / or some close chamber/ and shoulde eat som thinge that geueth strength/ and drinke good dringes: the meat must be suche as nourisheth well/as are Detmel gruel/Perfely rotes/and suche lyke. This shall ye do thre dayes one after another/ & y cough shalbe mollified without grefe: and if he had a running in his head / wherby the congeled matter might be hindered to lose and breake/thys shal breake it/and boyde it. Take also oft in thy mouth the roote of the herbe called Pelitory of Spayne or Mustarde sede/chawe them/but swalowe the not: that draweth much corruption doune. If the patient is stronge of complexion/than put a litle Rysinge powder into his nose/to drawe doune the euill humors/and beware of colde.

He ought also holde hys mouth oft ouer a pott/wherein are sodden Rapes or Nauets/that the hote breth or vapor maye go into his mouth / vntill hys face ware reed/and he do sweate: and let him kepe himselfe warme ther vpon. Thus may he do lyke wyse ouer a pott/wherin Appels or Peares are sodden wyth wyne/Alle or Bire.

Item if ye will be ridde of the running/take ix. matches made of bymstone/put them into a pot stopped close/saue a litle hole/make the to burne/hang a clock or some thing vpon thy head/open thy mouth wyde open ouer the pott/and receyue that breth or vapor into it: thys do in the morning and euening/and the running shall breake or fayde.

CThys solowynge is very good for the cough cominge from the lightes.

b

Cate

Of the homish apothecarye or homely physick booke.

Agaynst
the cou-
gh cau-
sed of di-
seased li-
ghtes.

A cough
vvith gri-
pynge.

Cough
of hu-
mors.

Eate a potage made of wheate / water and butter: or els take a dishe full of pure and clene wheate / seth thesame in two quartes of wat. r. / untill the thyrde parte be sodden in. The same broth is good dronken for the cough / for it clenseth the pulme or lightes / and the pypes of thesame / whereof the cough commeth.

He þ hath the greping in his body with the cough / or els shoulde get an apostemacion with the cough / let him take iiii. vneces of a black shepes wool / put þ same as warme vpo his body / as he cā suffer it / iiii. tymes in þ day / in þ morning / at none & to bedward. That mollifieth þ matter / wherof þ cough is engendred / so þ he may voyd it / & taketh away the gryppinge and cough.

But if þ cough did come of humors / descēding frō the head or other mē- bres into þ brest or stomake / the gene him this drinke: Take hony the quanti- tie of an egge / beate thesame with warme water / drinke it as warme as þ canst / in the morning and at even: that alayeth the humours. He must be- ware ye haue good sieges / lest ye get a greping therby.

C Another drinke for the cough / that cooleth and mollifieth very well / and specialle apstemies.

A drinke
for the
cough.

Take Hempsede well beaten / mixte wyth water / and strayned through a cloth / so that it ware even as milk / drinke therof in the nyght and to ward night when ye are thyrstye.

Or els take Rapes or Nauettes as much as a fyft / roste the same wel in ashes / þ they become as weke as a pere / þ reader they be / þ better are they: it greueth not though they be burnt somwhat. The same shall ye eate when ye go to bedde / as warm as ye can suffer it / and lyke wyse in the morninge. This is good also for horsenesse.

The rote of Iris or blew flour delyce sodden in wyne / & dronke in the morning & at night / taketh awaye the coltinesse / & maketh large in þ brest.

He þ cougheth / ought oft kepe his brest in / so long as he can: & if þ do not help him / then let him dayly blow þ fyre to his mouth / & he waxeth whole: if þ do not helpe also / then let him eat rosted figges / wheron is strowed þ pou- der of Nep or Catmint called in Latin Calamentū. But some vse nomore saue foure or fyue Pepper cornes / and chawe them / that taketh awaye the cough.

C Of disease of the harte.

Hartes
disease.

C Ardiaca is a disease of trembling of the harte / when it trembleth / lea- peth and beateth / by reason of the humors / that are gathered within the celles or felles that emuiron the harte: and this ouertaketh the patiente sodenlye / when the humors fall to neare the harte.

If the humors are mixte with blood or colera / that causeth ouer greate heat / then trembleth the harte / and the patient waxeth feble / and thyrsteth very sore / and draweth hys brest heauely.

If the humor be mixt with melancolike blood / then trembleth the hart / and the patient is werry / thyrsteth not / and is faynt: wherfore ought þ hart be hol-

be holpen furthwith/seyng it is the most noblest parte of man.

If the hartes disease cometh of colerik blood/which is hote and drye/ then must he be let blood in the leuer: or els (without the season do hinder it) geue him a drinke made of Cassia fistula/tempered wyth Borage water/ Buglosse water/and Medewort water/called in Latin Melissa.

But if the disease come of Melancolick blood/make him a siege to Dia- ca: taini thre quarters of an vnce in the morning/ & let him walke wel vpon it. The third day geue him pilles de iera picra seuen in nombre to bedward: thesame cleanse the hart from fylth and noiaunce. It were good also to bath and sweate/ yet not to whote/ lest he ware to feble.

Somtyne cometh it of euill heat and moysture/and corrupt blood/ & then doth he sweate sore. The same shall be let blood vpon the left hand in þ veyne of the lightes/and anoynte hym wyth Paulinum/ and oyle of Vio- lettes/and geue hym suger of Roses & light meates. Or els take a good fatte hen/ þ hath ben killed ij. dayes before/ þ she be tender: of thesame seth a quar- ter very well to water/ in a pot wel closed and stopped/ þ no breth can come out of it. Then take it out/ & hold the quarter before the patientes mouth & nose/ & the sauour therof shal comforte and strengthen him very wel/ & lette him drinke a litle of the broth. But if the patient hath taken cold/ then put a litle Cinamon in þ water to seth wyth þ henne/ for þ geueth good warmth. Thys pot oft tyme ought to be putt in a stillitory/ called Balneum Marie/ mixt wyth ashes/ and wel closed/ and ought to seth thre houres/ or more/ vntill euery water be consumed: and marke well whan it is inough.

If a man hath a stiche about the hart/ if it cometh of blood/ or a hote hu- mor/ or a fall or byulung/ than geue him to drinke Endiue water/ Dimpennell water/ Houlbery water/ or els Borage water. If ye haue not the waters/ then seth þ herbes wyth water/ & drinke it. Or els take Borage þ herbe/ chap it smal/ & dight it lyke a thicke potage/ put butter therin & eate þ in the mor- ning/ þ is very good. Buglosse is yet a more souerayne herbe to comfort the harte/ dighted of this forsayd wyle: but þ Borage potage is good for þ stiche about the hart/ specially if one maketh a potage therof wyth the herb of Da- lye/ þ helpeth wel/ if a man were falle or wounded: for it dryneth awaye the euell blood/ & it auoyd from him wyth a siege. Also if a man haue any grefe or heuines about the hert: the let him vse þ herbe/ floures or root of Borage/ or els the water distilled therof or sodden: for it comforteth the harte verye well/ and maketh a man mery.

Stiche a-
bout the
harte.

Of hartes feblenesse or fayntnesse.

That cometh thereby/ whan the fylth is so encreased aboute it/ that it can not expell and cast it from it. Thys fylth is engendred by great sur- feting and excelle/ speciallye in such/ as surfet & labour not/ wherby their sto- mak wareth so full/ þ it can not digest it. Or els if a man had eatē meat euell to digest/ wherby the body is fylled wyth ouermuch wind/ & the hart febe- led/ wherof man getteth manye diseases and inconueniences/ as are scab- bes/ yushes or wheales/ mattering sores/ karnels and the canker.

Faintnes
of harte.

But if thys filling or repletion is in the stomak/ þ marke therby: he bel- keth or breketh much wind byward/ or perbreaketh/ & hath payn in þ head.

D ij Helpe

Of the homish apothecarye or homelye Physicke booke

Helpe thesame of this wyse: Purge hym wyth a drinke of powder of Sene / geue him in the eueninge a quarter of an vnce of powder of Sene / and in the morninge as much / wyth a pease broth blood warme / and that shal cause him to haue a siege. The nexte day after / cause him to sweate in a bath / (if hys strength can suffer it) wth these herbes: Take Valerian / Popular / Hyssele and Otestrato of eche a lyke / and geue him to eate broth and potages wyth a litle saffron / that comforteth the harte. If ye haue no saffron / then take the powder of Buglosse / or els geue hym potage thereof to eate / or cause him to perbreake / and tye hys legges wyth litle cordes / thrust a squill dipped in oyle into hys throte / to cause him perbreake. Or els cause hym to perbreake wth Oken leaues / as I haue taught you before. Or els geue hym ten pennye weight of whyt nising powder / if he can suffer it: Howbeit I wold not gladly counsel it / therfore beware alway of nising powder / if y^e canst forbear it.

The maners of voyding the body

It is to be noted / marked & knowen / y^e great voyding & emptyning of the body is by sieges / by perbreacking / blything at the nose / sweate / floures of w^{me} / r^uning sores / & by letting of blood / which is an abundant emptyning / and weakeneth the body / chaungyng a man his color / & quenchyng his naturall heate / wherof then must the harte nedes ware faynte / as well as of excesse of fyllyng or surffetty.

Soudain alteraciō

A rash or soudayne alteration from heate into colde / stoppeth y^e sweate / and encloseth the fylth wythin the body / whereby a man wareth faynt and feble. It fortuneth also y^e a mā harte wareth faynt of soudayn ioye / & y^e happeneth most to aged folke / whose nature cōsumeth. The harte also shrink to gether by reason of excessiue seare / heuinesse & mischange / or els by astonishment. For great ioy doth the harte so open it selfe / that the natural heat saydeth euen awaye / & then wareth it cold and feble / that men do sometime dye for ouermuch ioye and gladnesse. Somtyme wareth the harte faint / by reason of the payne that other membes haue / for the payne striketh to y^e harte / and troubleth the naturall course the body and entrayles.

If now y^e harte is faint by reason of great emptynesse / then let his face be cooled wth water / pul him by the nose / & scratch him about y^e holow or pit of y^e stomak. But if the emptynesse be in the vpper membes / then binde the nethermost membes.

Nota for vvarmīg and confortyng the hart.

It is to be noted / y^e nothing is better for faintnesse of harte / then y^e a mā put hole saffron in his drinke / & put alway a litle in his broth or potage: y^e comforteth the harte very well / & warmeth a man: lyke wyse also doth Aqua vite / wherein is put hole saffron & then dronke. Or els take euery day about one or two of y^e clock at after none an egge / & rost it / y^e the whyte ther of ware a litle hard: then take the yolke out of it / & put it into a dishe alone / and poure a good ladel full of fleshe broth / and put beaten saffron therein / as muche as though thou woldest salt an egge / put thereto also a litle salte / and drinke it then oute: that same is a greate comfortinge of the harte / and not only the harte / but also the whole body.

Voidnes in the nethermost membes.

But if the voydnesse or emptynesse is in the nethermost membes / then tye hys vpper membes.

And if his head do ake so sore therof / that he thinketh to be raging thereby / then helpe him of thys wyse: Bath him softely / and he shall lyghtely sweate.

Sweate. And yf he hath heate in the heade/then make hym thys: Take an vnce of oyle of Roses/vineagre halfe an vnce/beate the well together/strake thys oft about hys heade / thys alayeth the heate and ragynge of hys heade. Geue hym pilles de iera piera/ and set hys fote oft in warme water/ and rubbe them downward. And when he taketh them out/then let hym rynsch them in colde water/ and laye hym doune and rest: but let hym haue the soles of hys fete vncouerd/ that the euil humors and heate may drawe downward towarde the fete. Geue hym to eate meates confortatiue: howbeit not to muche at once/ vntyll he haue recovered strength. If he be a man/ he must beware of women: for that shulde hurte hym.

If hys feblenesse is come of heate or of vapoꝝ/ helpe thesame of thys wyse: Faintnes of heate. Kepe him from anger or whote meates and from wyne/ wythout it be very well alayed/ and geue hym thys folowynge: Take the karneis of the Pomegranate / and as muche Barley meel/ mixe thesame together/ and make a potage thereof/lett hym eate that. Thys cooleth the harte/ and conforteth it: it is also good for the stomake that is ouerchafed. But yf ye can not haue Pomegranates/ than take in steade thereof Berberis.

If the faynenesse commeth by trouble and colde/ the geue him such thinges as warme him/ and bath him in warme water / to warme him naturally/ and let him drinke good wyne. Take also Saffron / Cinamon/ Clowes/ of eche a quarter of an vnce/ Sugar two vnces/ Aqua vite half an vnce/ water of Buglosse an vnce/ whyte wyne a quarter of an vnce / put these together in a glasse/ and let them stand a day and a night. After that drinke the thre morninges therof fasting/ that chafeth and warmeth the stomake/ and comforteth the patient. And in hys meat ought he to put of the forsayd spices/ and kepe him selfe warme/ and beware of such thinges as coole.

Of all accidentes and diseases of the stomake / and howe it maye be healed.



When the stomake is full/ and can not digest / it is to be marked/ Of the accidences and diseases of the stomach. Tokens of the euill digestion in the stomach. whether the matter indigested commeth of superfluous eatinge and drinke: for that weakeneth the stomake and hys naturall operacion. And these are the tokens/ whereby it is known/ whether the disease commeth therof: the vapors come out of the stomake/ & climbe into the head: or els is hys mouth bitter/ and he is thyrsty/ & hath greate payn in hys eyen. Somtyme commeth the disease by vneasurable and inordinate eatinge of colde meetes/ and thereby is the naturall operation of the stomake altered and weakened: and in the bottom of the stomacke engendꝛe euill humores/ causinge that man can not digest. And these are hys signes whereby this is known: the vrine is whyte/ thick and pale: aboue & in the midde is it clere/ and in the bottom is it whyte as whey of milcke/ synckinge and cleuinge to the bottom as it were corrupt matter. The patiente hath greate payne in the kidneys and backbone toward the lefte syde. He hath also great colde in hys braynes/ whych commeth thereby/ that the stomak and braynes be farre asunder/ and the vapors drawe by out of the stomake into the heade/ and thereby is the colde of the braynes augmented.

d iij If the

If the stomake were full of euell humors/that are hote/and were engedred of such hote meates/as are Garleke/Onyons/Mustard/Pepper/and suche lyke/then are these the tokens of it: The paciente hath greate payne in the heade/he hath greate heate in the leuer/ whyche is by reason of the hote meates that he hath eaten: for they inflamme the leuer/and consume hys moysture. And if the paciente is of Sanguine or read Colera complexion/ and eate suche hote meates/ then getteth he feruente heate/ and burneth lyke fyre: he consumeth his naturall heate/ and getteth an vnnaturall heate in al his body/and at the last getteth he a feruente ague/ called stinkinge febriges/by reason the naturall heate and the natural moystnes which manteyn the body/are consumed.

If the paciente is sycke of the heate/ then muste he beware of all maner of hote meates/and that he eate not muche at ones/ nor surfet. Hypocrates sayeth: Lyke to lyke/misempereth the bodye: and therefore oughte colde meates be geuen hym/ that is hote: and contrarywise hote meates to hym that is colde/to sette the bodye agayne in a frame. Therefore also is it conueniente to geue the patient lyghte meates of digestion/and colde/ to restrayne the heate of the bloode and the read Colera.

And if the disease were of flegma or black colera/or els of surffeting/ the must he be holpen of thys wyse: He ought not to eate nor drinke muche/ but hys meates ought to be suche/as warme & comforte the stomak. He oughte also to eat cofectes of quinces/made with quinces/suger/or cherries/or w sugar & appels:thesame augment and restore agayn naturall moysture.

Item when a man hath hys stomake full of superfluous hote moysture/ of sanguin or reade Colera complexion: then must the euill humors be digested and prepared wyth anye of these drinckes/whyche ye can best gett. Take Barlye halfe a pounce/ thre quarters of water/and seth them to the fourth parte/then strayne it/ and put therein the rootes of Succorpe two vneces/Fenel rootes an vnice/ Mayden heyre/ Endyue of eche an vnice/the herbe Buglosse/the herbe Borage of eche half an vnice: poure ouer thys the foresayde Barly water/and seth the fourth parte awaye/and then strayne it agayne/put an vnice or an vnice and an halfe of suger to it/ and geue the patient to drinke of it in the mornyng and euenyng. And when the matter beginneth to be ready/then purge the stomake of thys wyse: Take electuarium de surco Rosarum thre quarters of an vnice/a quarter of an vnice Diaprunis laxatiui/Cassie fistule extracte halfe an vnice/Hony of roses half an vnice/water of Buglosse/ Borage and Endiue of eche thre quarters of an vnice. Mixe all this together/and geue the patient the one half at euening/ and the other in the mornyng in the dawning/let him walk vpon this/ and not lye doune agayne vntill nyne or ten of the clocke: for assone as the hote moysture is prepared and digested/then is she easy to be caste oute/and wyded. And if the patient sweate muche/then is it to be marked/that the bodye is full of superfluous humours:and wyth digestyng of the humours/ according to mans complexion/is he cured and made whole:and this aforementioned drinke and purgacion is the digestion and auoydinge of suche fylth. After that ought some conserues and Electuaries be ministred to him.

The stomake doth somtyme wābel & is quasy by reason of a heate/that is en

is engendred by vndigested meates/ or vnwholsom meates/ and the vapor thereof beateth vp into the head. Thesame disease happeneth somtyme of rawe humors in the stomake/ and if ye take the patient by the body/ then is it outwardly weake/ and yet feble. Geue to thesame in the morninge halfe an vnce of Diacarthami/ or els geue him halfe an vnce of Electuarij de succo rosarum: thesame clenseth the rough moysture out of the stomak.

But if the stomak doth wamble of Melancoly/ then is hys bodye hard and drye/ when a man gryppeth thereon. He that hath that disease/ ought to anoynt the body wth oyle of oliue/ wherin are sodden fenkel seede or kummin.

If a man had some euell matter/ vpon the mouth of the stomak/ whiche he wolde gladly vomite out/ or els dyd perceyue/ he had muche synny fylth within him/ & wold sayne be rid therof by perbreakeinge: or that his stomak did wamble: let him take grene Oken leafe in hys mouth/ and chaue it. If ye can haue no grene leafe/ then take a drye or seer oken leafe/ and lape it in water/ and then put it into thy mouth. Do this twise/ thysse or foure times/ and it shall drawe much synne and fylth. And if he hath any matter within him/ then doth he cast it out by perbreakeinge. Or els take a litle springinge water/ and vinegre of lyke quantitie/ and drinke thereof as muche as an egge conteyneth.

If a man had gotten vnlustynesse/ that he had no appetite to meat/ and waxeth heuy & faynt/ nether can tell wherby it commeth/ nor yet hath great heat: then is nothing better for him/ then that he take thre hennes egges in the morning/ and let them be thorow warmed. After y^e let him breake them vp/ and take away the whyte therof/ and suppe out the yolkes/ and drinke therevpon a good draughte of wyne/ and faste thereon vntill the eueninge/ & walke somtyme: y^e consumeth the euill humors/ whych cause vnlustynesse.

To anoynt
de quali-
uesse and
euell ap-
petite:

But if he had gotten this vnlustynesse after meate/ then let him eate no more after that vntill the euen/ and then lette him eate a thymie pappe of oetmeel/ made wyth wyne/ and let him drinke litle/ for that is good. And when he will go to bed/ then let hys fete be rubbed wyth vinegre/ wherein is sodden woz: mwood: thys wil happely cast him in a sweate/ that were very good.

If the vnlustynesse commeth by aduersitye and heuynesse/ then is he ho-lye disinade and heuy/ and all what he doth/ that greueth him. Thesame muste be cured of thys wyse: Lette him resorte oft wher myrth is vsed/ and eate meates good of digestion/ and in all hys meates lette a litle saffron be put: for that comforteth the harte/ but it causeth vnluste in the stomacke/ therefore oughte but a litle be put therein/ yet causeth it good blood/ and reioyrceth the harte.

He that hath an vnnearurable lust to meate or drinke/ the same hath also somtyme vnnearurable sieges: for the meat goeth oft from him not well digested/ seynge the stomake nedeth not ouermuch meate/ to digest well/ & that it leaue not at the last euil humors. Thesame ought to drinke good read wyne/ and eat meates that do not overchafe the stomake.

Gredy-
nesse to
meat and
drinke:

They that haue many cold humors in their stomake/ let the same eat fasting rawe onyons wyth salte and course breade. Garlike doth also consume superfluous humors in the stomacke/ and helpeth it to digeste: wherefore

Cold hu-
mours in
the sto-
make:

Of the homish apothecarye or homelye Physicke booke

it is good for labourers/that drinke much water/and eate colde meates: it driueth awaye also the dropsey.

But if the stomack had ouermuch slimy humors in it/then oughte it be losed wyth Diacartami/ or pilles of iera picra. But if it hath ouermuch heat then purge it wyth Electuarium de sacro rosarum/ in the morninge / wyth a peasebreth. And after two or thre houres geue him yet peasebroth that is not salted nor sauoured/and let him walke / and not lye doune if he haue so muche strength. He maye also eate grene ginger agaynst a slimy stomake/ the same warmeth it/and maketh digestion. Or els make a potage of yong Nettels/thesame warmeth the stomake/and consumeth euill humors in it/ and causeth good digestion. Grene Calmus doth lykewise eaten in the morning and euening/and purgeth the stomack.

But if it is in winter/then eate in the morning and eueninge Anis seade vpon breade/dipped in wyne/thesame clenseth the stomak from slime/ and maketh good digestion. S. Johns berries called in Latine Berberis / slake thyrste/ specially that commeth of Colera or the gal/and stoppe the fire/and make appetite to eate and drinke:they be good for the quauering harte / refrayne vomitinge/and are good eaten agaynst blisters or reed pustuls / agaynst the pestilence/ specially when they are rype/stamped and strayned through a cloth/and sodden to the thynknesse of a pappe: kepe this through the whole yeare/and take therof a Walnut shell full at ones.

¶ When a man can not sweat/or els sweateth ouermuche/ howe that maye be caused/ or refrayned.

Of swea
tinge.

Cure.

Some men sweat muche/and when they sweat not/ then are they euill disposed/and fynde none other grefe nor diseale anynge the. This sweate must be wythstande / or els maketh it the membris feable/ and dryeth hym wythoute his knowledg. He that doth so sweat/be sure that it is a token that he is full of euill humors/wherwyth he is chafed and warmed/that he must nedes sweate. Thesame ought to be cured of thys wyse:he must be purged/after that ye perceyue hys complexion: and when he is in purgynge/ make hym a bath/to drawe furth suche humors of thys wyse:

Take a pounce of Gentiane rootes/slice them as small as grotes/putte them into a litle bagge/put thereto two vnces of salt/ and eyght quartes of water/and let the Gentian be well sodden:and if thou nedest more water/ take more of the fyrste water. In thys bathe let him bath sixe houres in the morning fresh and fasting/ or accordyng as he can suffre it. And if he would gladly eate or drinke/let him boldly eat a suppe/and drinke ones / to make hym stronge. When he hath now bathed ynough/then let him lye doune to bedde/and rest or slepe well:and if a sweate came vpon him/ wythoute procuringe/that were very good for hym/and that he might euen so rest or slepe a litle. Then let hym eate that/wherto his minde standeth best/whether it be Chekens or Dollets sodden or roasted/Ryys potage and other good potages. He must be sober in eatinge and drinkinge/lest he take a surffet / and the stomake be stopped/whereof is caused a lothsomnesse to hys meat/ and conse-

consequently the yalow iayndes or other disease / for the whiche he nedeth not to bath any more.

C Of sweatynge.

One maner of sweate is naturall / the other unnaturall. The naturall sweate commeth by it self / so that a man sweateth ouer all his bodye / and se that his nethermost partes are warme / and that his sweate is warme / and that man wareth not faynte of it / ye he resteth better after it / and is lyghter than before. This is a token / that that man hath many humors with in hym / and that hys nature is so stronge / that it can expell and dryue oute the same humors / and therfore is sweatinge for suche one. They are also naturall sweates / when a man goeth in hote houses that are not ouer whote / and that man doth than begynne to sweate : or els when one batheth in waters that are not ouer hote / and that he beginneth then to sweate aboute the head and eyen. Thys ought not to be restrayned / for it is wholsome. Or els is it a naturall sweate / when a man laboureth measurably / and is not so sore chafed therewith. All these are good and holssome / for they dryue awaye from man the superfluous humors.

Two maner of sweates naturall and vnnaturall.

The unnaturall or euell sweate is it / that commeth towarde the euerynge / and is colde / and waltereth only about the harte. The same though it be not good / yet is it not so greatly to be wythstande. But when a man hath a greete disease or febleness / and a colde sweate breaketh oute onely aboute the nose / that is a very deadlye signe / specially when the nosegylles open and close scarcely / and the nose wareth sharpe.

Tokens of death.

But when he sweateth onely aboute the harte / that is somtyme a token that a man is verie contrarie to hys nature / and that the heate is inward in hys bodye / and nature oute of frame / and the pores (whiche are the issues of the sweate) stopped / whereby nature is not stronge enough to dryue oute the sweate through the skynne. Besyde thys are those naturall sweates / when men sweate muche euerye daye : and that cometh therby / that men haue ouermuche moistnesse or humors wythin the / and that must be abated then and letted.

These thynges cause to sweate wythoute daunger : The floures and herbe of Camomille / or els Malowes / putte them into a close cobbe / and make a bath so / that the vapoꝝ maye stryke vp into the. And suche a bath is good for them / that will not gladlye wet theyr fete. Lyke vertue also hath Fenell / Pennyreal / the floures of Hoppes / Bianck bysne the toppets of the floure / Salnye or Sage wyth the floure / Smalage / and wild Clarye / called otherwyse Oculus Christi.

Things causyng to sweate

C A good bathe for them that haue taken colde.

Of thys wyse oughte they be bathed drye / whiche haue taken colde / before

Of the homish apothecarye or homely physick booke.

before they do bath in water: Take Bugworthe / Sauge / Fenel / Pennyreal / of eche a hand full / choppe them small / and put them into two bagges / seth them well / and make a sweating therewith when ye will bath. And when ye will bath / then wet a long cloth in colde lye / wringe it well oute / and tye it about thy head. Then put the water that the herbes haue ben sodden in / into a tub / and set thy fete therein / as hote as ye can suffre it / and lay one of the bagges vnder you / and sitte thereon / and laye the other vpon youre shoul- make / retchynge doune tyll youre priuie membes: but looke ye bathe not to hote.

Floures
causing
to sweate

These floures cause sweatinge also: The floures of Almondes / Cheris / Violets / Langedbeiff / Whyte poppy / Whyte lillies / Benes / Corles / great Malowes / or Holy hockes / Filbertes / Blew lillies / or Appels. Of these floures maye ye seth some in water / to make a sweatinge bath / or els seth them in a bagge / and presse it well oute / and laye it as hote vpon your body as ye can suffre it / and tye an other bagge aboute thy fete / for that shall cause you to sweate so muche the soner and wythoute hurte.

Sweating
herbes
hote of
complexio

These herbes folowynge are of warme complexion / and cause him that is colde of complexion to sweate lightly: Take Pennyreal / Lauender floures / Mustarde floures / Coussoppes / Sauge / Bugwort / the floures of Ele- campane / the leaues of Loxel or Baye / Selandine or the floures of it / and fitches: all these / or part of them maye ye seth in half water halfe wyne / and mayest prouoke sweat therewith / as is sayde.

Herbes
causinge
to sweate
lightly.

These herbes cause to sweate lightly: Malowes / Holyhockes / Brank- bysine / Boudens tonge / the rotes of whyte lillies / Longeworte growynge by Okentrees / Louage / Pelitory of the wall / Hillefople / the herbe of Vio- lettes / Lettis and the floures of Hathorne.

To sweate
easily.

Thys folowynge causeth to sweate easely / nother nedeth a man to be co- uered therefore the more: Take the leaues and floures of Elder tre / the lea- ues of Lilies / of eche two handfull / put the same vnder the patientes shites / and let hym lye vpon hys back vpon the herbes / if he fall a slepe there on / he shall sweate.

An oint-
mente to
cause to
sweate.

Thys folowynge causeth to sweate also: Seth Nettels in oyle of nuttes / anoynt hym well therewith at night / that it maye strike in through y skin / and after hys slepe toward the morninge shal he fall in a sweate. Also if a mā taketh Rue or herbe grace / Salt and vinegre / and rub the patients hands inwardly / and the soles of his fete / whan he will go to bed / in the morninge after his slepe shal he fall to sweatinge.

A bath
to make
fruitfull.

Thys also causeth to sweate: Take a white and harde dogges dounge / braye and syft thesame through a cloth / of that take as muche as a filberts shell can conteyne / putte to thesame as muche Detmeel as two egges can holde / and a dish full of Vinegre / and fource tymes as much water: make of thys a thynne broth / and geue it the patient to suppe to bedwarde / and he shall sweat continently: and that sweatinge is souerayne good for them that haue feruent heate / as in a pestilence or feruent ague.

If ye will make a good naturall bath / that chafeth and warmeth well / and warmeth also baren women / that they become fruytefull: Take thre quartes of the rootes of Sloes / or sixe good handfulls / cut them small / and seth

seth them vntill the water wareth reade: put thereto a pounce of Alumne/ and halfe a pounce of Brimstone beaten to pouder/ but lette these be put oztied in a cloth.

We must knowe also/ that if a woman were soze colde/ then take twyse as manye rootes/ nether must anye other water be putte thereto / then the same that is sodden wyth the thre forsayde thynges. It is good also to put thre hande full of salte into the kettel where they are boyled. And she muste beware of takinge colde/ and vse meates that warne.

If the man be colde of complexion / then muste he bath therein also / for the woman becommeth so muche the moze fruytefull: for when a man batheth wyth a baren woman / they ware so muche the moze abler/ and she the moze fruytefull. It were good to take the foresayde rootes of Slo: s/ as muche grene flaxe wyth the rootes chapped small / and bounde together in a bagge / and than laye that bagge behynde vpon the womannis backe/ as warne as she can suffre it: and whan the bagge wareth colde/ to warne it agayne in the forsayde water/ and laye it agayne to hyr bodye in the bath. Thys muste be done ofte/ for there worth is hyr matrice o mother chafed/ and made apte to conceyue and be fruytefull.

CHowe a man maye be restored agayne that hath lost hys strength by sycknesse.

If a man were become verye weake and feable by reason of a longe sycknesse/ euen that he semeth to be consumed/ nether can he recouer / then take twentye olde cockes/ dresse and dighte them as though they shoulde be eaten/ seth them in the thyrde parte of a tonne of water/ stampe them in a morter/ so that the bones be al to byrled and make a bath thereworth/ and let hym bathe therein. when he hath bathed inough/ laye him to bed / and reste.

Oz els bath hym in Ferne oz brake/ for that restozeth y fenowes to their former strength/ and comforteth the patient. The Ferne ought to be chapped small/ and put into a bagge/ and to a meane basket ful/ must ye take the thyrde parte of a tonne of water.

Thys bath folowynge is good for them that haue ben longe sycke/ oz whose mary in the bones is corrupt/ oz els their bloode in the veynes is corrupt and become noughte/ by reason of colde: for it is a stronge bath/ and is the bath of Maister William of Wallis.

Take Sauge/ Rue/ Wormwoode/ Betonye / Reed mynte / the rootes of Nettels/ Wyldc Mergerum/ Mugworthe/ the herbe of Strawberyes / the sede of Nettels/ Louage / Juniper/ whereon are manye berries oz cornes/ of eche a hande full. Chappe all these small / and put them in two bagges / put to them halfe a pound of Bayeberryes / and a pounce of beaten Brimstone/ parte them (I saye) into two bagges/ and seth them well in water / as muche as is conuenient / and bath thre dayes therein/ nether putte anye moze water thereto / and bath in the morninge fastynge / so longe as ye can endure it. After that seth the other bagge also/

A restoz-
ringe of
mans na-
turall
strength

Another
restozing
bath.

also / and do as before : thesame strengtheth the lymmes / and geueth them force.

A good drinke that strengtheth the hart and all the mem-
bres / if a man drinke halfe an egges shale full in
the morninge and eueninge / wyth as
muche good wyne.

A drinke
to stren-
gthen a
man.



Take the beste Aqua vite that ye can gette / take also a pece of fyne
golde / make it gloyng whote ix. tymes / and quenche it agayne /
the more ye quenche it / the stronger wareth the water and bet-
ter / put into thesame Aqua vite half a quarter of an vnce of saffron /
and a quarter of an vnce of Cinamon both beaten / let them stand four day-
es well stopped / and steare it euery daye ones / but when thou wilt take it /
then let it stande still vnstired / that it maye be clere. Thys water warmeth
the colde stomacke / geueth strength to all the membres / specialye to aged
folke / that haue ben ouerlonge sycke / whose strength is consumed : for it co-
forteth and strengtheth the hart out of measur.

Another drinke comfortinge the body and purginge.

A drinke
cōfortig
the body

Take two vnces of Aqua vite / mixe pouder a quarter of an vnce / let
them stande fourteen dayes. After that presse it out through a fylte / and
take therof euermore fastinge a quarter of an vnce wyth an vnce of wine.

But if ye will refreshe the body / then take a quarter of an vnce of iera pi-
ra / and laye it in Aqua vite as before / and drinke thereof fasting thre drop-
pes / and take a litle in your hande / and put and rubbe it into your nose / and
drawe the sent ther of by into your heade. The water of Buglosse dronken /
is good for them that be sycke at the harte / or els the water stilled wyth an
olde henne / thesame geue him to drinke that hath lven long sycke / and is fe-
ble : for it geueth hym good strength / and it must be taken in the morninge
and eueninge.

These meates strengthen well the foresayde diseased / namely / Hartes fe-
te / Does fete / Bulles fete / or any ruder beastes fete. The elder these beastes
be / the more do they strengthen / and they must be sodden so long / till the bo-
nes fall from the fleshe / and strowe beaten Saffron vpon them.

Item a good bath and naturall / for it draweth furth euil
heat / and strengtheneth well.

A bath
to draw
out euil
heat and
to stren-
gthen.

Take Heeth or Lynge / Denyreal / Wormwood / Sauge / Fenel / of eche
a handfull / put it into a bagge / and laye it into a kettel that it maye be
thorow hote. And whan ye bathe / than sit vpon the bagge : howbeit ye nede
not to put it agayne into the kettel / for the water should ware to stronge.

A verpe holosome confection to strengthen a diseased
of the foresayd sycknesse.

Take

Take the best Grapes that ye can get / putte them into a kettel / stampe them / and make wyne of them: seth that well aboute an houre / steare it / and strayne it through a copper strayner / after that strayne it through a finer strayner / and seth it agayne / that it ware as thicke as a thicke pappe / and steare it tyll it be colde / cutte it than to small peces / and putte it into a pot that is glased / and then is it made redy. The staler it is / the better is it / and maye be eaten what tyme a man will.

A confession to strength.

Kowe mylke and Rice sodden together / strengtheneth verve well / or Meates els a thicke potage made of grene Persely and fleshe / or els wyth Perselye and a good Hennes broth: thesame strengthen very well: Lyke wyse doth the mary of Hertes / Koes or rudder beastes / Drawen out of the bones / sodden and eaten.

Meates to strengthen.

If a man were wholly febled and abated / and coulde take no maner of sustenance / it were good for hym to drinke warme woman milke / or els to sucke a woman / specialllye in the morninge: thesame doth strengthen and comforte the harte very soze and all the membris / and causeth good blood: But if he could eate fleshe dighted wyth the floures of Bozage / that were a souerayne thyng.

Another to strengthen.

Or els take an olde Henne / let her be dressed as is conuenient / putte her into a pottel pot of tyne well closed or stopped / put a goblet of wyne there: to / and halfe a quarter of an vnce of beaten Saffron well beaten and steared wyth the wyne: sette the pottel pot in a kettel wyth water / and laye a stone or some weyghte vpon the pottel pottes lydde / and let it seth two houres continuallye. Then looke whether the henne be fallen a sunder / for then is it inough: if not / lette it seth better. Thys sauoureth very wel / and geueth great strength. If the henne be litle / putte so muche the lesse wyne and Saffron to it.

If anye man hath lye long sycke / whereby he is wahren colde / let hym take a hande full of Buglosse / and seth it well in a quarte of wyne / strayne that iuyce through a cloth / and drinke thereof in the morninge and eveninge: thesame geueth naturall warmth / and comforteth the harte verve well.

He that hath hys legges colde by reason of longe sycknesse or age / lette hym take halffe a bushel of Dotes / and seeth that well wyth two quartes of water / and one quarte of wyne / tyll it be halffe consumed / and ware browne in the kettel / steare it well / lest it burne. Putte thys into a softe sack or pilow bier / halfe an elle longe and broade / and wrappe hys legges and sete therein / as warme as he can suffre it: do thys in the morninge and eveninge and none of thys wyse maye he be chafed agayne in thre dayes / and wythout daunger.

A Stouff or bathig of colde legges.

Of all accidentes of the Lyuer.



Any diseases come from the Lyuer / as Stopping / Rottinge / Inflammation / the Balow jaundis / the Dropsy commeth also there by / that the Lyuer can not digest / and that bloode that she should sende

Diseases caused by the lyuer.

sende into the membres/ is turned to water: the membres are out of theyr frame/ and haue no due operacion/ by reason of the Lyuers disease/ that is/ that the veynes comminge from the lyuer to the stomacke/ do geue euell heate: the same heate dryeth or seereth the stomacke/ so that he getteth luste to drinke colde water/ and that causeth the stomacke to digest euill/ and causeth dropsey. For the lust of colde water/ weakeneth the digestion wholye/ and the bloode that the lyuer shoulde sende to the vynes/ is mixte wyth cold water/ by reason of the indigestion/ and so is parted through out al the membres/ and therof swelleth man/ and getteth the dropsey.

Of the
Splene.

Otherwyle commeth thys disease of the Splene/ that it can not digest the substance/ whyche the Lyuer hath ministred and sent to hym/ and that is Colera nigra: the same bloode dothe mixe it selfe farther into the other membres/ and therof swelleth a man.

Of the
kidneys.

Somtyme is it occasioned of the Kydneys/ or that a man bledth to muche at the nose/ or somtyme that a man is to muche bounde in hys bellye/ and can haue no sieges.

Somtyme of superfluous bloode/ whyche lyeth hardened and vndigested in the lyuer/ the same doth mixe it selfe into all the membres/ and causeth them to swell.

Remedy
for the
lyuer.

He that is diseased in the Lyuer/ helpe hym of thys wyse: Let hym beware of all meates chafynge or whote of complexion: for chafynge meates to scaulde the lyuer/ and bringe it oute of hys complexion. Wherefore it is requysite to set the Lyuer agayne into hys former digestiue power/ wyth medicines competente to it: that is/ that he be purged of Colera/ Blood/ and black Colera. It is reason and requysite in all diseases/ to mollifye the disease/ wyth thys syrop or confection/ before a purgation be ministred to hym.

A confection
to
mollifye
diseases.

Take the rootes of Fenel/ Percelye/ of eche a handfull: the herbe and rootes of Malwozte and Valeriane/ of eche an vnce: the sedes of Fenel and Anis of eche halfe an vnce: water two or thre quartes. Bruise the rootes/ and let them all stande styppinge a nyghte/ and geue the patient to drinke there of in the moynynge and euenynge/ at euerye tyme thre vnces/ mixte wyth water of the floures of Elden or Boure tre/ and after that purge hym wyth Dia prunis laxatiuo/ an vnce at ones/ and that shoulde be ministred to hym after hys fyrste slepe/ and he maye slepe safely there vpon.

Item to purge one easely/ wythout daunger/ that hath a hoate disease/ in a chafed Lyuer of a whote ague or other disease/ geue hym in the moynynge halfe an vnce of Electuarium de succo rosarum/ thre quarters of an vnce Cassie filibule extracte/ water of Endiue/ the water of Colander or Maydens heyre/ of eche an vnce and an halfe: mixe them together/ and geue hym it in the moynynge/ but he maye not slepe there vpon.

Geue hym for a confortatiue Diarrhodon abbatis.

Malwozt dronken refrayneth the waterish moysture in the bellye.

Nothynge is better in the worlde for the Dropsey/ then to drinke the iuyce of Blew lillies rootes an vnce or an halfe/ wyth two vnces of whay: or els the roote sodden wyth wyne/ and droncke in the euenynge and moynynge

nyng/thesame enlargeth the brest/and taketh awaye fetching of the brest
wyth payne/wherwyth they that haue the droppe/are payned.

C Of the yalow laundis.

Ictericia is the yalow Jaundis/and alteration of y naturall color of the
uer / somtyme from the Galle/ somtyme from the Splene. The iaundis
commynge from the Lyuer/ is caused two wayes: ether by mustemperat-
nesse of heate/ or by stoppyng in the lyuer. The iaundis caused by mustem-
peraunce of heate/ is of two sortes: somtyme wyth apostemacion / som-
tyme wythoute apostemacion. But if the iaundis commeth by a waysting
wyth apostemacion/ then are the signes in a man strengthynge/ trembling
and a payne in the ryghte syde / a consumption of the whole bodye / and
minishynge of the strengthe and the digestion / the water is as reade as
bloode.

Of the
yalowve
laundis
and the
causes
thereof.

The iaundis wythoute apostemacion hath no consumption / streyn-
gthynge/ nor tremblyng / and they haue also the commune token of ya-
lownesse in theyr eyes/ the face yalowe/ pale or grene/ the water reade and
bloodye.

Fyrste ought medicine to be geuen for the apostemacion/ if the iaundis
is wyth an apostemacion/ that it be fyrste taken awaye/ after that shalbe ta-
ken awaye the waystinge comming by the heate.

C A true medicine for the Jaundis.

Take a handfull of Cherye leaues / seeth them in a pinte of milke/ that
it boyle well/ strayne it/ and drinke a good draught thereof to bedde-
warde and in the mornynge fastynge/ and the iaundis shall auoyde from
you by siege. Or els drinke in the mornynge and euenynge thys folowynge:
Take the wood of Berberis/ pyll the bypper shell wyth the leaues from it/
and take the seconde shell that is yelowe: putte thereof as muche as a wal-
nut in a cloth/ and seeth it wyth a pinte of water/ that it be well boyled/ and
let it coole/ and then drinke it. This hath ben experimented/ put thereof also
in thy drinke.

C Agaynst the desperate iaundis.

Take two handfull of the roote of blew Lilies/ cutte them small / and
seeth them in thre quartes of water foure houres longe: and when he
will go to bed/ wett a syne shete therein/ that it be well wett/ folde it toge-
ther/ and wynde it all ouer and ouer the pacientes body/ euen the head al-
so/ when he goeth to bed. If he sweate/ then draweth the iaundis into the
shete/ and waxeth yalowe.

Wym that the yalow iaundis taketh/ is wel perceyued by hys eyes/ han-
des/ soles of the fete/ and the yalow colour of the whole body.

e ii

C Agaynst



Take Celidony both the herbe and roote/chappe it smal/and when ye haue a pottel thereof/seeth it in water/and let it be well couered / that no vapor maye go oute / and make therewith a swea-tynge bath/and if ye sweate well/the iaundis shall auoyde by it.

¶ Another true and hurtlesse science for the iaundis.

Take the seede of Ancolie or Alcolie beaten to powder/a quarter of an bnce/put thereto beaten saffron a peny weyght/ and an vnce of vinegre/and two vnces of water of Celidony / steare them well together: thesame shoulde be dronken fastynge or to bedwarde/and drinke not after it. The same driueth out the iaundis by the vyne harmelesse. In the mornynge draughte putte suger/that maketh it good. It maye also be mixte wyth as muche Southisleen water/as maye be droncke at ones: or take the floure of Cicchoze and rootes/and seth them in half wyne/halfe water/and drinke therof fastynge/and at euen.

¶ Yet another medicine for the iaundis that is rooted/or els hath infect the eyes and skinne.

Take the herbe of holes/burne it to ashes / and of them make a lye/and wash thy therewith: wet also a cloth therein/and winde it warme about thy heade to bedwarde: do this eight dayes continually/ and the iaundis shalbe drawen into the cloth through the heade.

¶ Another true medicine for the iaundis.



Beat the carnels of Peaches small / put vinegre thereto/ so muche that it ware a thynne broth/drinke that what tyme ye will/ a specially fasting/or to bedwarde/but ye maye not drinke after it: that breaketh the iaundis/lyke wyse do the carnels of wild Almondcs.

Iaundis
vvith col
tiffnesse.

If one had the iaundis/and were so bounde in hys belly/ that he coulde haue no sieges / then make him thys solutoyre. Marke whether he haue a heate / then geue hym to bedwarde halfe an vnce of Viol syrop/wyth as muche colde water/and geue hym in the mornynge halfe an vnce of Electuarium de succo rosarum / tempered wyth a warme Hennes broth/or a broth of Calues fleshe/or els a broth of whyte Peasen/and let him drinke a good draught after that.

But if the heate nor bitternesse wold go awayne/ then geue hym fasting a quarter of an vnce of Rebarbara/wyth an vnce and an halfe of water of Moulberryes/and the next daye let hym blood in the Lyuer beyne/ and let hym beware of all meates that warme. Geue hym somtyme warme water into hys mouth/to washe it there wyth/and afterward cold water/ to refresh it: do thys in the mornynge/and let hym wessh his handes lyke wyse. Or els let him drinke distilled water of Hertcs tounge/or the herbe sodden in water/

water, thesame is good Dronken agaynst the iaundes/for the heat of the ly-
ner. Or els take the pouder of Ancolpe sede/and beaten saffron/ of eche a pe-
ny weight/and halfe an egges shale full of wyne/and as much water/ and
as muche vineg: e: mire these v. together/and drinke that to bedward/ and
in the morninge fastinge: thys helpeth very well/and is experimented.

¶ A good pouder for the iaundis.

Take the skynne of a Venues matwe/washe it saye wyth wyne/dye it/
and make it to pouder. And when thou wilt ryls from the bozde or sup-
per/then suppe a pece of bread in wyne/and put of that pouder theron / and
eat it to bedwarde/and in the morninge fastinge: thys is a souerayne thing
for the iaundis in the stomak.

A pou-
der for
the iaun-
dis.

Or els take earth wormes so much as halfe a walnutt/cut them small/
and braye them wyth a litle wine or water/so that ye may swalow it: drin-
ke the same fastinge/and hold a slyce of bread tosted with salt warme before
thy mouth/and drinke Endiue water therebpon: mire wine also and wa-
ter of Endiue together/and drinke that to bedward.

He that hath the iaundis vpon the tonge/or that his tounge were dye or
hote/let him take Bsyllum/that is to saye Fleewort/as great as a filbert/
let him put it in a fyne cloth/and laye it in warme water thre houres long:
after that let him strake hys tounge therwyth other whyles / thesame dra-
weth out the euill heate/cooleth the tounge / and taketh awaye the bitter-
nesse. Lykewyle doth Sauge layde in colde water/and layeth alwaye a
freshe leafe thereof on it. A Plantayne leafe layd in colde water/and so laid
wett vpon the tounge/do lykewyle: for it cooleth the mouth/ and taketh a-
waye the bitterness. But if it were winter/and ye could not haue the her-
bes: then take litle flynte stones/laye them in water/and do as is sayde be-
fore.

He that hath the iaundis so feruently and sore/that he can nether tapste
nor drinke wyne or good drinke: let thesame drinke Barley water at all ty-
mes/for that alayeth the heate of the iaundis and gall/and nourisheth wel.
And if he can eat no meate/ yet let him eat a pappe of Barly sodden wyth
water and butter/and let hym vse that/ vntill he can eat other meate: and
let hym drinke also water of Lillies/or Jlopp/or Buglosse.

There is an herbe called Herbe of iaundis/it is so right grene as grasse/
and hath a longe stalke/and longe leaues/fashioned lyke Esula/ saue that it
hath no milcke/ as Esula doth. Of thys herbe take a hand full/and a quart
of water/ seth them well: of thys water let the patient drinke in the morning
and eueninge/and temper hys drinke therwyth: thesame breaketh and dri-
ueth awaye the iaundis sore wythout grese/so that it is percepued in the v-
rine. Or els take the sede of Ancolpe or Accolpe the weight of twinty whea-
ten cornes/ mixt wyth two egges shales full wyne/ drinke thesame fastinge
in the morninge/and as muche to bedwarde: thesame driueth the iaundis
strayght waye from you in the vyne.

If the iaundis were rotted in a man/and had therewyth heat/ thyrste &
a stiche/ then take his shyzte or smoke/and wett it in his oune vyne or cham-
berlyne

Of the homish apothecary or homely physick booke

berlye/wyngie it well out/put it on hym agayne/laye him agayne to bedde/
and couer him warme:then draweth the iaundis out into his shyrt or smo-
ke/and his skin and smoke shalbe as yelow as a quenche:and this must he
do thys. Thys maye be done also/if the lyuer were inflamed.

It is good also for the iaundis/to strake the weast of the handes verye
well wyth warme wyne/in the morning/at none, and eueninge: for it dra-
weth the iaundis from the stomake.

¶ Of the diseases of the Lyuer.

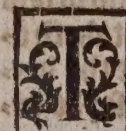
¶ Of inflamacion of the Liuer.

Inflama-
cio of the
lyuer.

Somtyme is the Lyuer diseased of hys oune faute or vice: somtyme also
by other membris. when it is diseased of it selfe/that is somtyme of heat
or colde/somtyme of superfluous moysture/or els of dyuenesse or droughte/
where of the lyuer and bladder get great hurte. when it is so diseased/then
let the patiente at the lyuer veyne in the arme:or els lette hym bloode in the
small toe of the ryghte foote. But if he hath eaten/then lette hym blood by
the litle finger vpon the hande/and geue hym to drinke barley water. Let
hym eate no fleshe/noz chafynge or inflampnge meate/no salte meate/ none
olde baken breade/no egges. noz none vndigestible meates.

¶ A good pouder for the hote lyuer/hote stomake
and for the hote ague.

A pou-
der. for
inuarde
heate.



Take fyue vnces of beaten or grounde barlye/mixte wyth Endiue
water/put thereto an vnce and an halfe beaten Coriander/ stiped
before in Vinegre/and a quarter of an vnce of Anis sede beaten/
foure vnces of suger:the same must be eaten wyth breade/dipped
in wyne in the morninge fastinge/after meate/and to bedwarde:it causeth
also an appetite.

He maye geue him also confect of Cherries in the morninge/ and let him
fast thereon sixe houres. Geue him Sorrell iuyce to drinke/thesame cooleth/
and alayeth the heat of the lyuer and thyrste / or els geue hym water dis-
telled of Sorrell/thesame cooleth and alayeth the thyrste wythoute daun-
ger.

¶ When the Lyuer is inflamed.

Inflama-
cio of the
liuer and
the reme-
dy ther-
of.



When the lyuer is inflamed / take Oken leaues/make thereof
square pyllous / as greate as a heade / and laye one to the ryghte
syde:and when thesame wareth hote/take it awaye / and laye an
other that is freshe thereon. Thys maye ye do day and nyght/and
that draweth the euell heate out/cooleth the lyuer naturally. Or els wett a
cannefas in Endiue water/wyngie it out/and laye it vpon the lyuer. Eate
also the Lyuerworthe that groweth in moystye marishes or standinge wa-
ters / and drinke of it. He muste beware of anger and sorowe / and
when

When ye will eate or take of refection/then rubbe youre tounge and tethe/
and after that washe them well wyth cold water. In the moynynge/ none
and eueninge set youre fete in warme water and warme them therein: af-
ter that put them sodenly in colde water/and then laye you doune with the
soles of your fete vncouered/ for then draweth the euill heate after the cold/
and comforteth you.

He that hath a diseased lyuer of a colde complexion can eate muche bet- Marke
ter/then he that is diseased of a warme complexion/ & yet can not he digeste thys.
It. He hath greate stiches in hys ryght syde/and hys face chaungeth soze: his
lippes and tounge are ware whyte/and he wareth pale vnder hys eyen / hys
blood minisheth/ his vyne is pale/ clere or whyte/and a litle scowminge. It
is good to purge thesame wyth Rebarbara/and to anoynte hys lyuer with
oyle of Hardus/and oyle of Dyll/of lyke quantitie. Or els geue hym to eat
rayns/and suche meates as chafe hym: but let hym beware of swete mea-
tes/ for they hurt the lyuer and splene. Sette hys fete also in warme water/
wherein Camomille is sodden/ let him warme them well therein/and be-
ware for takinge colde: for that doth hurte.

Wormwoode in meate cōforteth and warmeth the stomake and liuer/
and causeth lust to eat/ it healeth also the stoppynge of the liuer/ as in the pa-
lowe iaundis and dropsye. For thys bse mape ye dnye it/ make it to pouder/
and eate thereof in the morning/ at none and at eueninge/ at euery tyme so
much as a chest nutt. Lette hym eate Rice potage / and Ciche peasen sod-
den/ that the guske be taken awaye. Lette hym also eate the broth of a pol-
let/ wherein whyte breade is stiped.

Somtime is the liuer diseased of ouermuch moystnes/ thesame doth his Liuer di-
Splene swell/ & his vyne wareth as whyte and clere as water/ he hath also seased of
payne in hys loynes/ and specially in the left syde: he is not a thyrst/ he is he- ouermu-
uy minded/ his stomake wambleth by reason of stopping of hys lyuer. ch moist-
nesse and
therokes
of it.

Somtime is the lyuer stopped by reason of dnye blood/ whyche can not
flowe nor haue course through the other veynes/ as it should do: because of
hys grossnesse and thyecknesse.

It is stopped also by other humore / that are grosse and stympe/ of the
whyche it hath gotten theyr nature and qualite.

Somtime is the lyuer stopped by reason any member hath not his due
course/ because it is cut of or named/ & the bloode passynge through thesame
from the lyuer/ is stopped/ and so remayneth it in the lyuer. Those that be so
diseased/ ought ye to purge wyth pilles of Tera picra/ and let him blood in y
liuer veyne in the arme: and after eight dayes/ vpon y right hande betwene
the litle finger and the nexte/ and geue him to eat meates that coole/ & dnye
the small drinckes. He ought also at the fyrst to be let blood in the Median in
the arme/ and geue him to eate suger of Roses.

C Somtime is the lyuer of a woman stopped/ when hys floures
drawe bpwarde / before it is due season.

S He that is in suche a case/ that hys liuer is stopped/ because hys flou-
res are stayed before tyme conueniente/ thesame oughte to be lette
e iij blood

Of the homish apot. ecarye or homelye Physicke booke

blood continually at both the fete/and to purge her all maner of wayes/ as it perteyneth women/whose floures are stopped/as it is shewed hereafter. Geue hyr pilles of iera picra/the fyrst night thre/the seconde night fyue / the thyrde night seuen:this is the best recept for them/for they purge hyr well. And thys shoulde be minilred to them furthwyth:for if it be delayed / then is it greuous to ayde them/wolych neuerthelesse is easye at the fyite.

¶ Of Apostemation of the Liuer.

Aposte-
matio of
the liuer



Somtyme groweth an aposteme in the Lyuer/by reason a man is fallen/beaten or stricken vpon it:somtyme because a moysture is gathered in it:somtyme of an euill heate/ that is gathered in the stomake of vndigested meates.

The diseases or apostemes of the liuer/are somtyme vpon it/and then riseth a swellinge vpon the lyuer. But when the apostemacion is vnder the lyuer/then getteth a man great payne in the ryght syde:and thys is farther knowen thereby/that whan he eateth/he wareth cold/ or els when he draweth hys bryth/that doth greue hym betwene the shulders and liuer.

If the apostemacion commeth of heate / then hath the patiente a sore ague and great thyrste/and his tounge is at the fyrst reade/ and afterwarde black:and it that goeth from hym is fyrst Colera/and becommeth grene after that.

¶ A good drinke for the Lyuer/howsoeuer she is diseased.

Cure of
the liuer
vvith dri-
kes and
other-
vyse.



Take foure rootes of Cicory/but if they are greate/take but twoayn/washe them clene/cut of the herbe/seth them in a quarte of water/vntyll the thyrde part be sodden in/or a litle lesse. Let the same water coole/and drinke it fastinge/howsoeuer ye will: yet not to muche at ones:thesame doth purge the lyuer/and healeth also.

But if the disease is vnder the lyuer/then geue him also pilles of Iera picra/and take hede/lest the apostemacion ware harde. If it wareth to hard/it can be remedied wyth no medicine/for the dropsey foloweth it. Yet are some thynge/where wyth it maye be holpen/that are/Liuer wort and the iuyce of Smalage/sodden in wyne or water/ if he hath no greate heate. If the apostemacion is comme of heate/ then geue hym to drinke the iuyce of Fenel/the iuyce of Smalage/oyle of Almondes wyth Drizacara. If the apostemacion is come of a fall or brusynge/then geue the patient a quarter of an vnce of Rebarbara wyth milke.

He that hath is lyuer fauty or vnclene/let hym take Santali wood/Endiue water and Cheruel water of eche an vnce and an halfe/mixe them together/and parte it in thre portions/and drinke therof thre morninges fastinge / at eche tyme one portion/and he shalbe whole/and it is experimented and proued.

¶ Of diseases of the Lyghtes or Lungen.

Of euill

For all the greses and diseases of the body.

Of euill and corrupt ayer/that a man hath drawen into him/ come diseases into the Lightes/and be so feruent/ that a man dyeth thereof. For the lunge or lightes lyeth vpon the harte/and geueth ayer to the harte: and when the corrupt or venemous ayer commeth to the harte/ it infecteth it/and causeth otherwhyles the death of a man.

Diseases
of the ly-
ghtes or
lunes.

Somtymes also fortuneth a man to haue an aposteme in the lightes/ whereof is caused another to disease/ called Asthma/ when the breth is short/ & that by reason the conduites of the lightes are stopped. Somtyme also getteth a man a disease in his lightes or poulme/ that he is costumed to eat vn- naturall and vnkinde meates/ as fruytes/ soure and salt meates.

Asthma.

Such diseased must be kept from all meates/ that are not good of diges- tion/ and from soure or salt meates. Also from al maner of fruyte/ excepte rayssynes and plummes: for they coole and lose the belly. Let him absteyne from pigeons or Doves/ and from all maner of foule that dwelleth in wa- ters: for they are euill of digestion.

For the disease of the poulmon or lyghtes/ make thys playster: Take the croume of whyte bread thre vnces/ Terpentine two vnces/ Anise two un- ces/ Cumine thre vnces/ Hony foure vnces: all these seth in whyte wyne/ & let them seth/ vntill the wyne is neare hand sodden awaye: make a playster hereof/ and laye it vpon his poulmon/ as warme as he can suffre it/ and the payne shalbe swaged. The same playster is good also layde vpon other gre- ses/ and it is good also for the breth.

A playf-
ter for di-
seases of
the ligh-
tes.

If the disease of the lyghtes were come vpon one of a stinkinge or bene- mous ayer/ then must ye geue him within thre dayes a purgation/ namelye thre morninges the one after the other a penyweyght of fyne Tryakle in a draught of warme wyne. After & anoynte him wryth thys salve: Take Ter- pentine/ Aqua vite/ of ech an vnce/ Dialthea thre quarters of an vnce: mire these together/ and strake it vpon his brest. He that hath this disease/ it is ne- cessary that he be continually holpen/ for he might lightly dye of the infec- tion. Thys drinke folowynge is a speciall medicine for hym euery morninge and euerynge taken two vnces. Take Licoris an vnce and an halfe/ Brea- ke of the wall an vnce/ the middrest pyll or shell of Ground pyne called in La- tine Chamepitris thre quarters of an vnce/ Figges/ Rayssins/ sede of Malo- wes/ of eche thre quarters of an vnce/ Mayden heyre/ Slope of eche a hand- ful/ Barly an vnce/ water a pottel: Braye them that are to be brayed/ & seth them with the water/ that the water be sodden awaye two finger bredth/ then let it stand so al night/ and in the morninge strayne it/ and then drinke therof as is sayde before.

A drinke
for the in-
fect poul-
mon or
lyghtes.

Item they & consume sore/ whose eyes ware depe in their heades/ they cough much/ and haue payne in the left syde/ and about the brest/ them may ye helpe of this wyse: Geue them Diapenidion or Diagragnantum/ & make them thys drinke: Take thre vnces of Licorise/ Anis sede/ and Slope/ of eche a handfull/ seth these all in a quarte of water/ strayne it through a cloth/ and put thereto at the left halfe an vnce/ or thre quarters of an vnce of Sugar. Marke also whether they haue any heate/ for then geue them mylk to drin- ke. Make them also suppositories of honye and salte. If they cough & theyr blood be euill/ then let them bloode vpon the hande or in the arme.

For a co-
sumpcio

Their

Of the homish apothecarye or homelye Physicke booke

They meates maye be hogges fete/chykins/motton/newe baken breade/
and stale drinckes.

Item when a man can not well drawe hys bryth/ then help him of this
wyse: Take Syropum de Sticados foure vnces/ Syropum de Calamen-
ta/ and Syropum de Hyssopo/ of eche two vnces/ mixe them together and
use it.

A good barlye water for all diseases of the
Poulmon or Lyghtes.

A special
barlyvva
ter for
many di-
seases.

Take halfe a ponde of fayre Barly/ a galon of water/ halfe an vnce
of Licorise/ Fenel sede/ Violettes/ Persely sede/ of eche a quarter of
an vnce/ Read roses a quarter of an vnce/ drye Jlop/ and Sauge
of eche a penyweyghte/ syre leaues of Hartes tounge/ a quarter of
an vnce of figges or Rapsins: seeth all these in a newe pottle/ that the wa-
ter be sodden awaye two finger bredth/ and sette the pottle in colde water/
and then strayne the clere from it/ and drincke it. Thesame cooleth the ly-
uer and all the membres/ driueth awaye all euill heate/ slaketh thyrste/ cau-
seth to caste out muche/ purgeth the lightes/ the spleine and the kidneys/ the
bladder/ and causeth to make well water/ & is specially good for all agues/
that come of heate.

Howe to helpe a man that hath a disease or a stiche in
hys syde/ or an euell splene/ or an aposteme wyth
in vpon hys rybbes.

Payne or
stiche in
the syde
and the
tokens
of it.

Payne in the syde commeth of euill stynkinge moystnesse/ whych cau-
seth an imposteme in the left syde vpon the ribbes. If the aposteme
commeth vpon the ribbes/ then dyeth a man lyghtely wythin thre
dayes of the stynche of the aposteme/ strikinge to the harte/ wyth-
out a speddy remedy be sought. First ought he to be well letten blood in the
Median in the right arme: and if the aposteme is in the ryght syde/ the ou-
ght he to be letten bloode in the left arme. And before all is it to be knowne
sayeth Galen/ whereby the aposteme is occasioned/ afore ye minisre ought
to hym/ and also in whych syde the disease is. If it is in the ryght syde/ then
commeth it of the lyuer: If it is in the left syde/ then cometh it of the splene:
and therfore haue Hipocrates and Auicenna sayd/ that he that hath this di-
sease/ shoulde be letten blood in great quantite/ after that hys strength is.

If the disease is in the left syde/ than doth hys harte shake and beat/ and
hath great payne in hys left syde/ handes and fete are colde/ payne in the
reynes/ strong and feruent agues/ and great stichynge when the ague com-
meth vpon hym: the disease is come of Flegma and black Colera.

But if the disease is in the right syde/ then commeth it of the lyuer and of
superfluous bloode/ and therefore is it requisite to minishe a greete Deale of
the patientes blood at the begynnynge/ after that he hath strength. And he
that hath thys disease/ the same hath febres acutas/ and great payne in the
forheade/ and all his membres do ake. He hath also in hys slepe many ima-
gina-

ginacions and dreames/ and thyrsteth: all swete meates are contraye to hym/ and listeth after soure meates and eger/ he hath also great heate in the lyuer. His face and eyes also are reade/ hys nose continuallye sharpe and seere or dyre: the second daye after that the disease leaueth hym/ than chaungeth hys face/ and the nayles of hys fingers become whyte. These foresayde tokens are not good/ for they signifye the death of the patiente wythin thre dayes. If the patient in the beginning of thys disease doth list to drinke wine/ then ought the Physicion to beware how to counsel hym.

When a man hath a stich in hys syde/ then geue hym to drinke water of *Morus Diaboli*/ (that is an herbe/ whose roote is as it were bitten of) ether distilled or sodden. Lyke wise also doth Saffron drinke. Or els take honye & milke of a Cowe of eche halfe a pinte/ let the be wel warmed together/ wet a linnen cloth of halfe an elle longe and broade therein/ and laye it so warm therevpon/ and the stiche will straght waye be alayed.

Howbeit I haue alwaye put thereto wheaten meel thre quarters of an vnce/ and two penny weyght of beaten saffron/ straked vpon the cloth/ and layd warme vpon it lyke a playster. But in sommer did I laye the leaues of whyte Horehunde/ chapped small/ and put in a bagge/ sodden in milke/ pressed out/ and layed warme vpon the syde/ the same swaged it. I haue somtyme also vsed it seere.

Or els take a fyne linnen cloth/ and folde it so/ that it be a spanne long/ wet it in the patients vyne/ whyle she is yet warme/ presse it oute a litle for droppinge/ and laye it where the stiche is. And when it is dyre/ then wett it agayne therein: the same draweth the humours oute/ and alayeth the stiche furth wyth. Though thys science doth not so wholye ayde/ yet doth it not hurte/ though it were a woman in chyldes bedde. Or els take a colde flinte stone or pauing stone and holde it vpon the soze place/ and the blood draweth back/ and the patiente is healed.

The barkes of an Ashe tree/ sodden in wyne/ and droncken of hym that hath a harde splene/ the same doth weaken it wythout doute: Thys may ye proue of thys wyse: Geue a swyne the same barkes to eate nyne dayes one after the other/ and when it is slayne/ loke after the splene/ and ye shall not fynde it halfe.

He that hath payne in hys syde/ let him take a kake of beaten Limesede/ seth it in water/ and wet a linnen cloth therein/ and laye it warm vpon the syde/ and it shall fayde straght waye. When a man hath a payne in hys syde/ and specialllye in the left syde/ then take a quarte of whyte wyne/ the sixte parte of a quarte of honye/ a hande full of Percely/ or els two vneces of the seide thereof: seeth the same in a newe pott/ the sixte parte awaye/ geue hym the same to drinke when it wareth colde/ both in the morninge and eueninge/ and he shall ware whole doutlesse. Or els if a man hath greates stiches and payne in hys syde/ I toke halfe a pounce of milcke/ two vneces of honye/ an vnce of wheaten meel/ a penyworth of Saffron/ and layde it warme thereon.

¶ Of all diseases of the bellye/ and hys partes annexed.

Anis

A his sede/howsoever it is vled/driueth out windes/that be strayenge in the guttes/and combre the stomake/and chafe the lyuer: it maketh also good digestion/and is good agaynst belkinge or breakinge by of soure windes/of a colde and vndigested stomacke.

If any person/ether man or woman had a grepinge in hys guttes/ specially the frettinge in the great guttes/and he or she were poore: let him take a litle ware candle/and make therof a crosse byright/vpon a pece of papir/the bignes of a groate/fastened or clyued vpon the belly/and lightened/and a litle glasse set thereon:thesame draweth the payne to it. Or els take a bondel of rawe hempe threde/and seth it in water where are manye ashes/and laye it so warme vpon the belly.

If ye haue no hempe threde/then do as I did when I was called by a woman/that was at the poynt of trauaylinge/ and had so greate payne in her bellye/ that the chylde lept by and doune/so that all they that were aboute her/were astonnyed/nether durst anye man minister oughte to her: I bande both her legges aboute the kne hard and faste wyth a bande/ and let it so alwaye an Aue Maria/and then losed it agayne a litle space/and band it agayne so oft/tyll the payne was holy taken awaye.

Auicenna sayth/that a man maye well drinke hote water in Colica pas- side/that is grepinge in the great guttes/ and also when the splene ryseth and swelleth.

If any man were mistempered and hard in hys body/nother could make water/then take two hand full of wormewood/cut it small/ and put it in a bagge a quarter of an elle longe and brode/seth the same in halfe water/ halfe wyne/strayne it out a litle/that it droppe not/laye it vpon his body as warme as he can suffre it halfe an houre longe/and let hym eat twelue car- nels of Peaches. And when the bagge wareth colde/then let him warme it agayne in the former water and wyne/and thys shal he do in the morning/ at none/and in the eueninge:of thys wyse shal the mistemperaunce of the bodye and hardnesse be alayed/and he shall well make water.

Or els take bzanne and water Cresses/of eche alyke/aboute two quar- tes/chappe the water cresses very small / make a bagge large a quarter of an elle/and as longe/that it maye well reche about your loynes/ then putte the water cresses and bzanne therein/steare them wel/lest they cluster/seth it well in a kettel wyth water / anoynte the loynes wyth Oyle butter/or other butter so bigge as an egge/ and it that is left of the butter/laye vpon the navel/and couer it wyth a litle dishe:then presse the backe a litle out/lest it droppe/and winde it about the patient as warme as he can suffre it: do thys in the morninge/at none/and to bedwarde/let it lye an houre or moze at every tyme/after that he is stronge and can suffre it. Lette hym lye vpon hys backe for the most parte/for that mollifieth the body well/taketh away the mistempering and the payne/and causeth to make well water: but be- fore any thyng loke he haue sieges.

Dryenes
of the di-
gestion.

Somtyme doth it fortune also nature to become so drye and seere / that the meate can not boyde for greate drought/wherof he hath so great payn/ that he euen swelleth. If the disease is of a swellinge / that shall ye knowe thereby/that he is swollen and hath payne/so that he can nether nighte nor daye

For all the grefes and diseases of the body.

Daye haue anye rest/ but crieth continually. Thesame maye ye helpe of thys
wyse: Take Cotton/ olde oz stale butter. vinegre/ salt/ of eche thre vnces: put
thesame in a panne/ & stere them together/ seth them without burninge/ vn-
till they ware a litle thicke: then take a fytt oz thyck wollen cloth/ vpon the
same sorwe a pece of fustein oz other linnen cloth/ and thereon strake this for-
sayd confection. And when the pacient doth demande it/ oz hath nede of it/
then warme it by the fyre/ and anoynte hym well wyth oyle of Camomille
and oyle of Lilie well warmed/ wher he hath the greatest payne/ and then
laye the playster thereon as warme as he can suffre it. This shall ye do in y
morninge/ at none and eueninge/ and it shall ease him both of the swellynge
and payne. Marke also/ that if there be to litle salue vpon the playster / then
strake moze thereon/ oz els if it fall of wyth the warmth: for she oughte to be
a finger thicke at the least. It were good also he dyd bath in water/ where-
in a basket ful of Malowes are sodden/ as warme as he can suffre it/ and ye
muste take hede that he haue good sieges/ and geue him to eate meates of
light digestion/ as are shepe oz calues heades/ cheking/ and such lyke. But if
he can haue no sieges then geue him a quarter of an vnce of Electuariū ro-
sarum/ wyth the weyght of fyue barly cornes of Diagridion: mire the well
together wyth warme wyne/ & geue him it before daye/ if he will/ lette hym
drynke agayne therupon: and if he can/ let him walke vpon his drynke / for
that is good: if not/ let him beware of slepe. And if he cā haue no sieges ther-
of/ then be sure/ that he is bounde and swollen wythin/ and therefore muste
he be holpen straghtwayne wyth suppositoies of Allume: but if they wil not
helpe/ then set him a clister therwith: Take milke and halfe an vnce of frā-
kincense/ put thesame into a new pot/ wherein are put hote koles: put thesa-
me vnder a stole wyth a hole/ and set the pacient thereon/ that the vapoure
maye go vp into hym as hote as he can suffre it. But before ye set the potte
wyth the coles vnder the stoole/ laye an houre oz twayne thys playster vpon
the pacientes bodye: Take Malowes wyth the rootes / washe them clene/
chop them small/ seth them in water vntill they ware weake: then presse the
well/ and frye them in a pan/ in a pint of butter oz fat/ till it ware a litle dry/
and then let it coole: And when it is so dressed/ than put it into a fyne linnen
bagge/ lyke a cussin: And the sack must be a quarter of an elle broad/ and so-
wed together and laced/ lyke a pillowe. And when ye haue nede of this kus-
sin/ then put it into a kettel wyth water/ and seth it/ tyll it wareth hote: the
presse it oute that it do not droppe/ and laye it about the pacientes body/ as
warme as he can suffre it: and set hym there wyth vpon a stoole / and sette
the potte there vnder/ as is sayde before: this weakeneth the swelling wyth
in and wythout/ and causeth an easy siege wythoute hurt. This were good
for them that haue harde sieges/ and haue the matter burnt within them/
whereby they voyde it wyth payne. To suche oughte to be ministred in a
draught a syrope of Violettes/ and in the morninge halfe an vnce of succus
Rosarum: If thesame doth not worke within a houre/ then laye the forsayd
playster thereon/ and set hym vpon the stoole wyth the pott vnder it / as is
specifyed before/ and then shall he haue sieges wythout any smarte.

CTo clense the guttes.

f

Take

Of the homish apothecarye or homely physick booke.

Take halfe an vnce of meel of fenugrecum/ seth that with a pint of water/ and poure of the clere/ mire to thesame an vnce of hony/ and drinke thereof in the morning and eueninge.

¶ For them whose guttes are gnawen or wounded.

Fretting
of guttes

The same shalbe marked thereby / in his sieges issueth bloude also/ and that happeneth by two causes/ the one is outwarde/ the other inboard. The inwarde cause is by reason of an vnclene and pearsyng moystnesse/ caused by a salte flegma/ and thesame woundeth or fretteth the guttes. But the outwarde cause is/ some greate labour/ which a man doth / and strayneth hym soze/ so that the guttes are thereof so fretted/ that the bloude foloweth thereafter.

If ye will knowe whereof it is/ then take hede to the matter/ that issueth from him wyth the bloude: If it be reede/ then is it of Colera: but if it is as the vnclennesse of the nose/ then is it of flegma. After that must ye take hede whether the bloude commeth of the vpper guttes / or of the nethermost guttes/ or els the middelmoo guttes. If it commeth from the vppermost guttes/ then hath he payne aboue the navel: if it issueth from the nethermost guttes/ then hath he payne beneth the navel.

When now the bloud commeth from the vppermoste guttes/ then geue the pacient his medicine into his mouth. Is it of the reed Colera/ then geue him gumme Arabick wyth the iuyce of Dozelen/ wyth a syrop of Shittill/ and geue him syrop of Roses/ and geue him bread styped in Almondess beaten/ and geue him to drinke water sodden wyth small rassins.

But when the bloud commeth from the nethermost or middelmoo guttes/ and that of the reed Colera/ then geue him a clister wyth these thinges: Take Roses/ yolkes of Egges/ Dozelen/ and pilled Barly sodden in water/ and make a clister hereof.

Restrainte
in the
small gut-
tes, and
the sig-
nes of it.

Somtyme happeneth a restraynt in the small guttes / by reason the syme matter strayeth/ because she can not voyde beneth/ and then riseth it by toward the throte wyth perbreakeinge. This disease happeneth somtyme of an hote aposteme in the stomake. It commeth also of a colde humoz/ that is gathered in the stomake. The restraynte caused by an aposteme/ is knowen thereby/ that the belly is swollen/ and he draweth winde or bryeth vneasely: he getteth also an ague and great thyrst. But if the restraynt were of a cold humoz / thesame is not swollen in the belly/ and he is withoute an ague or thyrst: his handes and fete are colde/ he is heuy and waketh much/ nother can rest in one place/ somtyme will he haue thys/ somtyme that. He that is thus diseased/ dyeth lightly the third daye/ and he is paynfull to heale.

If ye will take in hand to heale such a disease/ then take hede first/ wher of such restraynte is caused. If it is caused by an aposteme / then geue hym Cassia fistula with Jera picra/ tempered w oyle of Violettes. If the siknesse is strong/ the let him bloud in the liuer beyne/ and make hym a clister wyth Malowes/ Barly/ Lentils/ and oyle of Violettes. But if the restrainte is come by cold humors/ the cleanse the pacient Benedicte/ & wyth Jera picra/ thesame do expel/ and make him a clister of Dill fenegreke/ Oyle of Camomille

mille/and oyle of Holder. Or els take the floure of fenegreke halfe an vnce/ and hony a quarter of an vnce: mixe thesame together with warme water/ so much as nebe is/ and geue him thesame to drinke fasting & to bedwarde: the same purgeth the guttes of the superfluous slyme/ wherof is caused som tyme greates payne and grepinges.

But for the greping as in the great guttes/ take y bladder of a Swine/ and put it full of warme wyne/ laye it vpon the navel as hote as ye can suffre it/ do it oft/ and it shall take awaye the payne/ thesame hath oft ben experimented and proued. Or els take a black Henne/ and laye her warm vpon the navel/ cut it in two peces or sliced quicke. Agaynste anye maner of other grepinge/ take the harte of a wolffe and the guttes/ dye them/ & make pouder of them: put thesame into a bore. In that pouder growe litle wormes/ let thesame therin/ & when ye will vse the/ take the one after the other/ bray or breake the wyth wyne/ and geue it him to drinke.

Or els take half an vnce of oyle of Benedicta/ oyle of Camomil/ oyle of Helina or Baume/ of eche a quarter of an vnce/ mixe them together/ & bid the patient lye vpon hys backe/ and put foure or fye droppes of the oyles in to the patientes nose/ as warme as he can suffre it wyth a fether or other thyng: laye a whot cloth vpon it/ and let it lye stil. Do thys oft/ and let him beware of cold thynges in his meates or drinks.

Or els take whyte cattes doinge/ brayed and made fyne to pouder/ steere that wyth whyte wyne/ and geue it him to drinke thre tymes. Or els take reed nettles that haue reed floures/ wyth the rootes a good handfull/ seth them well wyth a pint of good wyne/ coole it/ and geue him it to drinke.

Howe to dryue awaye the wormes in the bellye.

The wormes called Lumbrici in Latin/ growyng in the bodye/ shall ye knowe of thys wyse: the patient hath payne about the navel & y guttes/ & somtyme do they boyd beneth or aboue. When they are found/ howsoeuer they are engendred/ ye shal help the patient of this wyse: Take a quarter of an vnce of Herteshorne/ & as much salt/ & seth it wyth foure spounfulls of water/ and geue him thesame to drinke: do this oft/ and they shall all dye.

Lumbrici,
that is,
wormes
in the bellye.

This is also a noble medicine and oft proued: Take yolkes of egges/ & a litle shalbe/ & four spounfull of strong vinegre: geue thesame the patiente to drinke in the morninge fasting/ and do this thre morninges one after the other/ and they shall dye without dout. After that geue hym a quarter of an vnce of Scilla/ and thesame dryueth awaye from hym all the wormes and synchynesse.

This is also a sure and proued medicin: He that hath wormes in his bellye/ thesame shal drinke water sodden wyth hony/ & that shal he do twyse or thre tymes fasting/ that the wormes maye be drowned therewyth. After y shall he drinke the iuyce of wormwood/ fumiterre/ Peaches/ & leaues of Beanes: hercof must they all dye. Or els take ii. vnces of the iuyce of wormwood/ an vnce of Dyes gall mixe together/ & straked vpon the belly. And if ye put half an vnce of Aleopaticum & Euphorbium/ then helpeth it so muche

the better: howbeit the gall of an Hare were better then of an Ore.

Agaynst the wormes in the belly take onyons and pyll them/ cut oꝝ sylfe them linnall/ powe springinge water ouer them/ let it stande so all night/ & in the morninge drinke that water/ and it driueth away al wormes. Poure thesame water vpon the earth where wormes are/ & within halfe an houre shall they crepe out of the earth.

Lyke wyse if one eate garlike fastinge / it killeth & driueth out wormes out of the bodye. Oꝝ els drinke distilled water of knotgrasse oꝝ shauengrass/ thesame killeth wormes also: howbeit it worketh moze in yonge then olde folke.

C If a man had no sieges and were stopped.

To make sieges.

A Ke they of middel age/ than geue the thre quarters of an vnce of *Carthami*. But if it is a man of a great & stronge bodye/ then geue him halfe an vnce of it halfe an houre before daye/ and walke well vpon it/ if he can/ nother eat nor drinke before he haue had sieges.

But if he can not walke for sycknes/ then let him be caried/ oꝝ sit by right in his bed/ and let his back/ body and legges be softly rubbed: and if he is so strong/ let him turne him selfe from the one syde to the other. Let him fast iij. oꝝ liii. houres at the least after that he hath taken it.

But if it were to hard/ then let him drinke a good draught of warme water/ the night before: that helpeth very well/ that it may worke so muche the better in the morninge. And if the patient were of a very hote and drye complexion/ and that his sieges were harde/ then geue him two nightes & two morninges before/ euerye morninge a good draught of syrop of *Violettes* to drinke/ specially the night before. he will take the comferte. But if ye haue no syrop of *Violettes*/ then drinke a good draught of whaye of milke bloud warme/ and anoynt the nauell wpyth creme/ thesame softteneth wel. But I haue somtyme taken for poore people only the Gall of an ore / and swynes fat oꝝ grece of lyke quantitie/ molten together/ and straked their navel well therewpyth/ and layed thereon of it as bigge as a walnut/ & couered a dishe vpon it. But if he was colde/ then toke I butter in steade of swynes grece/ and did as is specified before/ thesame mollifyeth very well. Geue him also in the morning halfe an vnce of *Electuarium de succo Rosarum*/ mixt wpyth a broth of fresh Byfe/ that is not to fatt: geue him a good draught of y same to drinke/ as hote as he can brouke it: thesame driueth y matter out/ and maketh her apte to boyde. But if he can haue no whaye/ then geue him a good broth of whyte vn salted Bealen in the euening/ in steade of the whaye: and in steade of the flesh broth/ take an vn salted broth of whyt Bealen/ without anye fatnesse. If ye will haue it to mollifye yet moze/ put thereto the thynde parte so much of rootes of *Malowes*/ as is of the Beale broth: & this shal ye vse in stead of the syrop of *Violettes*. When he hath taken the purgacion in the morning/ if he is stronge/ then let him walke well therebpon: if not/ let hym slepe therebpon/ but it were better not.

Agaynst perbreake kinge of coſecti- ons takē.

Some men ther are/ whych whan they take y *Electuaries* oꝝ coſectiōs/ do perbreake/ by reason of their sweetenesse: wherefore ye maye geue them halfe

gasse an vncc of Diapponis laratiue/ thesame is soure/ and hath thesame operation/ and dyueth out very easily.

But if such a siege dyd tarpe vntill the euening before it did worke. then seth hym a water with a litle Licoris/ and a litle Honny/ and when he goeth to bedde/ let hym drinke a good draught of thys water/ blood warme: thesame mollifyeth very well/ that it maye boyde/ and he maye haue a siege wythout any harme and vncase/ and after that geue hym nyne Pylulas communnes.

But if it were a fishe day when he would take it/ then geue him a pease both in stede of a fleshyboth/ as is specified before.

He also that hath a wambling in hys stomake/ or doth lightly perbreake/ when he hath taken ought: let thesame holde a pece of tosted breade before hys mouth/ as warme as he can suffre it. For assone as the stomake perceyuethe the sauoure of the bread/ then doth the wamblinge alaye.

Vvablig
of the sto
make of
purgaci-
ons take.

If a man had taken oughte/ to cause hym to haue sieges/ and it woulde not wyde neuerthelesse/ and hym thought he should do hys easemente/ and yet coude not: then take Biene/ Maloies/ both the herbe and rootes of lyke quantitie/ chappe the herbes small/ and seth these wel in water/ and set the patient in that water vntill the navel/ as warme as he can suffre it/ and it shall weaken in a man/ that he shall haue sieges. But if he will not bath/ then put the Biene and herbes together/ and put them in two small bagges lyke in kussins or pylowbeers/ and laye the one of them before vpon his belly and navel/ and the other behynde vpon hys loynes/ as warme as he can suffer them. The same mollifyeth hym well/ that he maye haue sieges wythout hurt.

If a man had taken a medicine laratiue/ and it were to stronge for him/ Restraine so that he must do his easement to often/ wherof he might get a grepinge or other inconuenience: then make a litle shete warme/ and laye it vpon hys bellye and loynes/ as warme as he can suffre it: and let hym lye vpon hys backe/ and couer him warme/ and lye still a good whyle/ and the greppinge shall go awaye wythout hurte.

Restraite
of ouer-
much sic
ges or
grepinge

¶ When the gutte (where through the ordure passeth) goeth out/ howe to set it in agayne.



When the last or nethermost gut/ through the whiche the ordure boydeth from man/ goeth out of the bodye also/ whiche commeth of a siege/ and if that doth happē oft/ it must be forlone/ or els doth it bringe to a man greate inconuenience. Helpe hym of thys wise:

Of golg
oute of
the gutt
vvyth sic
ges.

Take the herbe called in Latin Orionis/ or Kesta bouis/ both herbe & rote/ chappe it small/ seth it well in water/ tyll it waxe soft/ put it into a litle bag/ sette vpon it whyle it is warme: do thys thre tymes in the daye/ and when it wareth colde/ warme it agayne in the former water: of thys wyse remayneth it soft and thynne. Or els bake him a litle cake wyth thys forsayd herbe/ or wyth hys read floure lyke to a pease floure: or if ye will/ geue hym the same wyth a slyce of breade/ and thys hath ben experimented and founde true. Thys must be vsed eyght dayes longe. But if ye can not haue thys

f iij herbe

Of the homish apothecarye or homelye Physicke booke
herbe/ take twelue hand ful of meel or pouder of Oken barkes/put the in
a bagge/seth them as before/and sit thereon/and it goeth in agayne.

An other true and proued science / when the bassie or last
gut issueth or is swollen.

Take wormes/chap them small/and braye them well/and put so much
oyle of roses thereto/that it become as a thich broth: here it well & la-
ke it vpon a linnen cloth/the thynknesse of a finger/let the cloth be softe/an
a hande broade. Laye thys vpon the sycke place as warme as the patient
can suffre it:and when it is colde/then laye strayght waie another there-
on/thesame helpeth well and continentlye. It is good also to wette a softe
cloth in milke/and laye it vpon the sycke place/where the gut is gone out
and when the same is colde/take it awaye/and laye another warme in the
steade of it. If the place is swollen or wated hard/ the gut shall retorne in
to the bodye by litle and litle wythout anye harme. Yet is it better to set
Malowes in goates mylke tyll they be weake/and laye them warme vpon
it:thesame mollifye it wythoute anye hurte/ that the gutte entreteth agayne
easelye.

Twoe dypped in the surce of Sloes/is very good for hym/ whose bas-
gut is issued: for layd vpon it/dryueth it in agayne wythout any hurt. Or el-
take the pouder of burnt egges shales/ warme and strow it vpon it/and la-
a warme cloth vpon it/and that helpeth.

When a man hath to manye sieges/home
that maye be letted.

Sieges that are ouermuch/are diuerse. The one is/that the stomacke do-
not digest the meat and drinke of a man the better/because he hath a faul-
the power retentive. An other is by reason of superfluous moysture in y^e stomacke
or guttes: or els the power retentive hath force in the stomacke/ & so
the guttes/by reason of fylthy moysture/that is hote and prickinge.

If the disease is in the power retentive/ which shoulde retayne the meat
in the stomacke/then must it be considered/what moysture or humors be
gathered in y^e stomacke/ & whence they come. If the disease cometh of euil con-
plexion/ then must the patient be demanded/whether he feleth any heate in
hys stomacke/ & whether he hath great thyrst/ & whether he haue a bulkinge
or breakinge of wynde: for thereby maye it well be gessed/whether the sieg
be of ouermuch heat or not. If he haue no thyrst/and eateth well/ but dig-
teth slenderly: then is his sieg caused of cold/and therefore doth the stomacke
digest euill. He that will staye that sieg assuredlye/ must eat and drinke li-
le/and vse two or thre dayes nomore but one kinde of meate/and be still: b-
that shall the stomacke be satied/and also the fundamente/and also the run-
ning stancheth wythout hurte or daunger.

These meates do bind a man in his belly: hard egges/and payst made
wyth egges/ & baken in the herth/rosted peeres/bake meates/ Rice made
wyth almonde milke/potages of barley/Barly water/Beanes/Peeres drie
in a

In an ouen/Amilum / Medlers/ Sugar of roses. Or els take the stones or carnels in the grapes/beate them well/put them in a cloth/laye them in reyn water or springinge water a daye and a nyghte/ then strayne the water well out/and drinke a good draught therof fasting in the morning and at euen to bed ward:thesame stoppeth the hote fluxe verpe well. Or els eate Sloes/that stoppeth sieges whether they be of heate or colde. Or els eate Moulberries dyed / thesame stoppe sieges. Lyke wyse also do Bzemble berries not fully ripe/and dyed and eaten/stoppe all maner of sieges / caused of greate heat.

A playster for sieges.

Take a quartz of Alkornes dyed and made to pouder / mixte wpyth the whyte of an egge and vinegre in maner of a playster vpon a cloth/and layed about the loynes. But it were better to lace y playster vpon the belly vnder the navel/ and so about y body/as warm as he can suffice it:and when it is drye/then refreche it agayn wpyth y whyte of an egge and vinegre/as is sayd before/and pouder it fynz agayne. Thys maye be done thre tymes.

A good science for the bloudye fluxe and othr sieges or fires/of what cause soeuer they be/ and it stoppeth very well.

Take a Turtel/put it in a pottle / and couer it/set it in an ouen/till it be burnt all to pouder:and if any man hath a fluxe/let hym take an egge/warme it well by the fyre/open it/ and put awaye the whyte:then take of the pouder/as muche as a chest nutte/mixe it wpyth the yolke/and eat it fastinge/do thys thre morninges/and it shalbe staunched/ and it is speciallye good for all maner of bloudy fluxes. Or els seth the Turtel wpyth water/ salt her not to sore/but let her be well sodden wpyth a broth/ and geue it the patient/and it stoppeth him.

Dysenteria is a bloody fluxe/cominge somtime from the guttes/somtime from the liuer/somtime from the stomacke. If it is from the liuer/then hath he payne in hys right syde/then can he scarcely be holpen. But if it is from the stomacke/then hath he payne in the holowe of the harte/ & that is deadlye/for the small guttes are nearehaunde rased and gnawen through. But if he hath payn beneth the navel/then cometh it from the great guttes/ and he maye be yet well holpen. He must also marke/that the bloudye fluxe must not be staunched so suddenly/till y sull matter is boyded/ & y guttes be cleansed. After that helpe him thus:Geue him whey of Goates milke and barley water of eche lyke much/put a litle hony in the barley water/and seth the together/and skymme them. After that put the whey thereto/ and steare them together/and then take it from the fyre/and geue the patient alway therof to drinke bloud warme with milke/both in y morning/noone and eueninge: thys healeth the guttes inwardly. Lykewise also both water of Bayberde dronke in the morning/at noone and eueninge.

Of the homish apothecary or homely physick booke

Agaynst the bloody fire/take a quarter of an vnce of Sanguis draconis/made to pouder/drinke it in a potage or broth/or els eate in a weake or soft egge:thesame is experimented that it stoppeth: or els geue hym Knot-grasse to eat vpon a soppe/or in some potage/or els howsoeuer he can eat it/or els in an egge as is sayde before/and that stoppeth the blood/bo:ly aboue and beneth.

A true medicine for the bloody fire.

Take the tappettes or flouringe of Walnuttess and filberts when they florishe/new gathered after that they be fallen from y trees/and put them into a basin / and dye them in the Sonne or in an ouen/that they rot not:beat them to pouder/ and he that hath the bloudy fire/geue hym a quarter of an vnce thereof in an egge roasted wryth oyle/till it be harde:and eate thre morninges so muche thereof at euery tyme/and fastinge.And if it will not be staunched/then geue hym half an vnce of thys pouder in an egge.

Yet another for the bloudye fire/whyche comforteth the stomacke/and seasoneth the mouth if it is vnseasoned:for surely it cooleth hym and skaketh thyrste/and dryueth awaye the heate of the lyuer. Take suger of Roses as muche as a chest nut/and a quarter of an vnce of Sanguis draconis made to pouder/and geue hym a good draught of reyne water to drynke vpon it/or els conduyte water/or yet barly water.And if ye can haue nether of these/then seth well crosted hyoune breade in water:the courser the bread is/ y better is it:Let the water be a good pint/and the crostes as much as a fist/and let hym eate thereof oft in the daye/ and specially to bed warde/at nyght/and in the morninge. It were good also that he had somtyme pylled Almondes/that haue lyen longe in colde water / or els to geue hym a plye of bread styped in colde water/thesame cooleth and stoppeth very well. Or els take two flynt stones/and a pece of stile/and make them glowynge whote/and laye them than in milke of a Cowe/ and thereof drinke fastinge a good draught bloud warine. Do thys thre morninges/and it shall auoyde. He maye also heate flyntstones and stile/and laye them in milke/and drinke thereof in the morninge and at eueninge. Or els take the rotes of Burres as muche as a penye loaße/chappe them small/and seth them in a newe pot wryth good wyne/let the paciente sit ouer them / that the vapor maye go by into hym:do that oft/and the fire shall staunche/whereof soeuer it be. It stoppeth also the floures of women/whē they haue thē to soze. Also take Beers dyed/and seth them in water/and drinke thereof/and it shal staunche/and after a laxatiue/doth it stoppe the sieges continually.

Binding
meates.

These meates oughte they to eate / that haue sieges:roosted wygeons/and all meates that dye / as are Lentilles/Rice/Amium/pared or shauen Herteshorne / or els Beenes sodden wryth vinegre untill they pearche/and geue hym these to eate thre dayes continuallye/ nether geue hym anye other meate.

How the fires maye be knowen.

When



When the bloudy fluxe commeth from the vppermost bowels / the fluxe commeth from man pure bloud / with digestion of the fylth of mans body / and thereof getteth a man greate payne in the vpperpart of his body or nauel. Him may ye helpe of this wise: Take Hēpsede /

Fluxe of the vppermost bowels.

braye or beate thesame well / & put a litle water vpon it / strayne it through a cloth. Then leth two egges / & they remayne very softe / & put of the Hēpsede milke thereto as much as al the egges be / beat the wel together / & take y fasting: thesame stopperth the fluxe / & auoydeth the payn. Or els leth y rootes of Barres or the sede in water / or them both / and drinke it fasting: but it were very good to seth the sede in reyne water.

If it commeth of the middelmōst bowels or guttes / than is the siege or fluxe colored black wyth bloud / or els grene wyth thesame. To cure thesame is / make a vaporacio beneth y Rāmes greace or fat / ware / pitche & Cumin ech of lyke quantitie / put the in a new pot / & couer it close / set it vpon a fire / vntill it ware thorow hote / and do synke soze: than set it vnder a stole wyth a hole / and let the pacient thereon / as hote as he can suffre it.

Fluxe frō the middelmōst bowels.

But if the bloud commeth of the nethermost bowels / then is the siege & fluxe therewith pale / black / pale / or els of a grene deadly colour. The same may be holpen of this wise: Geue him roasted Rāmes flesh to eat / & olde hennes sodden / and specially the fete / and barley water to drinke. Item Almonde milke wyth water / thesame comforteth the harte.

Fluxe of the nethermost guttes or bowels.

But if the siege be by reason a man hath eaten ought that is vnholsom / then ought he not be staunched so lone.

There is also a fluxe / called the whyte siege / in Latin Lienteria / thesame is / when the meate is boydded vndigested. Thesame siege commeth somtyme of lymy matter lyenge in the stomake / and that is knowen by the heuynesse of the stomake.

Lienteria, and the causes of it.

Of payne in the Loynes. The same commeth somtyme of heate / somtyme of colde. whē it cometh of heate / then banisheth all te pacientes moisture / & his hyne becometh red / or els pale as an Orange apple. He y hath that disease / geue him the milke of a Sow to Dragagatum / and Malowes / make a potage therewith and he must be ware of all suche thynges as chafe or warne hym / & of salte meates / and geue hym all coolinge meates / or els geue hym potages made of barley and Spinage / that cooleth well / or els geue hym a Barly potage wyth butter / for that cooleth & mollifieth hym well. If he hath the power and is able / geue him Triasandal.

Payne in the Loynes.

Payne in the loynes and back commeth somtyme by ouermuch companyng wyth women. Thesame helpe of thys wyse: Let him be ware of women / and if he hath heate or thyrste / then geue hym suger Candye / and lette him be ware of all hote thynges. But if he hath no heate / then geue him such thynges as do warne him moderatly / and let hym go to some bath / and eat meates of good digestion.

Payne in the back and loynes.

Item if he haue any faulte in hys liuer / let him take hede thereto / for the same he not bathe / before his heate of the Liuer be swaged.

But

Of the homish apothecarye or homely physick booke.

But if the payne in the loynes cometh of cold / then hath the patiente no lust vpon womē / and hys back doth ake very sore / and also hys thyghes: hys vyne is whytish as water. Let him beware of oyle / or any fat meates / whether it be fleshe or fishe / and of all suche thinges as coole the stomake. Make also thys playster / and laye it vpon hys back and loynes / as warme as he can suffre it: Take fenel and Smalage alyke muche / chapped small and beaten in a mortar / take of eche as much as mans heade / and put thereto Dyll seede / oyle of Mustard / Beefe suet / of eche two vnces and an halfe: put these into a panne / and when it waxeth hote / then cast the herbes in also / & frye them well together / and laye it betwene two fyne clothes / and laye it about hys loynes / as warme as he can suffre it: and when it is colde / warme it agayne in the panne / and laye it by agayne. Let him do thys thre dayes / and it shall auoyde wythout any harne or payne / and both sore helpe.

If thys disease ouertaketh yong folke / that be betwene twenty and fyfty yeares / they may well be holpen. They must be let blood before all medicines. But if thys disease taketh aged folke / that be aboute thre score yeares / thesame can scarcely be holpen / or not: their vyne is somtyme pale & dimme coloured / and when it hath stande a while / then hath it a cloude as it were a cobbe weble or whyte cloude: thesame are pale vnder their syghte and leane.

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to exill
shiten
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Cure ge
nerall.

A true medicine for payne in the loynes caused of colde.

Take a quarte of floures of Camomille / seeth them in halfe wyne / halfe water / and poure out the licour or water / and braye y floures in a mortar / tyll they be all to brused. Then put them again into the water / and seeth them tyll the water be cleane sodden away. After that put them into a cleane linnen cloth / a quarter of an elle longe / and halfe a quarter of an elle broad / and laye it as warme vpon the patientes loynes / as he can suffre it. And when the loynes be well chafed therewith / then take it away / and drye them wyth a cloth / and anoynt them wyth thys opyntment: Take a quarter of an vnce of Oileum benedictum / oyle of Camomill / oyle of Spicardol / of eche a quarter of an vnce / oyle of Baye halfe an vnce / Dialtyca / Aqua vite / of eche a quarter of an vnce. Put all these into a bessel / and set it by the fyre / that it ware warme: then anoynte the loynes therewith: after that lay the floures thereon warme as before / when they be warmed agayne in the forsayd wyne and water: Do thys in the morning and eueninge.

Cure of
a vyoma
wyth
chylde.

But if a woman were payned in hyr loynes of a cold / when she is with chylde / it were good she were gydded in hyr flankes / that the vapour did not stryke by into her to the harte / and let her then sit vpon the pott / wherein the bath is / that the vapour maye sticke by into her backe / as hote as she can suffre it / and let her set hyr fete in the tubbe / wher in the same water is / and so couer her selfe wyth a mantel or longe gowne / that were good for her.

Take Carleke / Coriander of eche two vnces / seeth them wyth a quarte of wyne / tyll the chylde parte be sodden in: drynke that in the morning and eueninge.

For all the greses and diseases of the body.

If a man hath payne in his loynes of heate/then leth Fenel reote with water/and drinke that in the morninge and eueninge. Or els take Cherue chapped snail/as muche as a goule egge/leth that in a pounce of clarified wyne:Drinke that to bedwarde/and eate the herbe also fastinge.

CAgaynst payne in the loynes.

TAke Veruayne/Sauie/Lauender/Wild minte/of eche two handfull/leth them well in a great pot/with thre quartes of whyte wine/wel covered and stopped:put that into a tob/and sit vpon it/ & let the vapoꝝ go by into thy back/ vntill ye be well warmed. Then cause the sweate be wyped from your back/ till ye be drye. After that a roynt your back with Bese suet molten/when ye will go to bed/do thys thre nightes together. This taketh awaye payne in the loynes/and specially caused of colde.

Or els take honye and milke of lyke quantitie/put thesame into a newe pot/let it by the fyre vpon a treuet leth it well/and lape it as warme vpon thy loynes/as ye can suffre it:thesame draweth out the payne. And when it waxeth colde/then warme it agayne.

CAnother science for payne in the loynes/that helpeth verpe well without harme.

TAke Mullen/called Tapsus barbatus/distilled/strake thesame well in to his loynes by a fyre/in the morninge, at none and to bedwarde/ and do that nyne dayes continuallye.

Somtyme growe apostemes in þ loynes of humoꝝ that are waltering and straying in the body/wherwyth doth come somtyme a soꝝe ague / & the pacient hath hys membes so heuy/that he thinketh they do hange: and the apostem in the loynes doth lightly become soft and so ripe/that it runneth. Apostemes in the loynes and the signes thereof.

If the aposteme is in the right syde/then let the pacient lye vpon þ lefte syde. But if it is in the left syde/then let him lye vpon the ryght syde. After that marke whether it be of a hote humoꝝ/for then hath the pacient greates thyrste/hys vyne is reed/and happely a great moysture wythall. But if it is of a colde humoꝝ/ then is the ague easyer / and hys vyne coloured lyke water.

If it is of a hote humoꝝ/then is hys vyne reed/and he hath a duselynge. Geue him this medicine: Take the iuyce of Nightshade or Moxel the iuyce of Fenel/leth and strayne them/and put vnder them Cassia fistula and oyle of Almondes/and geue him this.

But if he hath a restraynt/that he can haue no sieges/then make him a clister/and thereto take oyle of Violettes/Barly/Maloues/oyle of Roses/of eche like quatitie/& geue him meares þ be moyst & good of digestion & cooling. He must beware of all meates þ warm/& of women/ & be very still and quiet withoute moninge. Take also Colewortes and fenigreeke of eche like much/make the to smal powder/& mire them together/& lape it vpon his loynes where the payne is. But if þ aposteme doth breake/then bid him drinke of an Asse. Take also Barly meel thre vnces / figges two vnces, sixe vnces.

Arestraynt
or bindinge
vvyth
apostema-
cion.

Of the homish apothecarye or homelye Physicke booke

res of Malowes/mixe them well together/and wett a sponge therein/and binde it vpon the aposteme/and make hym this clister: Take halfe a pound of kowe milke/soure vnce/ & oyle of Roses/beat them well together/ and set him a clister wyth it. The seconde daye after make him a bath/wherein are sodden a pecke of barley bzayed/thre bushels of the leaues of Malowes: let thesame be well sodden/and bath therein/that mollifieth the aposteme wel/that it maye breake oute and runne. But if the aposteme or matter were to thyrke/that it coulde not well runne out/than take y iuyce of Fenel/Smalage and Wormwood/of eche lyke muche: these oughte to be sodden a strayne/and geue hym halfe an vnce of them wyth an vnce of mylke of Asses/beat them well together/and let hym drinke it fastinge/thesame mollifyeth the aposteme/that it maye runne and boyde well: after that heale hym wyth playsters and salues/and clense hym well.

But if hys aposteme is come of colde/then geue hym meate of good digestion/and warme moderately/bydde hym rest alwayne/ and kepe hym as is sayde befoze.

Howe a man shall be holpen that pisseth bloude.

Pissinge
of bloud

Somtyme doth passe a hote humoz through the loynes/ and lyeth there so longe/ till it waxeth slimye/ and rasech or scrapeth the nerye the vyne becommeth reade or bloudy. When that happeneth/ the laye thys bathynge sponge vpon the loynes: Take oyle of nuttes and warme water lyke much/ of eche halfe a pounce/beat them well together/then wet the sponge well therein/and laye it vpon the place/ wher the payne is. After that make him a playster hereof vpon hys loynes/that be halfe an elle longe/and a quarter of an elle broad: Take the leaues of Roses well bzayed/the meel of Lentils/ mixe them well together/ that it become like a playster/laye that vpon hys loynes.

When it is drye/then put moze of the foresayde oyle thereto/ and moyste it through there wyth/and laye it vpon agayne: thesame taketh awaye y payne well/and geue hym thys drinke fastinge/ the weyght of a quarter of an vnce: Take the sedes of a Gourde made to pouder/Cumin beaten/ and the sedes of Malowes of eche lyke muche/so that they be together a quarter of an vnce/ seth them in two vneces of milke of Asses in a newe pott. If ye can haue no milke of Asses/then take in stede thereof milke of a kowe or Peet/ thesame is good also.

It is to be knowen/that milke is holsome for all them that haue thys disease/dronke in the morninge/and eaten in the daye. Geue hym also to eate suppes of Almonde/and the yolkes of soft egges potched in hote water.

When a man pisseth bloude.

Pissinge
of bloud
and hys
causes
and fig-
nes.

Thesame commeth somtyme from the bladder/somtyme of the lyer/or els of the beyne that are in the backe. If it commeth of the bladder/then stinketh the vyne/and is troubled/and the bloud is coloured lyke matter/ and a man hath payne aboute hys pseyue membris.

members. But if it cometh from the lyuer/then is the bloud very thynne/ he hath payne in his right syde. But if it cometh fro his loynes or reynes/ then hath he payne in the back and reines. And if it cometh of superfluous bloude/then are hys eyes greate/and then let him bloude in the liuer beyne in the righte arme. But if it cometh from the loynes/then let him bloude by the ankle aboute y^e foote/ if it is a woman: but if it is a man/ let him bloude vnder the foote.

Somtyme fortuneth it/ that the beynes that passe betwene the flanks a bladder/ do breake or remoue out of their place / so y^e a man pisseth bloude therof/ thesame may ye helpe of this wyse. He must first let him bloude in the liuer beyne vpon y^e right hand/ & the patient must beware of wome: for it is not good/ & might bringe him to farther inconuenience: & let him beware of all chafing meates/ but eat cooling meates that are good of digestion.

It happeneth somtyme also that a man pisseth bloude/ when he hath taken strange medicines for the stone/ speciallye when he hath taken the wynges and head of Cantarides/ (whiche are grene wormes/ sheninge with a glasse lyke golde/ and a scale lyke a bittel.) To thesame geue freshe Alehoines made to powder to drinke wryth wine.

When a man pisseth matter.

If ye will knowe/ whether it be of the grauel or stone/ then gather a deal pissinge of the vyne in a vessel/ & let it satle sixe houres. After y^e streyne it through a linnen cloth/ and that remayneth in the cloth/ take with thy finger/ and ye shall knowe other stone or grauel / then is the matter also of the grauel or stone. Suche a diseased must ye helpe of thys wyse. Take y^e lesse Shauing gills/ called also Cattes taylor/ and Earth yuy/ of eche two handfull/ and two brices of Alehoines beaten to powder/ & halfe an brace of the huske wherby they hang at the tre/ and as much of egges shales burnt tyll they be whyleseth these wryth the pintes of wine/ and a pint of water / tyll the fourth parte is sodden away. Drinke therof in the morninge/ after diner/ and at night/ at eche tyme two egges shales full/ and do it so longe tyll the patient be whole. And if ye haue not mough/ then make more. And if he hath ought/ or is diseased with the fretting or briseling stone withall/ then geue him at euery tyme as much of Ciche peasebroth withall/ and let him drinke them together.

When a man can not pisse/ howe the bladder ought be purged of her superfluous slimishnesse.

Wher a man is diseased in hys bladder/ then hath he these signes: He thinketh he is satisfied of meat or drinke/ nother hath lust to eate / and the meate bulkerh by agayne/ somtyme is he ouer hote/ somtyme ouer colde/ nother hath any quiet slepe/ the vyne strayneth him/ in his belly is he also / as though he were swollen. Helpe thesame of this wyse. Take Fenel seede / kernels of Persely/ Radice/ Louage/ the rootes of Cariottes / seth them berye well in water/ strayne the through a cloth/ then put whyt wyne thereto/ seth thesame wryth pepper/ put thys to the fyrst broth/ and seth it agayne/ and put it into

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it into a pot/and drinke thereof fastinge seuen morninges one after y ether/ and ye shalbe whole without hurte.

¶ Thys folowynge causeth to pisse easely.

To pisse
easelye.

Take Horse radice as muche as two egges/slice it small/ and seth it in a pint of water very well: strayne it throug a cloth into a pott / and put as much hony therto/as is the rote: this may he drinke when he wil. Or els take Horse radice/as much as two fyfthes/slice it small/stampe it/ & put thereto thye tynes as much course branne: then put two quartes of water to it/ and seth it till the water be sodden in. Then laye the patient vpon this with his belly downward/as warme as he can suffre it: then warme it agayn w the water/and of this shall he be caused lightly to make water.

The gra-
uel or sto-
ne of a
chylde.

If a childe had the grauel or stone/ & might not therefore make his wa- ter/ then take a handfull of Rhoines/ and braye them a litle/ seth them wth a quarte of water tyll the thirde part be consumed: then strayne it throug a cloth/ and when that wateth colde/ geue it the chylde to drinke/ as much it wil/ and it shall helpe him.

This doth also make lightly pisse and easely: Take the rotes of Dersely the herbe of Dalse/ and seth them in water/ and geue him thereof to drinke in the mornynge and eueninge. Or eis put therto distilled water of Radice/ that maye he drinke when he will. Or els geue him the eyes of Crabbes made to pouder to drinke with wine. And if it is a chylde / that it can not pisse for the stone/ then geue hym it topyl milke to drinke.

Another to make easelye pisse: Take Dersely/ Smalage/ Fenel/ of ipe quantitie/ chop them/ and bray them small/ and seth them a litle: put butter thereto/ & lay it vpon his preynt membe and loynes/ as warme as he can suffre it: of that shall he make his water easely.

Or els take Smalage chapped small/ as much as two fyfthes with one/ as much course branne/ and seth that with water/ till it waite dyre: laye the same vpon the bladder. Thesame is good for him/ & maketh his water payn fully/ and thynketh that hys belly be swollen: and is specially good for them that are grossly stopped in the bladder/ for thereby do they pisse.

¶ For to pisse easelye/ and for the stiche and smartynge/ and for the Bysynge stone.

Take two slices of a Garlyke heade/ pill them/ and braye them well: take a good handfull of Maloes wth the rootes/ wash them fayne choppe them small/ put them together into a newe pot/ put a quart of water thereto/ seth it well halfe an houre/ scumme it well / and beware that it do not runne ouer/ strayne it throug a cloth into a pot/ and put therto two lices of suger: and when it is colde/ then drinke thereof when nede requirerh specially in y mornynge & euening/ at eche tyme a good draught/ holde a peece of tosted bread before hys mouth/ lest he perbreake.

This foresayd drinke is specially good for the/ whose bladder is bucleane or stopped / ether of the grauel/ stone or bucleane slimpe matter/ wherof he ca

he can not make his water: for thys drinke mollifieth it/openeth the condute/and maketh sone to pisse.

But if a man were sore vncleue/that he had ben long without makinge of his water/ & thereof had he gotten a greping or sore/ or were febled/ or els had a wambling and perbreking/ thesame helpe thus without payne: Ma ke him a bagge of soft linnen cloth a quarter of an elle broade/ that it maye reache about his body/ from the nauell tyll the pryncy membles/ and take ii. quartes of brann/ water cresses chapped small as much/ put the together in to a bagge & laye them in water: but let the back be quilted/ lest the branne cluster/ and seth it well. After that take the bagge out/ and let it drop well/ and laye it as warme vpon his loynes/ as he can suffre it: & taketh awaye & griping and payne anone. If ye can get no water cresse/ then take the bran alone. Or els take ii. ryles full of yarme/ & seth the well with water & ashes/ & lay the yarme as warme about him as he can suffre it. Or els take a shert seth it in ashes/ & holde it before him/ and whide it about his body & loynes/ that is good and helpeth him well: yet is the firste & best. After that set him vpon a stole wyth a hole/ and take a pot/ and put two stones gloyng hote/ as bigge as a fyft/ sett the pott vnder in the stole/ sit thereon/ so & the vapour maye go no where out/ & poure alwaye a dish ful of water theron/ & let that vapour stryke by into the/ as warme as ye can suffre it. And if the stones be not hote inough/ then take more stones/ & they maye cast heate inough/ & ye maye sweat therof. If it is a man/ then maye he take & forsayd drinke made wyth the garlyke before the bath/ and bind the bagge about his loynes/ for that helpeth very well. This maye also be well vled alone/ for it doth helpe alone also/ and lightely to pisse without hurt.

But if a man can not make his water/ or els pisseth very litle/ then take a newe byckstone/ that neuer was wett/ and make it gloyng hote/ and seth Cumin in good wyne/ and poure the wyne and Cumin vpon the hote stone/ and set it vnder the/ and let the vapour stryke by into the/ & the warmth and pissinge shall come agayne to the.

Or els take water Cresses sodden in wyne in a newe pott/ sitte vpon it as warme as ye can suffre it/ thesame causeth to make water well/ and is also experimented.

Or els take a good handfull of the rootes of the herbe called Ononis or Resta bouis in Latine/ and seth them in a good quarte of wine/ and geue him thereof to drinke in the morning/ at none/ and to bedward. But if it is winter/ that ye can not haue the rootes/ then take the toppet of an onyon/ and put thesame into the mans yarde/ or els take the innermoste heades of onyons/ and gather them together/ and put him then into the yarde. But if ye haue not that nother/ then take two or thre lyce/ so great as ye can gett/ and put them into the yarde/ into the innermost hole/ that goeth into the bodye/ and put a litle cloth therein/ that they maye crepe in/ and he shall make water verye well.

When a man hath the Stranguria/ that is difficultye to make water/ or when one pisseth in hys bedde in the nighte.

g u Agaynst

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Against the Stranguria take Malowes/Barlyke/ of eche a handfull bruse them/ & seth them in a quarte of wine/tyll the thyrde part be sodden away/drynke therof thre tymes in a daye. Or els eate y kernels of Peaches and Almones made to powder of eche a like/mixe that with wine/ and drinke it: if he be not healed therewith/then hath he the stone.

When a yonge body doth pisse in his bedde/ether oft ether seldom/ if ye will helpe him/take the bladder of a Goate/dye it/that it maye be made to powder/thesame powder ought to be geue to drinke with wine. Or els take y beanes or hinderfallinges of Goates/braye the to powder/ & geue him of y powder in his meate in y morning & evening/a quarter of an vnce at euerye tyne: Or els geue him a quarter of an vnce or more of Agrimonye/ with a litle wine or broth sayth Bartholomeus de Montagnana: Or els geue him Hedghogges or Dichens made to powder at euē to bedward in a draughte of wine: his flesh is also wondrously good eaten agaynst that.

Or els take the powder that Montagnana setteth in his Antidotarius/ namely: Take halfe an vnce of the inner skinne of a hennes maiwe/ y ashes of a burnt Hedghogge thre quarters of an vnce/an vnce of Agrimony/steare them together/and geue the pacient therof a quarter of an vnce with a litle wine or broth when he goeth to bedde.

When a man getteth the Stranguria or difficultye to make water/the anoynt him his navel wth suet warmed & no more/ & it auoydeth very shortly.

Meates
couenient
for hym
that hath
the Stran
guria.

Such diseased must beware of salt meates & smoked/as Hering/Ling/Coddes/grene Places/smooth fishes/as Fles/Lāpyles/Barbels/Tēches: also must he beware of fat meates as bacō/pasteys or pyes/fatt chese/ram milke: But they may wel eate Pykes/Perches/Troutes & such like fishes/ breeding in running waters. Let him also eschue all water soles/both wilde and tame. Let him eate the flesh of kiddes/potage of great Bealen/the rootes of Bersely/Fenel/the herbe or seide of Smalage/beaten barly. He must also not eat his fill/and beware of fruytes. He maye also make a bath of the floures of Camomille/water cresses/Malowes/Betony/Cinckfoly/of eche a handfull: seth these well close/ & bath therein vntill aboue the navel.

If ye wil make it yet better/the put therto the herb of marrish Malow or Holphoke/Cinckfoly/ferne/seth of eche a handfull/and boyle it wth y firste bath. This bath is very good for the Straguria/ & causeth to pisse well. Let him beware of ouermuch heat/let him drinke good whyte wine/ & sodden swete wine to bedward/ & in the morning an houre before breakfast/ & temper it a litle with water/where in is sodden a quarter of an vnce of Lettuse seide/beaten Licoris halfe an vnce/a handfull of y leaues of Hertes toungue: seth these in thre pintes of water/vntill the thirde part be sodden awaye.

Of the stone/ howe he that hath it/maye be healed
with conuenient medicines.

Somtime doth the stone engendre in the bladder/somtime in the loynes. Somtime doth it engendre of vncleue synny matter/that is gathered in the stomake/and is congeled together with an vncleue synny heate/ and so wareth a stone or grauel/which causeth great payne and grefe.

When the stone groweth in the loynes/then aketh his back and loynes/
and

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and be somtymes as dead. But if the stone is engendred in the bladder/ the hath he payn in þe forpart of hys body/ & he can not wel make hys water.

Somtyme cometh the stone of heat/ & then is his vyne reade/ & in the bottome of the chambré pott or vrynal lyeth much grauel or sande/ if it stand an houre still: and that grauel or sand is read and hard when it is touched. Suche a pacient must beware of all hote medicines.

But if the stone is engendred of colde/ then doth the patiente perbreake oft/ and the sande synkinge in the bottom/ is whyte. His vyne is somtyme cleve/ and somewhat yelowoe/ as the whey of chese: and to suche one are hote medicines good.

This disease is cured somtyme by cuttinge Chirurgeons experthe in that thinge. But that the grauel or sandy stone maye be boyded fro a man/ that he maye be ridde of the payne or smarte/ or yet the perbreakeinge: ye muste first se that the pacient be purged of the vncleane symp fylth/ and þe he haue good sieges/ & geue him this syrop to drinke: Take the rootes of Smalage/ Fenel & Bersely/ of ech soure in nombre/ & of their sedes an vnce/ Grummel two vnces/ Amal Trisse an vnce & a quarter/ þe sedes of Chiches & Döpones of eche an vnce/ an vnce of þe sede of þe sharp Buttes or Clotes/ the herbe of Pinke nedle or Cranes bill/ Colonder or Maydens heyre/ of ech a handfull/ fye vnces of þe rotes of Brak of þe wal or Polipody: chap al þe rotes & herbes smal/ & seth the in a quart of wyne/ & a quart of water to the halfe: after that streyne it through a cloth/ and deale it in two partes/ & to the one part put a pounce of hony/ and seth it alwaie to the halfe/ and to the other parte put a pounce of suger/ & a quarter and a halfe of an vnce of Cantarides withoute heades and winges/ made to pouder/ and seth thys the thyrde part a waie. Of this geue to the pacient at euery fourth day an vnce and an halfe/ with the vnces of water/ wherein are sodden þe rootes of Smalage & Bersely/ & of the fyrst syrop made woth hony/ geue him euery morning an vnce and an halfe/ mixt with foure vnces of water made of the rotes afore specified: and of the other syrop/ at euery fourth daye an vnce and an halfe/ mixt with iiii. vnces of the foresayd water/ & then recouereth he. And if he can not be healed there with/ and that the stone were great and hard: then were nothing better/ then to cut it/ if weakenesse byd not hinder it.

He that hath had payne of the stone a gret season/ or els an vncleane bladder/ wherof he hath had a payne or shuting in his coddres: or els hath a swellinge aboue his pteuue membris: if ye will helpe thesame/ then bath him as hote/ as they be costumed to be bathed/ which are greued of the stone. After that take milke/ and seth thesame with egges/ and drinke thesame bloude warme in the morning and euening/ & ye shall perceyue very vncleane fylth to auoyde from you/ both in the sieges/ and vyne: Do this a fourteen night/ and it shall auoyde.

If ye will breake spedelye the stone/ that he do bruse/ take the Goates bloude/ put it into a glasse/ and set it in the sonne to drye: after that braye it small to pouder. Take euerye eueninge to bedde ward of the same pouder a quarter of an vnce with wyne: and of this shall the stone be brused/ that it maye auoyde without hurt. And whan it auoydeth now from him/ then let him eate both in the morning and euening vpon a styce of bread the sede of

berfely/and Grummel or Graye mill made to fyne powder:but the breade must be dipped or wet before in wine. Heretowth is the stone hindered to growe any more/for it dryeth it out and bruseh it. Lyke operation hath also the bloude of an Hare/and specially when he is drowned in vinegre.

CA confection for the Stone.

A confection for the stone

Take the powder of an Hare/burnt in a pott with skinne and heere/so that nothing be taken from it:of this powder take an vnce and an halfe/and vi. vnces of hony/a of this make a confection. Hereof take euery morning & euening as much as a chest nut/ and ye shall finde that the stone shall breake & auoyde fro you. But if the rubbel or shardedes of the stone do put the to payn/ then vse that bath/wherof I haue spoken before.

Take the rotes of Berfely and herbe/the herbe of fenel with the rotes/ Dyll with the rootes/ Smalage with the rootes/of ech a handfull/ and of ech seide a handfull:chop the rotes and herbes small/and put them all together into a small fyne linnē bagge/ seth the well in water y space of an hour/ & make a bath therof/ & bath therein. Then lay the bagge a while vpon the backe/as warme as ye can suffre it/after that vpon the belly like wyse:after that sit vpon the bagge also as warme as ye can suffre it. And of thys wyse bath in the morning thre houres/at after none two houres/and at night to bed ward. Do this thre dayes/and vse to eate the rotes of Berfely/ and the seide of Smalage/and the seide of Berfely/of ech an vnce/ make powder of the/put thereto two vnces of suger/ & when thou wilt depart fro the table/ then dippe a slice of bread in wine/ & strowe as much of this powder thereon/ as a chest nutte. Eat this also in the morning fasting/ & to bed ward: & thus shall the stone auoyde fro thy without any smart or payne/ & ye shall make water easely. But beware of all thinges that engendre the stone.

CA good commune bath for the stone.

Take a bushel of walswurt chapped small/put it into a bagge/ and seth it in water/bath in the same water nyne dayes/and the stone shal some breake. But if the stone is in the bladder/then let him laye the bagge before him vnder his navel: & if it is in y loynes/then laye the bagge behind at his backe/or els where the stone greueth him:this doth ease without hurte.

CA bath to breake the stone.

Take ffre buckettes of water/put thereto two pounde of wold or Horse radish rotes sliced small & beaten/put the into a bagge/ & seth the wel in water in a kettel or pot/then put altogether to the other water: but ye may not bath to hote/nother let the water passe your hart/or els should ye waxe faynte. It were good also he dyd drinke water of Horse radice/ when he batheth/and also before and after the bath:for that also dryeth out the stone.

CThys folowynge is also good for the stone.

Take

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For all the greses and diseases of the body.

Take a kidney of an Hare/burne it to powder/braye it small/and drinke therof in the morninge and eueninge/at eche tyme half a quarter of an vnce with Hersely water/or els water of Horse radice rote. Or els take the rotes of Horse radice cut checkerwoyle/like to Dice/the weight of foure vnces/poure ouer them a good quarte of the best wine y^e can get/and let it stande a daye and a night: after that drinke thereof in the morninge and eueninge/at eche tyme foure vnces. Thesame driueth out the stone in the bladder & raynes/preserueth a man from payne of the bladder and raynes/withstandeth perbreacking. Some do digge a pott in the grounde / with the Horse radice roote/the depth of a kine. Or els take commun radice rotes/let them stande in the earth/ but pare of the yttermost crowne next to the herbe/and make it holowe/then laye the crowne agayne vpon the roote. If a water be gathered therein/take and vse thesame: for it is very good for the Stranguria/ for them that do make their water wth difficultye and droppinge/ but specially for the stone in the bladder.

CA good true medecine for the stone/whiche is good and approued for commune people.

Take the berries of Iuy/beate them to powder/and drinke therof in the morninge and eueninge/at eche tyme a quarter of an vnce with an vnce and an halfe of wine. This hath giuen from women stones as bigge/ some as a dowers egge/ some as Walnutt^s/ some as chalnutt^s/ some as sylberts or smaler/and that with payn and trauayl.

CAnother true science for the grauel/ when one drinketh therof in the morninge and eueninge at eche time an vnce/ or an vnce and an halfe.

Take the huskes toherin Beanes haue growen/and burne them to ashes: of thesame ashes make a lie/and drinke it as is sayd before. Planteyne sodden in wine/and drinke/driueth out the stone / and annoyeth the diseale of pissinge/ called Dysuria/ beyng sodde in a litle bagge/ and layd warme vpon the belly.

COf Agues/and fyrst howe he maye be cured that is ouertaken wth Ephemera.

Ephemera is a feuer so called/ because it is apte to be cured in one daye/ but if it is not regarded/ turneth to sundery kindes of agues or feuers. This diseale happeneth somtyme of the Sonne heate/ whereby the head wareth hotter then anye other membyres. Somtyme commeth it of excessse of colde/ and then becommeth a man redish vnder hys eyen/ & his body wareth cold outwardsly/ & the head heuy. Somtyme commeth it wth surfettinge wth meates or drinckes that be hote or colde/ and thereof wareth hys vaine reed. Somtyme happeneth it of anger/ & then wareth his face reed/ and his eyen brawe forwarde/ and turne very swyftlye in his heade. Also doth it happen

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by heauinesse and greate perplexitye and aduersitye/ and then do his eyes syncke in his head/ and loketh graily/ and his body wareth feble/ and his pulse beareth faintly.

When the ague cometh by the Sonne heate/ then set the patient a litle in a bloud warme bath the second/ or at the last the thyrde daye/ that he do sweate therein: After that set him in a coole place/ and there strowe leaues & braunches of poplowes/ and stype Myrre beries in oyle of Violettes/ and strake thesame oyle into his nose thylles/ and take oyle of Roses and vinegre of lyke quantitie/ beate them well together/ & anoynte his temples & forehead therewith/ & the wrestes of his handes & fete. Geue him to drinke milke of poppy seide/ made of this wise: put water to y^e seide/ then beat it/ & mire it with water/ & it become like an almond milke/ & strayn it through a cloth into a glasse/ & geue him it to drinke when he wil go to bed/ in the morning & in the day tyme a good draught. He must also coole him first: and when he is other whyles thyrsty/ geue him bread stiped in colde water to eat/ and he must beware of all such thinges as maye chafe him/ if he drinketh wine/ let him alape it well/ or let it be soure.

If the ague cometh or is caused by colde/ & that the patient beginneth to consume/ then set him aboue a tobbe with hote water/ wherein are sodden Camomille floures/ Dyll & Basil: put also of that water into a pot/ & let the patient receiue the vapour of it into his body beneth & at the mouth. Or els set him in a tobbe with the foresayd herbes/ that were better for him: Or els make him a bath with the foresayd herbes/ and let him warme himselfe well/ after that anoint him well with oyle of Dyll/ for thesame is good and conuenient for him.

If the ague cometh by heupnesse or mourninge/ or a dyse occasio/ then set his fete in warme water/ untill his knees/ wherein is sodden Camomill and Dyll/ of eche two handfull/ and couer the tobbe well/ that the vapoure maye stryke well into his body/ as is sayde before/ and through the mouth. Let his legges also be rubbed downwarde/ for that doth him much good/ after that let him walke/ or vse some other conuenient exercise: he must also be ware for taking cold/ & eat meates y^e warme him moderately/ & be good of digestion/ he must also beware of eating and drinking vnmeasurably.

If the ague is caused of hote meates or drinches/ then geue hym Orizacra with milke of poppyseide or Sorrell.

When the ague beginneth to faile/ then geue him the seconde or thyrde daye to drinke water distilled out of y^e rootes of broade planteyn/ thre morninges one after another/ at eche tyme an vnce and an halfe/ or two vnces/ and make him an Epithema/ that is a medicine vpon the liuer of thys wise: take two vnces of Endiue water/ an vnce of water Cicory/ and halfe an vnce of water of Roses/ mire these together/ and dippe towes of Hempe therein/ and laye it vpon the liuer. Let him also eat meates of good digestio as are ponge Dottong/ Lambes/ Chyckens/ Hogges fete/ and such like. Let him eschue salt meates/ and be soke in eating and drinking: and after meate let him vse moderate walkinge or stearyng/ where good ayre is/ and so shall he recouer easely and well.

If the ague is caused of heauinesse or greate aduersitye or distresse/ then

then must the grefe be taken awayne with frendlinesse & good conuersacion with mirth and such pastimes and recreations/as maye reioyce him/ and not longe remayne in one place/ but let him abyde wher good ayer is/ & vse to bath somtyme. After þ he hath rested & will cloth him/ then anointe him with oyle of Roses or oyle of Violettes. Let him washe somtyme in warme water/ & when he wil cloth him/ then anoynt him as before. Let him also be chast/ & his meates & drinckes of good digestion/ that do also mollify & sole him. He maye not vse stronge drinckes/ but Barly water to bedward/ & gelsame mollifieth and cooleth him: hote meates do hurte him.

¶ Of the hote and feruent ague/ called Causton.

Cbris caustica is/ when the Colera perisheth in the veines that are neare the harte/ and them that are aboue in the stomacke/ liuer and lightes or poullmon. It is caused of a feruent heate/ and the pacient bath exceeding heate and thyrste. This disease is of two sortes: þ one is of a single Colera/ the other ouertaketh moste cheselye longe folke/ when their body is drye. When their vyne is scummy/ then be sure / that they are coltiffe and bounde about the harte/ and get a great disease and payne in the head. The vyne of them both is reed/ and they ware feble. He muste purge and clense them with pilles or laciue/ but they must be mollified before wth syropes of Violettes/ or syropus acetosus/ and with Electuariū de succo Rosarum/ or Diaprunis laciuius/ so þ they be strong enough/ or þ þ age do not hinder the/ if he hath much vncleane matter in him. If he be greatly thyrsty/ the geue him other whyples Dogranates or sorzel to suck/ & to bedward geue him to drinke syropes of Violettes or Roses/ with as much cold water: like wise do at none & in þ morning/ & he must beware of such thinges as chafe him: he must also be let bloud in þ liuer veyne. Let him drinke wyne/ & alaye it well wyth water. His meate muste be meates of good digestion and cooling/ nother eate more then nedde requireth.

If his belly is bounde/ then lose it with Cassia fistula/ syropes of Violettes/ & Endiue water: make him a clister with þ iuice of Branke vyne/ Triale/ herbe of Violettes & Malawes/ without the age/ the time/ the strength or the region or countrey do hinder the.

If he hath payn in þ head/ the make him this sointment/ & anoint his temples & forehead therewith: take oyle of roses/ the iuice of Porcelain/ vinegre/ of eche an vnce/ beat the well together/ & when ye will vse it/ beat it agayn/ and make him a plaister therof vpon the forehead and temples.

Take read Saunders/ Roses/ Barly meel of lyke quantitie: put thereto as much Rose water/ that ye may mire the other thinges therewith/ & make a past thereof/ & put the iuice of Gourd therto if ye can get it: This alayeth the payne sone and well. Or els take Poppe seide/ and beate it verye well/ temper it wyth water/ and geue hym alwayne a litle thereof to drinke / and specially in the night: and wett a linnen cloth therin/ and binde it vpon hys forehead.

But if he can not slepe/ the take Lettice seide beate/ Almondse beaten/ þ iuice of Lettice/ of eche an vnce / water of Roses/ oyle of Roses/ of eche halfe an vnce/

Of the homish apothecarye or homely Physicke booke

an vnice/mixe these very well together like a playster/ & binde it aboute hys head: and when it is drye/ then wett it agayne/ and he shall fall to slepe. And if the payne go away/ then geue him to eat Gourdes & Porceleyne/ & when he will go to bed/ then let him walhe his fete in warme water/ and rub hys legges well beneth downwarde/ and after ward renche them in cold water. After that let him lye downe/ and leaue his fete vncouered/ and so draweth the heat out downwarde. Let him do to his handes lyke wise.

If he wareth saynt in the night for heat/ then take water of Roses/ and halfe so much vinegre/ in the same wet two clothes/ eche so muche as a fytt/ and geue him the in his hande/ tyll they waxe hote: the same draweth out al the heate. Rub the soles of his fete therewith also & his wrestles/ for it geueth him good strength. Geue him confecte of suger in his mouth/ or els confecte of Cheris/ or of soure Plummes/ the same slake his thyrst.

If a woman were diseased hereof/ & were bigge woth chylde/ the foresaid medecine might be geuen her wel inough without danger. But if one were thus diseased/ and a peryng toke him/ or a goute/ and it lasted foure & twenty houres or more/ that is a sure token of death.

C Of chylderen diseases.

Morbilli and Variole is a disease that moyeth chylde greatly/ called Pockes and Wasers. They that haue the Pockes/ if ye geue them water wherein Rew or Herbe grace is sodden woth fumitorpe to drinke/ it doth helpe them without dout. Great inconuenience get chyliden woth these diseases/ and specially the Pockes/ for they straye ouer all the bodye/ and the eyes also/ and when they open do itche/ they waxe lightlye blind therof. If ye will saue them that they waxe not blinde/ hange the rootes of Rew and Scabiose at their necke/ and they shalbe safe.

C Of the dayly ague or feuer quotidian.

The ague or feuer that taketh a man euerye daye/ is caused of flegma/ when it falleth into the bloud and veines/ the doth the ague shake one/ and the colde is great. But when it is without the veines/ then hath the patient colde euery day/ and the shakinge nor frost is not so great. This ague haue most communly aged folke/ and such as are colde or moyst of complexion. It taketh them also chesely/ that are ydle/ and vse excesse/ and specially them/ that eat or drinke out of season/ wherewith engendre wothin them many colde humors.

When the patient is very thyrsty/ and his body is drye/ then is his ague caused of salt flegma/ wherfore geue him such thinges/ as drawe out moystnes/ and set his fete in warme water/ wherein are sodden Dill and Camomille: and when hys fete are dried agayn by themselves/ then take salt and oyle of Violetttes/ of like quantitie/ and rub the soles of his fete therewith. He must be purged also woth such medecines/ as purge flegma: for if the patient is diseased by the flegma/ then is the disease more durable.

He that hath the dayly feuer or ague/ nother can be quit of it/ the same is a token

a token that he hath corrupte bloude in his backe. To ease the same/were it good to set horsehoes to his backe/his legges & armes neare to his handes.

A good drinke for the dayly feuer.

Take the barkes of Miscelden growyng upon okes half a quartet of an A good
vnce/geue him y beaten to powder to drinke w a quartet of an vnce of drinke
Aqua vite/while the shaking is upon him: the same drineth away y faundis for the
red him/ & also the whirling in the head. wherfore saith Hippocrates: he y ma Quotidi-
bely Misceldē to powder/ & taketh it w Aqua vite/ the same drineth away y an or day
dayly feuer/ or els y faundis/ y whirling in y heade & the feuer Hectica/ that ly feuer:
is/ a fatted feuer/ or ague/ wherewith men do whyle and be dinned.

The Tertiane or third dayes feuer cometh of the heat of the liuer/ the
Quartane or fourth dayes feuer cometh of Melancoly/ y colour of his vyne
is like water and clere. But the colour of the Quotidian or dayly feuer is
most parte reed and clere. The colour of the Tertiane vyne is reed & thyrk.

These vynes haue most part a litle some in the circle lyke Percey: But
the some of the Tertiane/ y cometh of y liuer/ is something palewe/ because it
cometh of the heat of the gall. His mouth is bitter/ and his face reed colo-
red/ his vyne is thynne. Anoynte his heade w y oyle of Roses and vinegre
mixte together.

This folowynge is also very good agaynst y dayly feuer: Take Eupho-
rium made to powder the sixtenth part of an vnce/tempered w yth an egges
shell full of Aqua vite/geue the patient this thre dayes together to drinke in
the morning fasting: the same purgeth the slyme/ wherby the ague hath y
nourture. This slyme may be voyded of this wyse also: Take the rote of an
Elder tre/wash it well & cleue/then pare the byper shell softly from it/ after
y haue of y other shell vntill y wood or hardnes/ a quartet of an vnce/bray y
finall/ beat it w an egges shell full of Aqua vite/ & geue it y patient. Or els sceth
of the inner shell or barkke of Elder tre a hand full in a quartet of ale or bier/
till the halfe be sodden awaye and drinke that/ this is experimented.

He that hangeth the roote of Maletiane grene at his nerke/ if the warz
kere/then goeth the ague from him.

He that feareth/ he shall get the ague/ let him swallowe in thre cornes of
Coriander fasting/ and it shall go awaye: and let this be done before the a-
gue fall vpon him.

If he shall haue colde w yth it/ then is it good also to take thre rootes of
Metuapne/ and the leaues of it/ sodden in wyne/ and drinke before the colde
do ouertake him/ and he shall be quit of it.

He/ whose feuer cometh of Melancoly/ his vyne is first whyt/ after ward
black/ when nature beginneth to digest. He y hath this disease/ let him eate
freshe meates/ and purge hun selfe thre weke w yth leaues of Sena-
re made to powder/ and taken in the morninge and eveninge at eche tyme
a quartet of an vnce w yth a peasebroth. Geue him also to drinke of thys
symppe folowynge as ofte he will: Take a handfull of Cicory rootes/ and
a hand full of Cicory floures/ and two leaues of Hartes tongue/ sceth
them in a quartet of water till the third part be sodden away: the streyne it
thorough

Of the homish apothecarye or homely physick booke.

through a cloth into a pot/and put an vnce of finger thereto. Thys syrop is very good in sommer/for it clenseth the bloude/and flaketh thyrste/and cooleth wel/it mollifieth also the harde matter/that is gathered about the hart of congeled bloud/wherof do somtyme growe apostemes or consuming coughes: it driueth awaye jaundis also/and mollifieth sieges that a man maye the easier haue the. But if hys heade woulde ake/then geue him pilles that purge the heade/as pillule de ierapirra/or pillule Cochie.

An approued science for the ague/it addeth a man oft in thys dayes.

An ap-
proued
science
for the
ague.

Take the rotes of Celendine/choppē them small/and braye them whyle they be grene. Take as muche thereof as a walnut / steare them with a dishe full of warme mylke or wyne / or with a dishe full of warme pease broth: thys oughte to be done in the morninge fastinge/and refrayne from eatynge and drynkinge/foure houres after:and if he can go/ let hym walke vpon it. The nexte daye geue hym Diacartami halfe an vnce or more: but if he hardy create heate/then geue hym Diaprunis larauii halfe an vnce or more/and if hys strength can beare it/geue hym halfe an vnce Electuarij De succo rosarum.

Signes of
an ague
come of
Flegma.

If the feuer is come of flegma/and the patient is aged/ and the season drye/or yet colde and moyst/and hys pulle in hys arme beatech slackly/ and hys vyllie is muche and whyte/he also is greatly thyrstye: these are signes of the ague that commeth of flegma. Geue to that patient the iuyce of Clarye/the iuyce of Smalache / the iuyce of Fenell made lyke an Electuary. Let not the patiente eate nor drinke / whyle he hath colde or heate. After that geue hym a litle meat/that warmeth measurably: the nexte daye geue hym som meat good of digestion/as small byrdes/and suche lyke / lette hys drinke be clene wyne. Or els geue hym Diacartami halfe an vnce or thye quarters.

Item suppinges of Amilum made with cow milke/a litle saffron com-
forte nature/a geue a good colour / and strengthen the patient. Likewise maye ye make him Rice porage. If he is sore cooled and febled/ the seth him a dish full of Cummin/with a yolke of an egge/the same maye he drinke colde or warme/that strengtheneth hym very well.

For the Jaundis.

That hath the jaundis/ muste beware of all meates or drinckes that coole him/for they hurte him. But if the jaundis doth greue him/then make hym thys drinke: Take a peny weight of beaten Saffron/and a peny weight of Anicolye beaten also/put them into a poynger or with vngles/and steare them wel together/put also a litle wine and water to them/that it maye be thynne enough: then let it be dronke fasting/and it breaketh the jaundis without hurte.

If the disease woulde differre/ and the jaundis woulde not bode/ whereby the patient could haue no stomake: if he be stronge enough geue him

Rebarbara made to powder/temper it with a fresh Bealebroth/and let him drinke it agaynst the dape breake. If he hath strength/ then let him walke after it/and holde a tosted pere of bread before his mouth/and fast two houres vpon it. Thys purgeth Colera an Flagma/wherof come the ague and the iaundis: or els wydeth it the stomacke aboute / wherby the stomake is clenfed of fyma and the iaundis.

But if he could not do it/ or that it dyd yse hym to take the Rebarbara/ then geue hym halfe an ounce of Diasene / the one halfe at night/ the other halfe in the morninge/ and let thys be beatē wyth a Bealebroth/ or els froalowed in wyth a rosted apple or soure thyng/ thesame purgeth also.

But if hys head dyd ase of colde/ then anoynte hys heade/ foreheade and temples wyth oyle of Camomille/ and put into his nose oleum benedictum/ and a litle into hys eares also/ and make him a fote bath with floures of Camomille/ thesame chafeth the bloude and heade very well.

But if he hath a moyst heade/ then cause him to nise/ and let hym take the roote of Diertrum/ that is Walworthe in hys mouth/ and chawē it: the same draweth out the moystnesse out of the heade/ and geue hym Cinamo/ Coiander/ Zeduarie or Nutmegges to eate.

It is good also/ that he that hath a colde ague/ which hath lasted longe/ wherewith a man is greatly cooled/ that he (I saye) be well anoynted the back/ the loynes/ and the belly wyth oyle of Bayes/ and oyle of Juniper of eche lyke muche agaynst a good fyre/ that it be well rubbed in. Do this in the morninge and eueninge/ for it chafeth the veines and wythstandeth the ague.

Another true science agaynst the ague.

Take the grene braunches of Elder/ and pill the upper shell of/ and take the nexte grene shell/ braye it well/ put halfe so muche good vinegre thereto/ mixe that together/ then strayne it through a cloth/ and drinke halfe an egges shell full thereof fastinge thre morninges/ thesame dyueth awaye the ague wythout hurt.

Another proued science for the ague/ that hath lasted longe/ especially when a man hath gotten it of an euell stomacke.

Take also the braunches of Elder/ the former parte/ pill the upper most shell softly of/ after that shauē of the grene / cut that small/ and braye it well in a mortar/ put as muche vinegre thereto/ and braye it therewith/ strayne it through a cloth in a glasse/ and geue a patient thereof thre morninges fastinge/ at euery tyme a spounfull to drinke/ and let him faste sixe houres vpon it. Thys boydeth the stomacke well of the agues occasions.

He that hath the disease that commeth of hote bloude/ hys heade doth ase/ he is hote and heauye/ hys temples are swollen/ and hys eyes stande

thynges/hys pulse is swyft/and in hys slepe do all his beyne beate foze. He that is so diseased/ought to be let blood in the lyner beyne in the arme/ and the next in the right hande vpon the thombe in the beyne of the head/ and the firt Daye betwene the litle finger on the right hande in the harte beyne/ and the nyynth Daye in both the fete without/aboue the ankles/nother must he let to muche blood in any of the beyne. But it must be considered whether he hath strength inough/whether the age is conuenient for it/and whether the season doth agre to it.

If anye thyng shoulde hinder the letting of blood/then must his blood be cooled wyth these thynges/namely wyth water/wherin is sodden *Worme* that is flewort/and wyth a litle milke of *Poppy seed*/this ought to be geuen him to drinke. Geue him also a syrope of *Violettes*/and water/where in are sodden black *Cheries*.

But if his belly were to harde/then ought it to be mollified herewith: Take Barly a good handfull brayed/and seth it in a pint of water/put ther to a litle butter/and a litle salte/and a litle Saunder/mixe wyth a litle sugar/and geue him otherwhiles a styce of bread/that hath ben steeped in that water:thesame mollifyeth his body and blood/nother oughte he to drinke any other wyne/then that be sower/and well mixte with barly water. Lay otherwhyles vpon his navel butter/as bigge as a beane/ and laye a thynne dishe vpon thesame/till the butter be saked in. And if strongly can beate it/and that it doth not greue him/then geue him a purgacion with a confecte de succo rosarum/and geue him the night before syropes of *Violettes*/that he maye be mollified before/and he shall haue easy sieges.

But if he hath heade ake/then anoynt his heade herewith: Take halfe an ounce of oyle of roses/a quarter of an ounce of vinegre halfe a drame of *Solus armeny* made to powder/mixe them well together/and anoynt his forehead therewith/and his temples and throte. Then take a dish full of colde water/and put therein as muche vinegre/ and wette a cloth therein/lyke a bande of thre fingers/wringe it out/and binde it about hys forehead & temples. And take two clothes/each as bigge as a fyt/ and wette them therein also/and geue hym alwayes one in hys hande/till it waxe drye. Wette yet two clothes therein/and binde them about his fete/and whē they are drye/then wet them agayne. This cooleth the blood/draweth out the euell heat/whereof commeth the headake. But if the headake will not go awaye/noz awaye/ then marke by hys brine and all hys beaucoure/whether it cometh him/and bryng the selfe toward hym/as is taught seuerally before of the head ake.

It is to be noted/that if the head ake cometh of the stomake/then is he more disquiet after meate then before: Him maye ye helpe of this wyse: Purge hys stomache wyth a laxatiue/after he muste be measurable with eating and drinke/accordinge to his complexion. But if the headake be because the patientes braynes are to moyst/then is he more bruiet fasting then after meate. If the moystnesse of the braynes is of colde/ then geue him somthyng that warmeth the stomache measurable/and the patient must beware of all thynges that coole/and must kepe hys head warme.

In the experimentall science for the feuer quotidian of dayly fruct.

Take

Take the best Aqua vite that ye can get / halfe a pounce / put therein the whylest may of Raisin that ye can get two ounces / let it steve there in thye Daves / and geve the patiente thercof to drinke. But marke well / if it woulde chafe hym to muche / then temper him the drinke woth a litle other wyne / or drinke / and geve hym somtyme **Sanus Christi.**

A medecine for many kindes of fevers or agues.

The preface suche a draught: Take cleved and washed Barlye two ounces, blacke Ciche peasen an ounce / Licorice pared small an ounce / grene or seer fenell a handfull / thye or foute leaves of Herbes fonge / two or thye leaves of wormwood / two or thye rotes of Impernell: let al this be sodden in thye quartes of water / tyl the barlye doth swell. and if the water doth consume in fething / then poure more water in to it / so that there remayne about two quartes and an halfe of water. After that streyne the water through a cloth / and keve it. Of that water must the patient drinke both daye and night when he is thyrsty / save onely whē he looketh for the shakinge: for then must he nether eate nor drinke / withoute great necessitie constrayne him. And when the water is sapled / then make more.

Howe a man shall behaue himselfe that is thus diseased.

Of thys wyse must he guide himselfe that is diseased of thys sickness: he must beware of chese / milke / porke and freche befe / of all fruyt newe or olde. Let him eat potages made woth Bettes / Spinage / Detmeel / Barly / and alwaie put a fewe Almondes beaten thereto on flesh dayes a quartier of an Henne / or Chikens sodden in water / with Dettely / and fource leaves of Lettis. He must beware also for most meates and surffettinge. Whilste dayes let him eate Crabbes or Dorches / somtyme an egge porched in water. Let him drinke no wyne / without it be at meale tymes / and that soberly / and mixt with aforesayd Barly water / or cleve water / if the made water were agaynst his stomake: but out of meale tyme let him drinke none other water nor wyne / then the aforesayd. And thus he shall behaue himselfe when a man knoweth that he shall have the ague / if it is at after none / then maye he eate somewhat in the morninge about sixe of the clocke / and to so / tyl the heat hath forsaken him. If it shall come before breakfast / then let him not eat / tyl the heat be past.

Some agues there be / in the which it were good to let bloude after the third daye / accordinge to the patientes strength / and the season.

This is now spokē of the commune agues / and of the Tertiane or third dayes fever / though there be many kindes of it.

If a man hath bled suche water / as is spoken of before / then let him beate of excesse of meate / and take fastinge the herbe / or the herbe made to powder / called Centaurea / in English Centory / the bignesse of a walnutt or half mū / tempered woth wyne / and he maye drinke a litle wyne upon it / to

Howe the diseased of a Fever shall behaue himselfe.

temper

temper his mouth of the bitterness. And thus maye he remaine that day. In the morninge/and the two dayes folowynge/let him take thereof in the morninge the bicknesse of halfe a Walnutte/with the leaues of Rue or herbe grace/and as much Triacle/as a pease/ and muste drinke vpon it water of Celendine/mixte with the water of whyte thysle/called in Latin/ Carduus. or els water of Celendine alone two vnces. After the thyrde daye let him take of the foresayd poudre agayne/whether he be amended or not/ and vse it foure dayes continuallye/ and behaue him selfe in dietinge/as is sayd before: and it is to be hoped that he shall recover/or els shall the ague turne to another kinde of feuer.

¶ Of the Quariane, that is fourth dayes feuer / which can scarcely be healed.

In the dietinge and ordering in eating and drinkinge specified before/ must be considered/and then marke what tyme the colde shall come/for the Quartane cometh not equally/and bereth a man somtyme more/somtyme lesse/and then doth it rest two dayes. When ye knowe the houre of the assaulinge/then take of this drinke folowynge: Take Fenel a handfull/thre or foure leaues of wormwood/ seth these in halfe a pint of wyne vpon a soft fyre/till the thyrde part be sodden awaye. Then take it from the fyre/but let it remaine warme. And when a man perceyuethe the assaulinge of the ague/ then let him not reste/but ether walke/or cause him be led with the armes. In the foresayd wyne ought to be put halfe an vnce of hony of Roses/and then drinke a litle glaasse full thereof/a walke and steate him selfe without ceasinge/so long he can/ye if nede is with the stape of ocher/so long till the colde minisheth. Then let him lye doune / and be well warme covered/that he do euen sweate/and slepe if he can/ whiche he might happely do with werrinesse and saintnesse. When þ heat is gone then let him rise/and take meate if he listeth/if not/and that he thyrlyetly/let him drinke of the foresayd water in the morninge/and he shall amende/ & get a stomake.

Communely when men haue dronke the foresaid drinke/then haue they the ague more feruently then before/but let no man be afrayed therfore/nor desist/before he hath taken it fyue tymes. For he falleth to an amendement and lightening/saue the first daye / withoute he do misguide himselfe/as is sayd before.

¶ A drinke for the Quartane.
Take censed Barly halfe a pounde/reed Chic peasen half an vnce/ the herbe of Fenel and Mayden heyre/of eche a Dram/leaves of Vertes tounge/Rue and wormwood/of eche a Dram/Licoris a quarter of an vnce or a Dram: seth all these in a pottel of water/so longe/till a pint is sodde awaye. Then strayne that water through a cloth/and kepe it. Secondely put thre pintes of water to the foresayde thinges/and seth them till the Barlye water be grosse/and then streyne it agayne. Thyrly take agayne thre pintes of water/and seth it agayne till the barley do burste / strayne it agayne as before: then putte all the waters together/ and geue the patiente therof to drinke when/or howe muche he will.

Item the dayes oughte he to drinke euery morninge a litle glasse full of the forsayd water/and a litle Triacle/ether with o: without the water/ as he can best take it.

If that will not helpe the pacient/then take thys folowynge/and make him a drinke of it: Take the herbe of fenel halfe a handfull/ wormwood half so muche/ seth them in stronge whyte wyne /till the wyne be halfe sodden awaye. Then streyne it through a cloth/and put it into thesame so muche wyne of Roses as ye will. Of this wyne ought the pacient drinke a litle glasse full/before the ague commeth vpon him/and walke vpon it as long he can. After that let him lye downs and couer him warme / that he maye sweate. But he muste beware that he eate not soure o: fyue houres before the sickness do ouertake hym.

Auicenna in the fourth booke de cura Fabrium/ sayeth generallye/that him that hath the ague comming of the gall/maye be ministered cold water: for it doth helpe to digest and consume the gall. But suche water ought to be ministered in due season/when he is in good temper/ that is / nether to hote/nor to colde. Galen sayth that a dramme of Camomyl made to powder/and taken with whyte wyne the thre tymes fasting/causeth good digestion.

A common rule for agues coming of the gall.

It is good also for collyfinesse
and olde coughes/ as
sayth Platarius.

The ende of the Homish Apothecary or
Homely Physick,

To slake thirst &

